

65. 2. Luke 4. 18, 19; he by his truth maketh men free in deed, John 8. 32, 36. that some hath no more dominion over them, Romans 6. 14. 18. for nothing ] or, for nought, freely: without money, as is explained, verse 11, or money's worth, Genesis 29. 15. It signified the free gift of mans redemption, and iustification by the grace of Christ, Romans 3. 24. where the Apostle useth the same Greeke word *Dorean*, by which the Hebrew is in Greeke translated here.

3. Verſ. 3. with his body ] onely, and hath no wife, as the words following manifest: therefore the Greeke and Chaldee translate it, *himself alone*. of a wife ] which is entred into servitude with him; therefore the Greeke translatheth it thus, *If a wife came in together with him, then the wife shall goe out together with him*.

4. Verſ. 4. given him a wife ] to wit, an heathen bond woman: for such onely, with their children might bee left in servitude, Leviticus 25. 44. neither might any man thus deale with an Hebrew woman, as is after shewed in verse 7, &c. And this thing, (which God heere commandeth not, but tolerateth) the Hebrew Doctors restraine to him onely that is sold by the magistrate, saying: Hee whom the magistrates doe sell, his master may give him a Canaanitess bond-woman, &c. and compell him hereunto, that hee may beget servants (or slaves) of her; and hee may lawfully use her, all the daies of his servitude, Exodus 21. 4. but he that selleth himselfe, is forbidden a Canaanitess bond-woman, as are all other men of Israel. But, An Hebrew servant, may not have to wife a Canaanitess, until he have an Israelitess wife and children. For if he have not a wife and children, his master may not give him a Canaanitess. And this is by tradition, that although hee be a Priest that is sold, yet he may have a Canaanitess bond-woman, all the daies of his servitude. If hee have wife and children, though his master may give him a Canaanitess, yet may he not separate him from his wife and children, as it is written, verse 3. HIS WIFE WITH HIM. And hee may not give him any bond-woman; nor give one bond-woman to two Hebrew servants, as is the

manner to give unto two Canaanite servants. These things are recorded by Maimony, in his treat. of Servants, Chapter 3. Sect. 3, 4, 5. with his body ] that is, alone, as the Greeke translatheth it. For his children borne of the bond-woman, are bond-men also; as the example of Ismael, whom Abraham be-gat of Agar, sheweth, Genesis 21. 9, 10. Galat. 4. 22, 23, 30. So the Hebrew canons also testifi-cate: An Israelite that lieth with a Canaanitess bond-woman, &c. begetteth a Canaanite in every respect, who may be sold and bought, and made to serve for ever, as other bond-men. Maimony treat. of Servants, Chap. 9. Sect. 1.

Verſ. 5. saying shall say ] that is, shall freely, openly, and plainly say: Greeke, shall answer and say. my master ] in Deut. 15. 16. is mentioned also his house: from which the Hebrewes gather, that if the master have not wife and children, the servant is not to be sold in the care: or if his master love not him, or if either the master or servant be sicke, the servant is not to be sold; for it is said, (in Deut. 15. 16.) because he is well with thee. Maimony, treat. of Servants, Chap. 3. Sect. 11.

Verſ. 6. the gods ] that is, the Judges, or Magistrates, called gods in Psalm 82. 1, 6. because the Word of God was given to them, John 10. 34, 35. So the Chaldee translatheth it Judges: the Greeke, the judgement of God. The Rabbines expound it, the Synedriion (or Court) of three Judges: and that was the lowest Court. Maimony in Servants, Chapter 3. Sect. 9. But withall they say, None are called Elohim (Gods), but the Judges ordained in the land of Israel onely; and such as were wise men, fit for to judge; whom the Senate of the Land of Israel sought out, and appointed, and imposed bands upon them. Maimony in Sanhedrin, Chapter 4. Sect. 4. the door ] either of his masters house, or of any other mans, saith Maimony in treat. of Servants, Chapter 3. his master ] this the Hebrew Doctors hold strictly must be done by the master himselfe, not by his sonne, nor by his messenger, nor by a messenger of the magistrates. Maimony, in the same place. his care ] this the Hebrewes explaine to be his right care, and through the body of it. And because

because the Law saith for servants, that at the Iubilee they should returne unto their familie, Leviticus 25. 41. they doe except the priests from this. An Hebrew servant that is a priest, may not be bored in the eare, because hee is made thereby blessed, and cannot therefore returne unto his dignitie. Maimony, treat. of Servants, Chap. 3. Sect. 8.

serve him for ever ] that is, (as Maimony there explaineth it) till the Iubilee; or, till his masters plaineth it) till the Iubilee; for ever, yet be that is bored serveth not his sonne: for it is said, he shall serve him (not his sonne), for ever, to his ever of Iubilee. The Law for the Iubilee, (which was every fiftieth year) see in Leviticus 25. 13, 28. 40, 41. and as the word Ever, for many things reached but to the Iubilee; so sometime it is but during life; as 1 Samuel 1. 22. Thus by all means God provided to keepe men out of bondage, as hee had brought them out of Egyptian servitude, to be his servants, Leviticus 25. 42. Nehem. 5. 8. And the Apostle saith, If thou canst be made free, use it rather, 1 Corin. 7. 21. Especially God taught them hereby, to labour for the Libertie which Christ at his Iubilee should bring unto them, John 8. 32. 34-36. and not to be the servants of men, 1 Corin. 7. 23. And by this outward state of servants, led them from the bondage of the Law, at mount Sina, to the freedome of the Gospel, at mount Sion, Galatians 4. 24, 25, 26, &c. For the aule through the eare, signified the sharpe iron precepts, which men were bound to obey, in their going out and coming in, their whole administration, till either the death of the master, or the Iubilee did release them. So the Apostle saith, The Law hath dominion over a man, as long as he liveth, &c. When we were in the flesh, the passions of sinnes, which were by the Law, wrought effectually in our members, to bring forth fruit unto death: but now we are delivered from the Law, that being dead wherein we were held, that we should serve in newness of the spirit, and not in oldness of the letter, Rom. 7. 1, 5, 6.

7. Verſ. 7. sell his daughter ] which the Hebrew canons say, hee might not doe, but

while shee was a girle, under the age and state of marriage, not after, neither might hee sell her but for extreme poverie, when hee had nothing left of goods moveable, or un-moveable, unto the clothes on his backe. Maimony, treat. of Servants, Chap. 4. Section 12. An example hereof was among the poore Jewes, returned out of Babylon, Nehemiah 5. 1-5, 8. maid-servant ] or, hand-maid: see Genesis 16. 1. This servitude by the Law must be but till the seventh year; (as was before for men-servants, whom the Magistrates sold); or, till the Iubilee, if it fell out before, Deuteronomie 15. 12. Leviticus 25. 40. or (by the Hebrew canons) till the death of her master. as the servants: ] that is, as slaves, basely, and with dishonour: for the Hebrew men and women might not be made to serve as servants, but as hired persons, and sojourners, Leviticus 25. 39, 40. Although therefore this by some is referred to the former law of men-servants, in verse 2, 3, &c. yet the Greeke translation changeth the gender, and so understandeth it of bond-women or slaves. And the Jew Doctors referre it to that which followeth in verse 26, 27. that an Hebrew hand-maid goeth not out for losse of limme, as of eye, tooth, &c. but must receive satisfaction for such hurts, as any other of Israel, according to the Law, in verse 24. Maimony, treat. of Servants, Chap. 4. Sect. 6.

Verſ. 8. evil ] that is, displeasing, as the Greeke also translatheth it. that hee doe not betray her ] unto himselfe, or to his sonne, verse 9. Or, who hath betrayed her to himselfe: for the Hebrew hath both readings, the first in the line, the latter in the margin. And the writing differeth in the eye, (\* lo, not; and \* lo, to himselfe), but hath no difference in the eare: so Moses hearing it of God, did by his spirit write both; and the margin is that which in the Hebrew is noted to be read. The Hebrew Doctors (in Thamaid Bab. in Nedarium, Chap. 4. fol. 37. b.) say, The words read and not written, and written and not read, were the tradition of Moses from (mount) Sinai; that is, as the Hebrew icholon on that place

place noteth, *so Moses received in Sinai, and delivered to Israel.* The Chaldee version in this and other the like places, translateth according to the margin; an evident proofe, that these divers readings were not added by the Malorites, as some thinke; seeing the Malorites were not so ancient. The Greeke copies heere varie, some having, *hath betrothed her to him*, other some, *hath betrothed*; and so Theodotio, and Symmachus also translated, *hath not betrothed*. The meaning seemeth to be, if hee take dislike of her, either before or after shee is betrothed. By the Iewes canons, *An Hebrew maid might not be sold, but unto one who either himselfe or his sonne, might betroth her when shee was marriageable. As a man might not sell his daughter to his sonne, because shee was not meet for her master, who was her brother; nor for her masters sonne, because shee was her fathers sister.* Maimony treat. of Servants, Chap. 4. Sect. 11.

[*shall hee let her*] or, *cause her to be redeemed*; the Greeke translateth, *he shall redeeme her*. The Hebrewes say, *If her master have betrothed her to himselfe, or to his sonne, shee is as other betrothed women, and goeth not out but by the death of her husband, or by bill: and the commandment to betroth, is before the commandment to redeeme.* If her master die, his sonne cannot betroth her to himselfe; because shee goeth out free by her masters death. Maimony, treat. of Servants, Chapter 4. Sect. 7. 8.

[*to a strange people*] that is, to any stranger; the Chaldee interprets it, to another man. And Maimony (in the foresaid place Sect. 10.) saith, *he may not sell her, nor give her to another man, whether shee be one faire off, or negre; and if hee either sell, or give her, it is nothing that hee doth.* *unfaithfully transgressed*] or, *dealt deceitfully, and treacherously*, failing of that which was expected at his hands. The Chaldee translateth, *hee hath ruled o-*

Exodus 22.16, 17. and all other privileges of a free woman.

Verf. 10. *take him*] this the Greeke interprets, *take to himselfe*: though it may imply both the father and the sonne, fore-spoken of. *her marriage dutie*] the due benevolence betwene man and wife, such as the Apostile speaketh of, 1 Cor. 7. 3. and so the Greeke translateth it *conversation*, or *companying together*: the Hebrew Doctors also explaine it (from the phrase in Genesis 19. 31.) *to goe in unto her after the way of all the earth.* Vnto these three, the Hebrewes adde seven moe: their words are, *When a man marieth a wife, whether she be a virgin or otherwise, be shee great or small, a daughter of Israel, or a proselyte; hee oweth unto her ten things, and she oweth foure.* Of the ten, three are in the Law; her food, her rayment, and her marriage duty, that is, to goe in unto her after the manner of all the earth. And seven are by the doctrine of the Scribes. The first is, the principall of the dowrie; [which for a maid, was fiftie shekels, as is noted on Exodus 22. 17.] and the other are called conditions of the dowrie; and they are these: to heale her if shee bee sicke; to redeeme her if shee be taken captive; to bury her if shee dye; and to let her be nourished of his goods, and to dwell in his house after hee dye, all the time of her widow-hood; that her children which shee hath by him, be nourished of his goods after his death, untill they be espoused; and that her male children which shee hath by him, be heires of her dowrie, above their portion of inheritance which they have with their brethren. And the foure things which shee oweth are; that the workes of her hands be his; that her (preference, or) attendance be upon him; that hee eat of all the fruits of her goods during her life; and if shee die while hee live, that hee be her heire; be it before any man, in inheriting that shee hath. Maimony treat. of Wives, Chapter 12. Sect. 11. 23.

[*with-draw*] or, *keepe backe*, as the word signifieth in Numbers 9. 7. the Greeke translateth it *defraud*; wh. h word Paul useth in speech of the like thing, *Defraud not one the other*, 1 Cor. 7. 5.

Verf. 11. *these three*] mentioned last, in

verf. 10. or, one of those three fore-mentioned, touching her betrothing to himselfe, or to his sonne, or her redeeming. In this later sense Maimony expoundeth it, in his treat. of Servants, Chap. 4. Sect. 9.

[*freely*] or, *for nothing*; as verf. 2.

Verf. 12. *that smiteth*] to wit, wilfully, as the next verbe manifesteth. See the notes on Genesis 9. 6.

[*put to die*] or, *made to die*, that is, killed by the Magistrate: and the doubling of the word maketh the charge more straight; for no ranlome might bee taken for the life of a wilful murderer, Numbers 35. 31. The Hebrew Doctors say; *Four deaths were in Israel by the Iudges; Stoning, and Burning, and Slaying with the sword, and Strangling (or Hanging).* Stoning was heavier than burning; and burning heavier than killing with the sword; and the sword heavier than strangling.

All that were to bee stoned to death by the Law, were eighteen, namely, these: 1 Hee that lieth with his owne mother: 2 or with his fathers wife: 3 or with his daughter in law: 4 or with a betrothed maid: 5 or with the male: 6 or with any beast. 7 The woman that lieth doome to a beast. 8 The blasphemour. 9 Hee that wor-

shippeth an Idoll, 10 or that grieveth of his seed to Molech. 11 Hee that hath a familiar spirit, 12 and the Wizard, (Leuiticus 20. 27.) 13 The inticer to idolatrie (Deuteronomie 13. 6.) 14 and the witchdragger (or thruster away) to idolatrie, (Deuteronomie 13. 13.) 15 The witch. 16 The prophane of the Sabbath. 17 Hee that cusseth his father or his mother: 18 and the rebellious sonne, (Deuteronomie 21.) All that were to bee burned, were ten: 1 The priests daughter that playeth the whore under her husband: 2 and he that lieth with his daughter: 3 or with his daughters daughter: 4 or with his sonnes daughter: 5 or with his wifes daughter: 6 or with her daughters daughter: 7 or with her sonnes daughter: 8 or with his mother in law: 9 or with the mother of his mother in law: 10 or with the mother of his father in law. Who so lay with any of these whiles his wife lived, was to be burned. The killed with the sword were two: 1 The murderer: 2 and the dravne away to idols, (Deuteronomie 13. 15.) The strangled were

fix: 1 Hee that lieth with another mans wife: 2 Hee that smiteth his father or his mother: 3 Hee that steales a soule of Israel: 4 The Eder that rebelleth against the decree of the Senate, (Deuteronomie 17. 12.) 5 The false Prophet: 6 and hee that prophesieth in the name of another god. So there are found in all, which were to be staine by the Magistrate, thirte and six. Maimony in Sanhedrin, Chap. 14. Sect. 1. 4. 6. Maimony in Sanhedrin, Chap. 14. Sect. 1. 13. Thalmud Bab. in Sanhedrin, Chap. 7. and 9. Likewise the Chaldee paraphrase on Ruth 1. 17. (in the Malorites Bible) saith; *Naomis said, we have foure judgments of death for malefactors: Stoning with stones, Burning with fire, Killing with the sword, and Hanging on tree.*

Verf. 13. *not lieth in wait*] not hunted, as 1 Sam. 24. 12. the Greeke translateth, *not wil-*ling. See this more explained in Num. 35. 22, 23. occasionally delivered] or, offered by chance: an example whereof is set downe in Deut. 19. 5. The Greeke and Chaldee translateth, *delivered*, a place] in the land of Canaan, the cities of refuge, whereof see Num. 35. 6. &c. before that there were not any, unlesse Gods Sanctuary and Altar in the wilderness; as may be conjectured by the verbe here following; and the practice of Iob, 1 King. 2. 28.

Verf. 14. *shall come presumptuously*] or, *shall deale proudly*: the Chaldee saith, *doe wickedly.* It meaneth wittingly, wilfully, and presumptuously.

[*from my*] in Chaldee, from before my altar. The Greeke addeth, and *see unto the altar*; from my altar shalt thou take him, &c. But Thargum Ierusalem expoundeth it thus, *though hee be the high priest, who standeth and ministrereth before mee, from thence shall yee take him, and caught hold on the horns of the altar, 1 King. 28.* and among the Heathens, altars were places of refuge; and wilde beast hath the Rocks for a refuge; and servants the altars of God; saith Euripides in Supplie. *to die*] or, *into death*: that is, to put him to death, as the Greeke and Chaldee translate.

Verf. 15. *his father, &c.*] though hee kill him not, yet hee is to die for it: as oy

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comparison with the 12. verse appeareth. So the Hebrew Doctors also expound it, but with limitation: for they teach, if a childe smite father or mother, and leave no print of the stripe on the flesh, he is to be punished, but not with death: if he leave an impression (or skarre) or that which is equivalent, as when he smiteth his father on the eare, and maketh him deafe; such a one is to be purto death, as *Maimony* sheweth, in treat. of *Rebels*, Chap. 5. sect. 5, 6.

16 Ver. 16. a man ] any of the *sonnes of Israel*, saith the Greeke translation: and also the Chaldee paraphrase. And so doth *Moses* explaine this Law, in *Dent.* 24. 7. a soule, (that is, man, woman, or childe) of his brethren, of the *sonnes of Israel*.

17 Ver. 17. curseth ] or, speaketh evil to, revileth; with light, vile and reproachfull speech: see *Genesis* 12. 3. put to die ] the holy Ghost in *Matthew* 15. 4. (following the Greeke version) translateth, let him be ended with death: that is, killed. This law is repeated in *Leviticus* 20. 9. The Hebrew Doctors say, that if hee curse them either alive or dead, hee is to be stoned to death for it. But they restraine this to his next parents only: if he curse his grandfather, they teach, he is not to be stoned, but punished as for cursing another man. *Maimony* treat. of *Rebels*, Chap. 5. sect. 1, 2.

18 Ver. 18. fist ] so the Greeke translation, but the Chaldee is, a clod of earth. *faleth*] that is, leith on, or keepeth his bed through infirmity.

19 Ver. 19. innocent] and so quit, and not punished as a murderer: though for the hurt, hee is to satisfie, as after is shewed. give his sitting ] that is, pay for his sitting, or ceasing from labour, and losse of time. So the Greeke translates, But hee shall pay for his ceasing from labour, and for the charges of healing. Here also is to be understood, that if hee have caused a blemish in his neighbour, hee is also to pay for it, *Leviticus* 24. 19, 20. And the Hebrew Doctors gather from *Deuteronomie* 22. 29. that hee must pay also for the smart or paine, and from *Deuteronomie* 25. 11, 12. that hee must pay for the shame or

dishonour, if any be. So they have set downe in such cases five penalties: 1 for the hurt (or blemish); 2 for the paine; 3 for the healing; 4 for the losse of time; 5 and for the shame (or dishonour: ) of which some must pay all five, some foure, some three, some two, some one, as the cases doe fall out. *Maimony*, treat. of *Hurts and damages*, Chap. 1. and 2. healing hee shall heale ] that is, soundly and thoroughly heale: meaning by his charges, as the Greeke sheweth; and as the Chaldee translateth, hee shall pay the hire of the Surgeon. Wherefore in the Lewes canons it is set downe; If he that did the hurt say, my selfe will heale thee; or, I have a Surgeon that will heale for nothing: they shall not yeeld unto him; but hee must bring an approved Surgeon, and heale him for reward. If the patient transgress against the words of the Surgeon, and so make his owne sickness (or sore) more heavy; the other is not bound to heale him. *Maimony*, treat. of *Hurts*, Chapter 2. Sect. 18. 20. Moreover they say; There are blowes wherein is contempt, and a little paine, but no hurt: for such the Magistrates appointed mulcts or forfeits. As, hee that kicked his neighbour with his foot, paid five shekels: hee that smote him with his thigh, paid three shekels: hee that bent his fist and smote him, paid thirteene shekels: if he smote him with the paim of his hand, one shekel. If hee wounding him by the eare, or pucked off his haire or did thus upon him, hee paid an hundred shekels. And thus hee paid for every time hee did it; as if hee kicked him foure times one after another, hee paid twentie shekels; and so for the rest. Hee that afflicted his neighbour, although hee fall sicke through scow, hee is free from the judgement of men, but guiltie of the judgement of God; to wit, if hee touch not his neighbour, but maketh a noise behind him, or appeareth in a darke place, or the like. So if hee make a noise in his eare, and make him deafe: he is free from the judgement of men, but guiltie of the judgement of God. But if hee smite him on the eare, and make him deafe, or touch him, or thrust him, when hee afflicteth him, or take hold on his garments, or the like, hee is to pay for it. *Maimony* treat. of *Hurts*, chap. 3. sect. 8, 9. and chap. 2. sect. 7.

Verf.

20 Ver. 20. man-servant ] his slave, which after in verse 21. is called his money: but with Hebrew servants hee might not thus deale, *Leviticus* 25. 39, 40. nor with another mans servant. a rod ] or staffe, such as is meet to give correction with: wherefore the Hebrewes gather, that if hee smite him with a sword, dagger, stone, or the like, hee hath not the privilege of this law; but if the servant die of the blow, though a yeare after, hee must be killed for him. *Maimony* treat. of *Murder*, chap. 2. sect. 14. under his hand ] whiles hee is in beating: as the verse following manifesteth. avenging ] Greeke, with vengeance: that is, hee shall surely be avenged, or punished with death. The Chaldee translateth, judged. This is meant, by the Magistrate, who is the Avenger under God, *Rom.* 13. 4.

21 Ver. 21. continue, ] Hebr. stand, which the Greeke translation lve. a day, ] a large day of foure and twentie houres; which is as much as two other dayes which have each but twelve houres, *Iohn* 11. 9. This the Lew Doctors explaine it: if hee continue foure and twenty houres, and afterward die, he is not killed for him; though hee die upon the beating, &c. and what is that, A DAY OR TWVO DATES: a day which is as two dayes, which is from time to time: (till that time againe.) *Maimony*, treat. of *Murder*, chap. 2. sect. 12. his money ] Hebr. his silver: meaning, bought with his money, and so his owne. But hee that smiteth a servant which is not his owne, though hee die not till after many dayes, yet shall hee be put to death for him, as for any other free man, saith *Maimony*, in treat. of *Murder*, chap. 2. sect. 13.

22 Ver. 22. births ] or childe, as the Greeke translation. no mischief ] to the woman or childe: the Chaldee expounds it, no death: but it implieth lesse also than death, as the words following manifest. The Greeke referres it to the childe; translating, if it be not figured, that is, have not the shape and proportion. punished ] or, amerced, mulcted, to pay a summe of money, as this word is explained in *Deuteronomie* 22. 19. And thus mulct must be paid to the

husband for the childe-birth: and (as the Hebrewes gather from the former lawes) satisfaction must be given beside, to the woman for the damage and for the paine. *Maimony*, treat. of *Hurts*, chap. 4. sect. 1. by the Judges ] as the Chaldee saith, by the sentence of the Judges: the Greeke translation it, with authority (or dignitie.)

23 Ver. 23. thou givest ] speaking to the offender; wherefore the Greeke changeth perion, he shall give, as it was in verse 22. Others referre it to the Judge; thou (Judge) shalt give by thy sentence. soule ] that is, life.

25 Ver. 25. stripe ] or waile; the print or marke of the blow in the flesh. And all these (except life for life,) the Hebrew Doctors say, may be redeemed by money; which they gather from *Numbers* 35. 31. Tee shall take no ransom for the life of a murderer: so that other names or hurts, are not forbidden to be satisfied for: and in respect of satisfaction, it is said (in *Deuteronomie* 19. 21.) thine eye shall not pitie, &c. *Maimony* in treat. of *Hurts*, Chap. 1. Sect. 3, 4. Herein their opinion seemeth better than that of the Sadducees, which insisted upon the letter of the Law, to have limme for limme, and stripe for stripe, without redemption. Our Saviour more fully openeth his Fathers Law; for although the Magistrates must execute being called upon; yet the plain-tiffes are taught meeknesse and moderation, and not to avenge themselves, nor to resist the evil: but whosoever shall smite thee on the right cheek, turne to him the other also, *Mat.* 5. 38, 39.

26 Ver. 26. his man-servant ] or, his bond-man, of the heathen, not an Hebrew, of whom hee spake before, verse 2. Also his owne, not another mans servant. corrupt it; that is, perishe it; and as the Greeke translation, make it blinde. send him away ] dismishe him free, from slavery; without any other satisfaction, which hee must make to all other. The Hebrew canons explaine it thus: He that murthereth a Canaanitish servant of his owne, is discharged, (from making satisfaction:) hee that murthereth an Hebrew servant of his owne, is bound to make satisfaction

isfallum for all (the five things before mentioned upon verse 19.) save for his losse of time. Hee that hurteth a Canaanitish servant of his neighbour, the master of the servant is to have all those five things mentioned, &c. Hee that smiteth his owne Canaanitish servant purposefully, and bereaveth him of one of his limmes, which cannot be restored, must let him goe out free, and must give him a bill of dismissal. None goe out free for losse of limme, but servants which are circumcised and baptised, &c. the servant which is yet in his paganism, goeth not out for losse of limme. When he smite his servant on the eye, and somewhat decaie the sight of it, on the tooth, and looseth it: if hee can still use the service of them, he goeth not out free; if not, he is to goe out free. If the servant had a dimme eye, or a loose tooth, and the master makes the eye blinde, or the tooth fall out: if hee had use of his eye or tooth to doe service with, then hee is to goe out free, otherwise not. If he smite out his servants tooth, or make his eye blinde against his will, as when hee throweth a stone at a beast and hitteth his servant, &c. the servant is not to goe out free therefore. These and the like limitations are shewed by Maimony in treat. of Hurts, Chap. 4. Sect. 10. and treat. of Servants, Chap. 5. Sect. 4. 5. 8. 9. 11.

Verf. 27. for his tooth] and so by proportion for other parts, as an ear, a finger, or the like: yea if hee strike him on the ear, and he become deafe thereby, or the like, hee is to goe out free for the same, saith Maimony, treat. of Servants, Chap. 5. Sect. 7.

Verf. 28. an oxe] or, bull: and by proportion any other beast, that hurteth by pushing with the horne, kicking, biting, or any other way. Every living creature which is in the power of man, if it shall damage the owners are bound to pay for it, because their goods have done the damage. The Scripture speaketh not of the oxe but for an instance, saith Maimony, in Nizke Mamon (or treat. of Damages,) Chap. 1. Sect. 1. not be eaten] for detestation: God requiring mans blood at the hand even of beasts: as Genesis 9. 5. But how should it bee eaten after it was stoned? This law teacheth, that when sentence is past upon it to be stoned, it

is forbidden, and is made as an unclean beast. So that if any before hand kill it after the lawfull manner of killing beasts, it is lawfull for any use, or for the flesh thereof to be eaten. And so after it is stoned, it may not bee sold, nor given to dogges, nor to infidels, &c. saith Maimony, treat. of Forbidden meats, Chap. 4. Sect. 22. innocent] unpunished: as verse 19.

Verf. 29. in time past] Hebr. from yesterday, and the third day. So in verse 36. to his owner] and that before the Magistrate; as the Hebrew Doctors say, there is no restitution but before the owners, and before the Synedrion (or Court:) Maimony, treat. of Damages, Chap. 6. Sect. 2.

Verf. 30. of his soule] that is, of his life. But how much? For servants the summe is set, verse 32. for others, as the Judges shall value the same. And the ransom is to be given unto the beeres of him that is slaine. Maimony, in Damages, Chap. 11. Sect. 1. 2.

Verf. 31. a sonne] the Chaldee addeth a sonne of Israel, or a daughter of Israel.

Verf. 32. thirtie shekels] or, shillings; in Greeke deductimes: see the notes on Genesis 20. 16. This price is here set both for men and maid-servants, and as the Lewes explaine it, both for great and small, whether the servant were worth an hundred pounds, or not worth one, &c. Maimony, ibid. This thirtie shekels was the goodly price, that our Lord Christ was valued at, of the vile Lewes, Zan. 11. 12. 13. Mat. 26. 15.

Verf. 33. or an asse] or any other beast, cattell, or fowle; the oxe and the asse is named but for an instance. But vessels (or instruments) that fall into a pit and are broken, the owner of the pit is not bound to pay for them. The law is, if an oxe fall, hee saith not if a man: or an asse, hee saith not a vessel. Although an oxe with his instruments fall in, and the oxe die, and the instruments be broken: the owner of the pit is bound to pay for the beast, but not for the instruments. Maimony, treat. of Damages, Chap. 12. Sect. 1. and Chap. 13. Sect. 1. full] that is, die there; as the words following manifest. Therefore the Hebrew canons set downe a scandling, how much is enough

nough to kill a beast; if the pit or ditch be ten hand breadths (that is, two foot and a halfe) deepe. If it be any lesse, though an oxe or any beast fall into it and die, the owner of the pit (they say) is not bound to pay for it. Maimony, in the same booke, Chapter 12. Sect. 10.

Verf. 34. owner] or master: that is, the doer or occasioner of the doing thereof; in whom the law lieth.

Verf. 35. oxe] or any other beast of his: as before is noted. his neighbours ox] This the Hebrew Doctors take strictly: and say, If an Israelites oxe push an oxe sanctified (unto God); or an oxe that is sanctified doe push an Israelites oxe; hee is not bound to pay (by this law) for it is said, His Neighbours Oxen. Maimony, in Damages, Chapter 8. Sect. 1. the dead] the Chaldee paraphrasteth, the price of the dead also.

Verf. 36. be knowne] or, as the Greeke tranlateth, be made knowne: that is, testified to the owner, as verse 29.

## CHAPTER XXII.

1. Of theft. 5. Of damage by beasts, or fire. 7. Of trespasses in things delivered to be kept. 14. Of hurting a thing borrowed. 16. Of enticing a maid to fornication. 18. Of witchcraft. 19. Of bestialtie. 20. Of idolatrie. 21. Of vexing strangers, widowes, and fatherlesse. 25. Of usurie. 26. Of pledges. 28. Of reverence to magistrates. 29. Of five first fruits. 31. Of eating torne flesh.

When a man shall steale an oxe, or a sheepe, and kill it, or sell it, he shall pay five oxen for an oxe, and foure sheepe for a sheepe. If a theefe be found in the digging thowrow, and he be smitten and die, no blouds (shall be shed) for him. If the Sunne be risen upon him, blouds

(shall be shed) for him: paying he shall pay; if he have nor, then he shall be sold for his theft. If the theefe by finding be found in his hand, whether oxe, or asse, or sheepe, alive, he shall pay double. When a man shall cause a field or vineyard to be fed upon, and shall send in his beast, and shall feed in anothers field; or the best of his owne field, and the best of his vineyard shall he pay. When fire shall goe forth, and finde thornes, and a stacke of corne, or the standing corne, or a field be consumed; he that kindled the fire shall paying pay. When a man shall give unto his neighbour money or stuffe to keepe, and it be stolen out of the mans house, if the theefe be found, he shall pay double. If the theefe be not found, then the master of the house shall be brought unto the gods, if he have not put forth his hand unto his neighbours goods. For every matter of trespass, for oxe, for asse, for sheepe, for raiment, for every losse, which he shall say, that this is he; the matter of them both shall come unto the gods: whom the gods shall condemne, he shall pay double unto his neighbour. When a man shall give unto his neighbour, asse, or oxe, or sheepe, or any beast to keepe, and it die, or be broken, or driven away, none seeing it: An oath of Iehovah shall be betwene them both, if he have not put forth his hand unto his neighbours goods: and the owner of it shall accept it, and he shall not pay. And if it be

R

stollen

13 stolen by stealth from him, he shall  
pay unto the owner thereof. If it  
be torne in peeces, let him bring it  
for witness: that *which is* torne, he  
14 shall not pay. And when a man  
shall borrow *ought* of his neighbour,  
and it be broken, or die, the owner  
thereof *being* not with it, paying he  
15 shall pay. If the owner thereof *be*  
with it, he shall not pay: if it *be* an  
hired thing, it came for his hire.  
16 And when a man shall entice a maid  
that is not betrothed, and lie with  
her, endowing he shall endow her to  
17 herself to wife. If her father refus-  
ing shall refuse to give her unto  
him, he shall weigh the money, ac-  
18 cording to the dowrie of virgins.  
Thou shalt not suffer a witch to live.  
19 Whosoever lieth with a beast, he  
20 shall be put to die the death. He  
that sacrificeth to the gods, shall be  
utterly destroyed, except unto Iehov-  
21 vah, *even* to him only. And a stran-  
ger thou shalt not vex, neither shalt  
thou oppress him: for ye were stran-  
22 gers in the land of Egypt. Ye shall  
not afflict any widow or fatherlesse  
23 *child*. If afflicting thou shalt af-  
flict him, surely if crying he shall  
crie unto me, hearing I will heare his  
24 cry. And my anger shall wax hot,  
and I will kill you with the sword:  
and your wives shall be widows, and  
25 your sons fatherlesse. If thou lend  
money to my people, to the poore  
*man* with thee, thou shalt not be to  
him as an exacting creditor: ye shall  
26 not lay upon him biting usurie. If  
for a pledge thou take to pledge thy

neighbours raiment, thou shalt re-  
turne it unto him before the Sunne  
goeth downe. For that is his cov-  
ering, that only; that is his raiment  
27 for his skin: wherein shall he sleepe?  
And it shall be, when he crieth unto  
me, then I will heare, for I *am* gra-  
cious. Thou shalt not revile the  
28 gods, and the ruler of thy people  
thou shalt not curse. Thy full-ripe  
29 fruit and thy liquor thou shalt not de-  
lay: the first-borne of thy sons shalt  
thou give unto me. So shalt thou  
30 doe with thine ox, and with thy  
sheepe: seven dayes it shall be with  
his mother; in the eighth day thou  
31 shalt give it unto me. And ye shall  
be unto me men of holiness: and ye  
shall not eat flesh torne in the field;  
ye shall cast it to the dogge.

## Annotations.

A *Sheepe*] or, a *lambe*; a young sheepe, or  
young goat: for the Hebrew word com-  
prehendeth both, Exod. 12. 3. Deut. 14. 4.  
five *oxen*] or, five of the *herd*, for an *ox*; and  
four of the *stocke* for a *sheepe*: the Hebrew dis-  
tinct in word, but the Greeke version kee-  
peth the same words here, that were before.  
This Law was, if the ox were killed or sold:  
but if it were found in his hand alive, he paid  
but two for one, verse 4. neither was it for any  
other theft, than of the ox and sheepe: for  
all other, the theefe paid but the double: as  
the Hebrew canons plainly expresse. *Mai-  
mony*, treat. of *Theft*, Chapter 1. Sect. 6. But  
these, because of the profit, use, and service  
which the owners might have of them, (and  
in particular, for sacrifices to God, which  
might not be with any other beasts) were  
to be paid five and fourfold. And as the  
theft was bolder, and the losse greater of an

an ox, than of a sheepe; so the punishment  
was more.

Verf. 2. in the digging through] that is,  
digging (or breaking) through an house;  
as, Matthew 24. 43. or, in the hole digged; and  
so entering by the breach. By this the  
Hebrewes understand all other indirect  
ways, by which the theefe may enter, but  
this is specified, because it is the way of most  
theeves, to enter by digging through in the  
night. *Maimony*, treat. of *Theft*, Chap. 9.  
Sect. 8. no blouds for him] that is, none  
shall be put to death for killing that theefe.  
Or it may be read thus, no blouds (shall be)  
to him, meaning to the killer of the theefe,  
he shall not have murder imputed to him.  
So the phrase is used in Numbers 35. 27. The  
Hebrew Doctors explaine it thus; If the  
master of the house, or any other man kill him,  
they are guiltlesse: yea it is free for any to kill  
him, either on the working day, or on the Sab-  
bath day, with any death that they can put him  
to, &c. And wherefore doth the Law permit  
this? Because it is the manner of such, that if  
the master of the house should withstand, and  
kindle them, they will kill him. And it is found,  
that he which comes into his neighbours house  
to steal, is as hee that pursueth his neighbour to  
kill him. Such a one therefore may be killed, bee  
he great or small, man or woman. *Maimony*,  
treat. of *Theft*, Chap. 9. Sect. 7. 9.

Verf. 3. risen upon him] if it be cleere  
day when the theefe breaketh in, who so  
killeth him, his blood shall be shed there-  
fore. For the *Sun*, the Chaldee paraphrast  
translateth, the eye of witnesses. But *Mai-  
mony* (in the foresaid place, Sect. 10.) gi-  
veth this sense; If the matter be cleere to the  
master of the house, that this theefe will not kill  
him, and that hee cometh not but to steal  
goods, it is unlawful to kill him: and if he kill  
him, he is a man-slayer, as it is written, I F T H E  
SVN BE RISEN Vpon him; if the thing be  
cleere as the *Sun* unto thee, that hee is at peace  
with thee, thou shalt not kill him. be] the  
theefe, shall surely pay: therefore kill him  
not. But the Greeke version referreth it  
to the slayer, that he shall pay, that is, bee  
put to death for him, he shall be sold.]

for a servant by the Magistrate: see Exod.  
21. 2. &c. And in the Iewish canons it is  
explained thus: If hee have nothing, neither  
moveable goods nor immoveable, the Iudges doe  
sell him, and give his price for the damage. And  
they sell him not but to an Israelite, or proselyte. He  
is not to be sold publicly, &c. as slaves are  
sold, (as it is written, Leviticus 25. 42. They shall  
be sold with the sale of a bondman,) but pri-  
vately, and by way of honour. *Maimony*, treat. of  
*Theft*, Chap. 3. Sect. 11. and treat. of *Servants*,  
Chap. 1. Sect. 3. 5.

for his theft] for the  
principall, or thing stolen: and no theefe is  
served for the principall: but the double, or pay-  
ment of foure or five for one, hee is not to be sold for  
them; but they are as a debt upon him, till hee  
rich. If the principall which is stolen, be worth  
100. Crownes, and the theefe be worth but 50. he is  
to be sold, and the rest of the principall, with the  
double, remaine upon him for a debt, untill hee goe  
out (after) in the seventh yeere, and when he is  
able, he must pay it. If the theefe be worth 100.  
crownes and one, he may not be sold; as it is writ-  
ten, FOR HIS THEFT; so that his whole price  
must be spent in his theft. *Maim.* treat. of *Theft*,  
Chap. 3. Sect. 12. 14.

Verf. 4. finding bee found] that is, be cer-  
tainly and wholly found: the Greeke transla-  
teth, bee taken and found. whether  
Oxe, &c.] Hebr. from one unto a ste, unto  
lambe. he shall pay double; that is, shall  
restore that which was stolen, and another  
as good. Here the Hebrew Doctors have  
their exceptions, for women, children, and  
servants. If a mans wife (steale) and seee hath  
not to pay, the double shall lie upon her as a debt,  
till she be divorced, or her husband dye, then the  
Iudges shall exact it of her. A child that stealeth,  
is free from paying the double, &c. and if the  
thing bee lost, hee is not bound to pay the princi-  
pal, no not after hee is grown in age. A ser-  
vant that stealeth is free from paying the double, his  
master is free also: for no man is bound to pay his  
servants damages, &c. but when the servant  
hath his freedom, hee is bound to pay the dou-  
ble. It is meet that the Iudges beat the child-  
ren for stealing, that they grow not into a cu-  
stome of it; and so for other damages that they  
doe: likewise they are to beat servants throughly  
for

for stealing, &c. *Maim. treat. of Theft, Chap. 1. Sect. 7, 8, &c.*

Verf. 5. or vineyard] and so by proportion any other thing; as garden, or the like.

Verf. 6. *finds*] that is, *catch hold on thornes*; or on any other fellow, as straw, fern, &c. So in the examples following, two or three things are named in stead of all other. And not such things onely, but if the fire breake forth and hurt a man, hee that kindled it, must pay for his hurt, and for his resting from his labour, and for his healing, and for his paine, and for his dishonour; (the five things fore-mentioned on Exod. 21. 19.) even as if he had hurt him with his hand: as *Maimony* sheweth in treat. of Damages, Chap. 14. *sect. 15.*

that kindled] or, that set on fire the fire: that burned the burning. The Hebrew Doctors explain this Law thus: *One brings fire, and another after brings wood; hee that brings the wood, is bound to pay. One brings wood, and then another brings fire; now he that brings the fire is bound to pay. If one come and make the flame, then he is bound to pay, &c.* *Maim. treat. of Damages, Chap. 14. sect. 15.* paying pay] that is, surely and fully pay, for the damage. If in the stack (or floore) of corne, there bee laid up such instruments as husbandmen are wont to use, and lay up about the threshing or treading out of the corne, they also must bee all paid for. But if there be garments, plate, glasses, or the like, layd up there; he is not bound to pay for such things. He that causeth his neighbours house to bee burned, is to pay for all that is within the same; for it is the manner of men, to lay up their goods, vessels, &c. within their houses. *Maimony, ibidem, sect. 8.*

Verf. 7. *money or suffice*] Hebr. *silver or vessel, (instruments:)* or any beast, as the 9. verse after sheweth. *to keepe*] of trust; and for no reward, but of friendship.

Verf. 8. *the gods*] that is, as the Chaldee expresseth, *the Judges*: see Exod. 21. 6. The Greeke here translatheth, *before God*. If bee have] understand, *to see if bee have not*; meaning that the Judges may finde

it out by oath; as is expressed in vers. 11. So the Greeke translatheth, *and he shall swear, that in very deed hee hath not dealt evil*. The putting forth the hand unto the thing, the Hebrew Doctors understand, not onely for stealth or conveying away, but also for the use or service of the thing; which when the keeper doth, if it bee afterward stolen, lost, or any way miscarried, the keeper is to pay for it. *R. Ios. Kero in Chofin hamisphat, treat. Pikkadon, Chap. 2. sect. 1.* goods] Hebr. *workes*, that is, any thing gotten wherein ones worke or labour is employed; as in Gen. 33. 14. The Greeke translatheth it, *the thing committed unto him*, (which word Paul useth in 1. Tim. 6. 20. 2. Tim. 1. 14.) also the Chaldee saith, *that which his neighbour delivered him*. So after in verse 11.

Verf. 9. *matter of trespass*] or, word of trespass; that is, any injury spoken or complained of: which may bee otherways than by putting to his hand fore-mentioned: as, if he kept it not in a meet place, &c. The Hebrew cannons say, *Some things are usually kept in out-houses or yards, as timber, stones, &c. some in houses, as garments, &c. some lockt up in coffers, as money, jewels, &c. If a keeper leave a thing committed unto him, in a place unmeet, though it be stolen, lost, burnt, or the like; hee is to pay for it. Also, when hee that committed to his neighbour any thing to keepe, demandeth the thing againe; if the keeper of it say, I know not where I laid it, give mee respit till I seeke and finde it, and I will restore it unto you; loe this man is a trespasser, and is bound to make satisfaction out of bond. These and other like, are matters of trespass, as Maimony sheweth in treat. of Borrowing, and committing a thing to keepe, Chap. 4.*

*loste*] that is, *lost thing*, which he] that is, which the plaintiffe shall charge, or challenge. *is he*] is the man that had it: or, *this is it*, the thing which I challenge.

*the gods*] the Judges, as the Chaldee translatheth. But the Greeke saith, *the judgement of them both shall come before God, and he that is taken by God, shall pay*. condemn] Hebr. *make (or pronounce)* wicked:

ked: which in such cases, usually significth to condemn as guiltie: as on the contrary, to *make just* (or *justifie*), is to acquit or absolve in judgement, *Deuteronomie 15. 1. Proverbs 17. 15.* The Hebrewes expound it thus: *A theefe against whom two sufficient witnesses doe testifie that hee stole, is bound to pay the double. A theefe that confesseth of himselfe that hee stole, must pay the principall, but is free from the double: for it is said, whom the gods shall condemne, hee shall pay the double, not be that condemnes himselfe.* *Maimony, treat. of Theft, Chap. 1. Sect. 4. 5.*

Verf. 10. *to keepe*] not for nothing, as in the former case, verse 7. but for hire, as Jakob had Labans flocke to keepe, *Genesis 30. 31-36. and 31. 39.* The Hebrew Doctors say, *There are foure keepers spoken of in the Law, and three lawes are for them. The foure Law, and three lawes are for them. The foure keepers are, hee that keepeth for nothing, and hee that borroweth, and hee that taketh wages (for keeping), and hee that betheth a thing. The three lawes for them are these: Hee that keepeth for naught, if the thing bee stolen from him, or lost, or die, &c. must be sworne that hee hath kept it as the manner of keepers is to doe, so he is free, Exodus 22. 7, 8. The borrower payeth for all, whether the thing borrowed be lost, or stolen, or die, &c. Exodus 22. 14. The receiver of wages, and the hirer, there is one law for them both: that if the thing be lost or stolen they pay for it, Exodus 22. 12. If it die or by any the like violence be fordone; they must be sworne that so it was, and they are free, Exodus 22. 10, 11. Maimony, in *Mishebr. treat. of Hired things, Chap. 1. sect. 1, 2.**

broken] hurt, or maimed, &c. under these things specified all other violent accidents are implied; as losse by shipwracke, and the like.

Verf. 11. *oath of Iehovah*] that is, whereby the Lord is taken to witness: because there was no man that saw and could testifie, verse 10. If there be witnesses, hee is not to pay, nor to sweare: as *Maimony* sheweth in the foresaid treat. chap. 3. *sect. 1.*

accept it] the Chaldee saith, *shall take the oath, that is, accept of it, and so end the controversy, as Heb. 6. 16.* bee] that is, the keeper shall not pay for it. Also

the Hebrew Doctors say, *If the keeper deliver (the goods) to a second keeper, and there bee witnesses that the second kept them as the manner of keepers is to doe, and that some such violent accident did befall, the first keeper was free. But if there be not witnesses, the first keeper is bound to pay the owner, and goe to law himselfe with the second keeper: yea though the first were a keeper for nothing. Maimony, treat. of Hired things, Chap. 1. sect. 4.*

Verf. 13. *torne in peeces*] Hebr. *rearing* *torne*: to wit, by wilde-beasts, as the Greeke version manifesteth. *bring it*] that which is torne, or the remnants of it, as in Amos 3. 12. is mentioned a legges, or an eare, or the like. So the Ierusalem Thargum saith, *let him bring of the members of it, for a witness that it is killed.* not pay] understanding, if the keeper doe his best to rescue it: and so it bee not lost but by violence. Touching this, the Rabbines say, *A shepheard when he wolves come and take a prey from him, if there bee but one wolfe, it is not (counted) violence; if there bee two wolves, that is violence. If two dogges come, it is not violence; if more, then it is. A lion, a beare, a leopard, a serpent, &c. every of these is (counted) violence; but if hee lead the flocke to the place where wilde beasts or robbers haunt, it is not violence, but hee is bound to pay. A shepheard that hath meanes to rescue the prey by other shepbeards, and by slaves; if hee call not the other shepbeards, nor bring slaves to rescue with, hee is bound to pay, whether hee keepe for nothing, or for wages, save that hee which keepeth for no hire calleth shepbeards, and bringeth slaves without hire; if hee finde none such hee is discharged. But he that keepeth for hire is bound to hire shepbeards and slaves to the worth of the beast, and rescue the same, and receives the hire againe of the householder. If hee doe not thus, and may hire, but doe not, hee doeth unlawfully, and is guiltie. Maimony, treat. of Hired things, Chapter 3. sect. 4. 6.*

Verf. 14. *borrow*] Hebr. *ake*, and consequently, receive a thing lent. This Law concerneth all moveable goods, beasts, household

household stuffe, and the like. or die] or perish any other way; therefore the Greeke addeth, or be driven away: as was in verse 10. The Hebrewes explaine this law thus: He that borroweth of his neighbour stuffe, or beast, or any like moveable goods, and it be lost, or stolen, though with great violence, as if the beast be hurt, or taken away by force, or die, he is bound to pay all, Exodus 22. 14. To wit, if such violent accident doe befall it, and not in the time of the worke. But if he borrow a beast to plough with, and it die whiles hee is ploughing, then hee is free. But if it die before he plougheth with it, or after; or if hee ride upon it, or tread out corne with it, and it die in the time whiles he is riding on it, &c. hee is bound to pay for it, and so in all like cases. As, he that borroweth a beast, to goe to such a place, and it die under him in the journey: or borroweth an axe to cut wood, and it breaketh in, and the cutting thereof; now the borrower is free. Maimon, treat. of Borrowing, and Committing a thing to keepe, Chapter 1. Sect. 1.2. paying] that is, he shall surely and fully pay. The manner whereof was this; they weighed what it was worth when it was well and whole, and what it was worth when it was broken; and the broken thing was restored, and what was lesse, he payed; and so the beasts carcase was restored, and what it came short was made good. Maimon ibidem, Chapter 1. Sect. 3. Vnto these they adde other cautions; as, Hee that borrowes a beast, is bound to give him foode, all the while he hath borrowed him. If his flesh be abated, he must pay for so much as he is lesse in worth. But if his flesh be abated by reason of the worke, he is free; and must take his oath, that hee is waxed leane by working. Hee that borroweth ought absolutely, the lender may make him restore it at any time when he will; if he borrowed it for a certaine time, the lender cannot make him restore it, till the end of that time; and though the borrower die, yet his heires may use the borrowed thing, till the time be at an end. He that borroweth a thing to doe a certaine worke with, the lender cannot make him deliver it out of his hand, till the worke be finished. Maimon ibidem, Chap. 1. Sect. 4. 5, 6.

Verf. 15. be with it.] This the Hebrewes understand, of his being with it, in the time when it is borrowed, not in the time when it is used: for they say; Wee have bene taught, that whereas it is said, if the owner thereof be with it, the meaning is, if he be with it in the time of borrowing it, &c. and there is no need that he be with it in the time when it is broken, or dieth. If he be not with it in the time when it is borrowed, though he be with it in the time when it is broken, or dieth, (the borrower) is bound to pay for it. Rambam (or Maimon) in his comment on Thalmud Bab. in Baba mesigah, Chapter 8. it came] the Greeke translathet, it shall bee to him (or his) for his hire. And so though the thing miscarry, he payeth but the hire only.

Verf. 16. entice] or persuade, so that thee consent unto the enticer. And herein this differeth from the Law in Deuteronomie 22. 28, 29. which was for such as consented not. The Hebrewes say; Shee that is lien with in the field, it is certainly presumed that she was forced; unless witnesses testifie that she consented. And who so is lien with in the citie, it is presumed that she was enticed, because she cried not out; unless witnesses testifie that she was forced: as that the man drew a sword, and said unto her, if thou criest out I will kill thee. Maimon in Nagmarah betulab, Chap. 1. Sect. 2. not betrothed] for to lie with a betrothed maid, was death, Deut. 22. 24, 25.

Verf. 17. weigh] that is, pay money. The summe is shewed in Deuteronomie 22. 29. to be fiftie shekels of silver. The Hebrew Doctors say, this mulet was, not onely if her father refused, but if the maid also, or if the inticer himselfe would not marrie her, they compelled him not, but hee gave the mulet, and went his way. If hee married her, then hee paid not this mulet, but gave her a writing, as other maids had. Maimon in Nagmarah, Chap. 1. Sect. 3.

Verf. 18. a witch] or, sorceresse, whereof see the notes on Exodus 7. 11. He speaketh of the woman, because witchcraft is most in use among that kinde: but implicitly also the man-witch, or sorcerer (who is likewise named in Deuteronomie 18. 10.) Therefore

fore the Greeke translathet it heere plural-ly, Witches. The Hebrewes observe, Whosoever is guilty of death, the Iudges that doe not put him to death, they breake an affirmative precept, but transgress not against a prohibitive, saying for the Witch; for if they put not him to death, they transgress a prohibition; as it is said, Thou shalt not suffer a Witch to live. Maim. in Sanhedrin, Chap. 14. Sect. 3.

Verf. 19. put to dye] Gr. ye shall kill him with death. Elsewhere it is commanded, that the beast be killed also, Lev. 20. 15, 16. for this sinne is Confusion, Lev. 18. 23.

Verf. 20. sacrificeth to the gods] that is, as the Chaldee expounds it, to the idols of the peoples; and Moses explaineth it, either the Sunne, or the Moone, or any of the host of heaven, &c. Deut. 17. 2, 3. And by sacrifice, hee implyeth also worship and service, as is expressed in Deuteronomie 17. 3. utterly destroyed] or, anathematized, that is, destroyed as execrable and cursed; hee put to death without mercie, as the Hebrew Cherem implyeth, and Paul useth such a phrase, in Hebrewes 10. 28. The Greeke here translathet it, destroyed; the Chaldee by Onkeios, faith, killed; and the Thargum called Ionathans, addeth, shall be killed with the sword, and his goods consumed: which interpretation hee gathereth from the Law in Deuteronomie 13. 15, 16, 17. where the word Cherem is also used. But others gather from Deuteronomie 17. 2. 5. that hee was to be stoned, which is most agreeable. Howbeit this is to be understood of a writing and willing idolater, according to Numbers 15. 27. 30. and so the Hebrew canons say; Whosoever serveth idols willingly and presumptuously, hee is guilty of cutting off, (to wit, by the hand of God) and if there be witnesses that have seene him, he is stoned to death; and if he have served them ignorantly, he is to bring the sinne offering appointed therfore. Maimon, treat. of Idolatrie, Chapter 3. Sect. 1. except unto I understand, except he sacrifice unto Itehorah.

Verf. 21. vex] or, make a spoile and prey; oppress by might and violence: a word usually applied to the rich and mightie, that vex and spoile the poore, fatherlesse, and stran-

ger: whom God loveth, and commandeth us to love, even as our selves, Deut. 10. 18, 19. Levit. 19. 33, 34. Zach. 7. 10. Ier. 22. 3. Ezekh. 46. 18. In particular this word is used for vexing or oppressing in buying and selling, Levit. 25. 14-17. The Hebrew Doctors expound this here to mean vexing of the stranger with words of reproch; and the oppressing next spoken of, to be meant of his goods or riches. Maimon in treat. of Merchandise, Chap. 14. Sect. 15. Of this oppressing, see the notes on Levit. 25.

Verf. 23. afflicteth afflict,] that is, in any measure, or any manner of way afflict. It seemeth also to bee an imperfect speech, implying, I will afflict thee. See the like in Luke 13. 9. surely] or if: so the Greeke translathet it here and in 1. Sam. 2. 21. Also the Hebrew Ci, Surely (or For) and Van, And, are put one for another, 2. Sam. 22. 28. with Psal. 18. 28. Esa. 39. 1. with 2. King. 20. 12.

Verf. 25. money] Hebr. silver: by it is meant also gold, or brasse, or meat, or rayment, or any other thing, as is explained, Levit. 25. 36, 37. Deut. 23. 19. And wee are elsewhere commanded to lend, Deut. 15. 7, 8. Luke 6. 35. my people,] this putteth a difference betwene Gods people, and strangers infidels, unto whom they might lend upon usury, Deut. 23. 20. as an exacting creditor:] as a lender that is urgent to have his owne againe; or to have a pawne for the same: so the word is sundry times used in this sense, 2. King. 4. 1. Psal. 109. 11. Nebem. 5. 7, 10, 11. Deut. 24. 10. so the law elsewhere forbiddeth exacting of debts upon our poore brethren, Deut. 15. 2, 3. and so the Greeke here translathet, thou shalt not bee urgent upon him. Also the Hebrew Doctors gather from hence thus; who so exacteth (payment) of a poore man, and knoweth that hee hath not ought to pay him with, hee transgresseth against this prohibition, Thou shalt not bee to him as an exacting creditor. Maimon, treat. of the Lender and borrower, Chap. 1. Sect. 2. biting-usuries] usury is called biting, for that it biteth and consumeth a man and his substance: and is there-

therefore here and elsewhere absolutely forbidden Gods people, Deuteronomie 23. 19. Leviticus 25. 35, 36. Proverbs 23. 8. Ezek. 18. 8. Of this the Lewes have these canons set downe by Maimony, in his forenamed treatise, Chapter 4. 5, and 6. *Usurie and increase are both one thing, Leviticus 25. 37. Deuteronomie 23. 19. And why is the name of it called [Nefek] biting usurie? because it [Nefek] biteth; for it nipeth thy neighbour, and eateth his flesh. As it is unlawfull to lend, so it is unlawfull to borrow upon usurie; for it is written (in Deuteronomie 23. 19.) Thou shalt not cause to bite, (that is, to lend upon biting usurie:) by tradition wee have beene taught that this is an admission to the borrower, &c. Likewise it is unlawfull to have ought to doe betweene the borrower and the lender upon usurie: and whosoever is either suretie or scribe, or witness betweene them, be transgresseth against this prohibition. Tee shall not lay upon him biting usurie, (Exodus 22. 25.) this is an admission to the witness also, and to the suretie, and to the scribe. Hee that lends upon usurie transgresseth against six prohibitions. Thou shalt not bee to him as an exacting creditor, Exodus 22. 25. Thou shalt not give him thy money upon usurie, Leviticus 25. 37. Thou shalt not give him thy vituals for increase, Leviticus 25. 37. Thou shalt not take usurie of him or increase, Leviticus 25. 36. Tee shall not lay usurie upon him, Exodus 22. 25. and, Thou shalt not put a stumbling blocke before the blinde, Leviticus 19. 14. And the borrower transgresseth against two; Thou shalt not cause to lend upon biting usurie, Deuter. 23. 19. and, Thou shalt not lay a stumbling blocke before the blinde, Leviticus 19. 14. The suretie, witnesses, and such like transgresseth against this; Tee shall not lay usurie upon him. Whosoever borroweth or lendeth upon usurie, are like unto them that deny the name of the God of Israel, and deny the coming out of Egypt; as it is written, Thou shalt not give him thy money upon usurie, &c. I am the Lord your God, which brought you forth out of the land of Egypt, &c. Leviticus 25. 37, 38. It is unlawfull to take usurie before or after. As one intending to borrow of a man sends him a gift, to the end that hee may lend unto him: this is usurie afore hand. Or hee hath borrowed of a*

man, and paid him againe, and sends him a gift for his money which hee had of him for naught: this is after usurie. Who so borroweth of his neighbour, and was not wont in former time to salute him first; it is unlawfull for him to salute him first, (and I need not say, to praise him;) for it is written, Usurie of any Word (or Thing) Deuteronomie 23. 19. though they be but words, they are unlawfull. Likewise, it is unlawfull for the borrower to learne his lender to reade, &c. all the while his money is in his hand, if hee were not wont to doe it before; as it is said, Usurie of any thing. It is unlawfull to let out money to hire, as they doe other things, &c. Hee that lendeth to his neighbour, and conditioneth with him to dwell in his courtyard for nought untill he pay him what hee hath borrowed; or that breth a thing of him for lesse than it is worth till he pay him, &c. this is usurie. Hee that lends unto his neighbour may not retaine his servant to doe worke for him, although the servant sit still and hath nothing to doe. The Iudges are to fee the usurie which the lender hath received to be restored backe unto the borrower. A bill for usurie; the principal may be required by it, but not the interest, &c.

Verf. 26. neighbours raiment] if hee be a Poore man, as the next verse manifesteth, and as is expressed in Deuteronomie 24. 12, 13. Neither may a pledge thus be taken of poore or rich, but by authoritie of the Magistrate, as the Hebrew Doctors teach; Maimony, in treat. of Lender and Borrower, Chap. 3. Sect. 4. See more for this point in the annotations upon Deuteronomie 24. raiment] which hee either weareth by day, or lieth in by night; and so by proportion all other things: whereof hee hath present use, as tooles and instruments to worke with, and such like, But things necessarie for to feed the life, as the mill-stone which grindeth corne, or any the like, may not be taken to pawne, Deuteronomie 24. 6. before the Summe] or untill the Summe goeth in, that is, setteth, or goeth downe, meaning, by day. In Deuteronomie 24. 13. it is said, when the Summe goeth downe. Hereupon the Hebrew canons say, When one takes a pledge of his neighbour, if hee be a poore man and his pledge be

a thing that hee hath need of, it is commanded that he restore the pledge at the time when hee needeth it: hee is to restore him his bedding at night, that he may sleepe on it; and his working tooles by day, that hee may doe his worke with them. by day, and the instrument of the night at night, by day, and the instrument of the night at night, Thou hee transgresseth against this prohibition, Thou shalt not sleepe with his pledge, Deuteronomie 24. 12. this is meant of his night covering. And of things which hee doth his worke with by day, or coatheth himselfe with, hee saith, Before the Summe goeth downe thou shalt returne it him; teaching to restore it all the day. Maimony, in the forelaid place, Chap. 3. Sect. 5. The Hebrew word ad, (untill) is in Greeke translated, before, and a like signification it had in Genesis 48. 5.

Verf. 27. by skime] the Greeke translateth it, his shame. when he crieth] or, that he will cry unto me, and I will heare. The Greeke translateth, if therefore he cry.

Verf. 28. revile] cuse, blame, or blasphem, (which word the holy Ghost useth in this case, 2 Peter 2. 10.) that is, speake evill and dishonourably. See Genesis 12. 3. gods] that is, as the Chaldee translateth, Iudges: as Exodus 21. 6. the ruler of] Hebr. ruler in; but it meaneth of thy people, as it is translated in Acts 23. 5. where it is applied to the high priest: but generally it is any prince or ruler, Numbers 7. 2, 3, 10. The Lew Doctors explaine it thus: Whosoever revileth a Iudge among the Iudges of Israel, transgresseth this Law, Thou shalt not revile the gods. And so if he revile the ruler, either the chiefe of the great Synedrim, or the King, hee transgresseth this Law, Thou shalt not curse the ruler of thy people. Maimony, in Sambedrim, Chapter 26. Sect. 1. And Solomon saith, Revile (or Curse) not the King, no not in thy thought, Ecclesi. 10. 20. cuse] that is, speake evill, as is explained Acts 23. 5.

Verf. 29. Thy full-ripe fruit] to wit, the first fruits thereof, as is explained, Exodus 23. 19. So the Chaldee translateth, Thy first fruits; and the Greeke, The first fruits of thy store. The Hebrew signifieth, fullness, or collection: meaning fruits when they are full,

or ripe and gathered. So in Numbers 18. 27. and Deuteronomie 22. 9. Of this the Hebrew canons say, They bring no first fruits but of seven things, viz. of wheat, and of barley, and of grapes, and of figges, and of pomegranats, and of olives, and of dates. And if one bring other besides these seven kinds, they are not sanctified. They bring no first fruits of liquors, save of olives and of grapes: if a man bring other liquors, they are not received of him. There is no measure of first-fruits set by the Law: but the Doctors a man must separate one of fortie. Maimony, in treat. of First-fruits, Chapter 2. Sect. 2. 4. 17. This measure is to bee understood of the least quantitie which men might bring, as the greatest is the fortieth part: and men might bring what they would, betweene fortie and sixtie for their first-fruits; whereupon they elsewhere say; What measure did the wise men set? A good eye (that is, a bountifull person, one of fortie; and the meane eye, one of fiftie; the evill eye, one of sixtie: and some might give lesse, than one of sixtie. Maimony, in Trumoth, Chap. 3. Sect. 2. liquor] Hebr. teare; that is, the first-fruits of wine and oyle, which when they are pressed, droppe as teares: so the Greeke translateth it, the first-fruits of thy wine-press. Of the manner of bringing these first-fruits, see more in the annotations upon Deuteronomie 26. not delay] or, not faile, to bring and offer the same: see Deuteronomie 26. 13, 12. &c. Delaying, is often used for deferring a thing to the left, and so consequently, for failing and not doing it, Deuteronomie 7. 10. and 23. 21. Hab. 2. 3. though it also may imply a deferring longer than the due time. By this obligation of the first-fruits they acknowledged their thankfulness to God, whose tenants they were in the land, Deuteronomie 26. 9, 10. Leviticus 25. 23. and the whole increase was hereby sanctified unto them, Rom. 11. 16. Also the first-fruits figured Gods Church, separated and sanctified unto him, from the rest of the world, Ieremie 2. 3. Iames 1. 18. Rev. 14. 4. gave unto me] by redeeming it for five shekels of silver, and giving them to the Lords priest, Num. 18. 15, 16. Exo. 13. 13. Verf.

30 Verſ. 30. and with thy ſcepe] under which name, the goat alſo is comprehended, for the Hebrew implieth both, *Levit. 1. 10.* The Greeke heere addeth the word *And*, understood in the Hebrew; which ſometime the holy Text ſupplieth; as, by each man, by all thy people, *1 Kings 8. 38.* that is, and by all thy people, *2 Chron. 6. 29.* So, fight not with [small, with great, *2 Chron. 18. 30.* that is, with [small or with great, *1 Kings 22. 31.* the eighth day] and from that day forward, it was acceptable, both for firſt fruits, and for other ſacrifices, *Leuiticus 22. 27.* And before the eighth day, the Hebrew Doctors ſay, it was not lawfull to kill and eat any young beaſt, no not for common food. Maimony treat. of *Forbidden Meats*, Chapter 4. Sect. 4. The reaſon hereof was, that in this time, the Sabbath day paſſed over it, for there is no ſeven without a Sabbath, ſaith *R. Menachem* upon this place. See the notes on *Genes 17. 12.*

31 Verſ. 31. men of bolineſſe] or as the Greeke and Chaldee tranſlate, *holy men*: that is, ſeparated from other men, as by inward vertue, ſo by outward abſtinenſe from unclean meats; (of which ſome here follow) So *Deuteronomie 14. 21. Leuiticus 11. 44. 45.* not eat] This was a legall rite and figure of ſanctification: and if any had unawares eaten of fleſh torne, hee was to waſh his clothes, and baſhe himſelfe in water, and be uncleane untill the evening, otherwiſe he ſhould beare his iniquitie, *Leuiticus 17. 15. 16.* [torne in the field] that is, torne by wilde beaſts in the field, as the Greeke and Chaldee verſions doe explaine. The like is for beaſts that dye alone, *Leuiticus 17. 15.* Of this the Hebrewes ſay; The torne thing ſpoken of in the Law, is that which is torne by the wilde beaſts of the wood, as Lion, Leopard, and the like. And ſo the ſowle which is torne by ravenous fowles, as Eagle or the like. Though it be a torne thing which is not dead, it is forbidden: as if a Wolfe take a Kid by the leg, and ſome man followeth him, and takes it out of his mouth; it is forbidden (to be eaten) becauſe it is torne. Although he firſt ſlay it before it die, yet it is forbidden as a torne thing, becauſe it cannot live after that wound

upon it. The Law forbiddeth that which is inclining to die, by reaſon of any hurt, though it be not yet dead; and it is a torne thing. Neither putteth it any difference, whether it be torne by beaſt or it fall from the top of an houſe, and the ribs be broken; or it be ſhot through the heart with an arrow, or any the like, when it is inclining to die, it is as a torne thing; whether the occaſion be by the hand of fleſh and blood, or by the hand of (God of) heaven. Likewiſe be that cutteth fleſh off from any living cleane beaſt: that is torne fleſh, and who ſo eateth of it is beaten, as for eating torne fleſh. Maim. in *Forbidden meats*, Chap. 4. Sect. 6, &c.

## CHAPTER XXIII.

1. Of vaine report and falſe witneſſe. 2. Of following a multitude. 3. 6. Of juſtice. 4. Of charitableneſſe to our enemies. 8. Of bribes. 9. Of oppreſſion. 10. Of the ſeventh yeere, the yeere of reſt. 12. Of the Sabbath day. 13. Of not mentioning the names of other gods. 14. Of the three feaſts in the yeere. 18. Of ſacrificing with leaven. 20. An Angell is promiſed to go before them, with a bleſſing if they obey him. 23. Of caſting out the heathens and their idolatry. 25. Gods bleſſings to them that ſerve him. 28. Of burnets that ſhould drive out their enemies. 31. The bounds of Iſraels Land. 32. No covenant might bee made with the heathens or their Gods.

THou ſhalt not take up a vaine report: put not thy hand with the wicked, to be an unrighteous witneſſe. Thou ſhalt not be after many, to evil things: neither ſhalt thou answer in a controverſie, to decline after many, to wreſt (judgement.)

3 ment.) And a poore man ſhalt thou not countenance in his controverſie. When thou ſhalt meet thine enemies ox or his aſſe going aſtray, thou ſhalt returning returne it unto him. When thou ſhalt ſee thine haters aſſe lying under his burden, and wouldeſt forbear to helpe him up, thou ſhalt helping helpe up with him. Thou ſhalt not wreſt the judgement of thy poore in his controverſie. From a word of falſhood thou ſhalt be farre: and the innocent and juſt ſhall thou not; for I will not juſtifie the wicked. And gift thou ſhalt take none; for the gift will blinde the open-eyed, and will pervert the words of the juſt. And thou ſhalt not oppreſſe a ſtranger: for ye know the ſoule of a ſtranger, becauſe ye were ſtrangers in the land of Egypt. And ſix yeeres thou ſhalt ſow thy land, and ſhalt gather in the revenue thereof. But the ſeventh thou ſhalt let it reſt, and let it lie ſtill, that the poore of thy people may eat; and what they leave, the beaſt of the field ſhall eat. So ſhalt thou doe to thy vineyard, and to thy olive-yard. Six dayes thou ſhalt doe thy workes, and in the ſeventh day thou ſhalt ceaſe, that thine ox and thine aſſe may reſt, and the ſonne of thy bond-woman, and the ſtranger may be reſreſhed. And in all that I have ſaid unto you, ye ſhall be warie: and the name of other gods ye ſhall not mention; it ſhall not be heard out of thy mouth. Three times thou ſhalt keepe a feaſt

unto me in the yeere. The feaſt of unleavened cakes ſhalt thou keepe: ſeven dayes ſhalt thou eat unleavened cakes, as I have commanded thee, at the appointed time of the moneth of Abib; for in it thou cameſt out from Egypt: and they ſhall not appeare before me empty. And the feaſt of harveſt, of the firſt-fruits of thy labours, which thou ſhalt ſow in the field: and the feaſt of ingathering, in the going out of the yeere, when thou gathereſt in thy labours out of the field. Three times in the yeere every male of thee ſhall appeare before the face of the Lord Iehovah. Thou ſhalt not ſacrifice the blood of my ſacrifice with leavened bread, neither ſhalt the fat of my feaſt remaine untill the morning. The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of Iehovah thy God. Thou ſhalt not ſeech a kid in his mothers milke. Behold, I doe ſend an Angell before thee, to keepe thee in thy way, and to bring thee unto the place which I have prepared. Beware thou becauſe of him, and obey his voice; provoke him not: for he will not pardon your treſpaſſe, for my name is in him. But if obeying thou ſhalt obey his voice, and docall that I ſhall ſpeake, then I will be enemy unto thy enemies, and I will diſtreſſe thy diſtreſſers. For my Angell ſhall goe before thee, and ſhall bring thee in unto the Amorite, and the Chethite, and the Pherizzite, and the Canaanite, the Evire and the Jebuſite: and



- 24 I will cut them off. Thou shalt not bow thy selfe downe to their gods, nor serve them, nor doe according to their workes: but destroying thou shalt destroy them, and breaking shalt breake downe their pillars.
- 25 And ye shall serve Iehovah your God, and he will bleſſe thy bread, and thy water: and I will take away ſickneſſe from the miſt of thee.
- 26 There ſhall not be any calling their young or barren in thy land: the number of thy dayes I will fulfill.
- 27 My terror I will ſend before thee, and will diſmay every people among whom thou ſhalt come, and will give all thy enemies (to turne) the necke unto thee. And I will ſend hornets before thee: and they ſhall drive out the Evite, the Canaanite, and the Chethite, from before thee. I will not drive them out from before thee in one yeere, leſt the land be deſolate, and the beaſt of the field multiplie againſt thee. By little and little I will drive them out from before thee, untill thou ſhalt fructiſe, and inherit the land. And I will ſet thy bound, from the red ſea even unto the ſea of the Philiftines, and from the wilderneſſe unto the river: for I will give into your hand the inhabitants of the land, and thou ſhalt drive them out from before thee. Thou ſhalt not ſtrike a covenant with them, or with their gods. They ſhall not dwell in thy land, leſt they make thee ſinne againſt me: if thou ſhalt ſerve their gods, ſurely it will be a ſnare unto thee.

Annotations.

[NOT take up] that is, neither receive (as the Greeke and Chaldee tranſlate) it of others, nor ſpeake of it unto others: as taking up, in Exodus 20. 7. is for ſpeaking or uſing any way. Both theſe are unlawfull, 1 Sam. 24. 10. Leviticus 19. 16. a *rumor* report] or, a *false rumor*: Hebr. an bearing of rumour: which the Greeke tranſlateth, *rumor bearing*. Vanitie and falſtie, are uſed one for another, as is ſhewed on Exod. 20. 16. and the Chaldee here expoundeth it, *falsehood*. *Hearing* (or *bearing*) is uſed for report, tale, or rumor; whether in matters of religion, as Eſay 53. 1. Rom. 10. 16. or in civill affaires, 1 Sam. 2. 24. 1 Kings 2. 28. 2 Chron. 9. 6. And that which one Evangelist calleth, *Accoſe*, *Hearing*, Mar. 1. 28, another nameth *Echos*, *ſame*, or *rumor*, Luke 4. 37. put not thy hand] the Greeke tranſlateth, *conſent not*. *unrighteous*] ſo the Greeke alſo is: the Chaldee ſaith, a *false witneſſe*: the Hebrew phraſe is, a *witneſſe of unrighteouſneſſe*, (or, of *crueell wrong*). Of ſuch David complained, Pſalme 35. 11. and the Law appointeth ſuch puniſhment for them, as they intend againſt their neighbour, Deut. 19. 16-19.

Verſ. 2. *after many*] or, *after the great men*, that is, to follow and conſent unto them in evil: the Greeke ſaith, *with many*. So in the ſentence following. *after*] that is, *ſpeake in a cauſe* (or *plea*). The Chaldee paraphraſeth, *neither ſhalt thou refrain from teaching that which thou ſeelt (meat) in judgement*. *to weſt*] or, *to pervert*, namely, judgement (as the Greeke addeth, and) as is expreſſed in verſe 6. The Chaldee ſaith, *after the many*, *accompliſh the judgement*. So other Hebrewes expound it, ſaying, *When the Iudges are divided, ſome of them ſaying Guiltleſſe, others ſaying Guilty; they goe after the moſt part*. So as it be in money matters, and other caſes of prohibition and permiſſion, of pronouncing unclean

or cleane, and the like. But in caſes of life and death, if they be divided, and the moſt part cleere a man, he is cleered: and if the moſt condemne him, he is not killed, unleſſe they that condemne him be more than they that cleere him by two men. Maimony in Sanhedr. Chap. 8. ſect. 1.

Verſ. 3. *not countenance*] or, *not honour*; which the Greeke and Chaldee tranſlate, *not pity in judgement*. The like is ſpoken of the rich, in Lev. 19. 15. *Thou ſhalt not countenance the face of the great man*. It teacheth to doe right in all cauſes, without reſpect of poore or rich.

Verſ. 4. *effe*] and ſo any other beaſt, or garment, or loſt thing, as Moſes after explained, Deuteronomy 22. 1, 2, 3. God hereby teaching every man, *not to looke on his owne things only*, but alſo on the things of other men, Phil. 2. 4. and to love and doe good unto his enemies, Luke 6. 27.

*returning returne*] that is, in any caſe returne and reſtore him: if the owner bee not neere, or not knowne, it is to be kept till inquirie be made after it, Deuteronomy 22. 2. Alſo the Hebrew Doctors ſay, *Who ſo findeth a loſt thing, which he is bound to reſtore, he is bound to cry the ſame, and to make it knowne and ſay, Who ſo hath loſt ſuch a kinde of thing, let him come and give the ſignes of it, and hee ſhall receive it, &c. Maimony, in treat. of Robberie, and of loſſe, Chap. 13. ſect. 1.*

Verſ. 5. *his binden*] or, fallen by any other occaſion; and this Law concerneth all other beaſts, as well as the Aſſe: ſee Deuteronomy 22. 4.

*and wouldſt forbeare to helpe him up*] or, then thou ſhalt cauſe him to forſake him, that is, ſhalt ceaſe and leave off all ill will, and looke that thou forſake him not. The Greeke tranſlateth, *thou ſhalt not paſſe by the ſame*.

*helping helpe up*] that is, in any wiſe helpe up. Or, thou ſhalt leaving leave (thy owne bulineſſe to be) with him. But the former tranſlation ſeemeth moſt fit: for ſo the Greeke verſion ſaith, *thou ſhalt not paſſe by the ſame*, but ſhalt raiſe up the ſame together with him. And ſo Moſes repeating this Law, explaineth it, in Deuteronomy 22. 4. *thou ſhalt raiſe up with him*. Likewiſe this Hebrew word

*Arab*, which commonly ſignifieth, to Leave, or Forſake, hath (as ſome other words) a contrary ſignification; to ſeriouſly, repaire, or helpe up with a thing, as Nebem. 3. 8. and 4. 2. The Chaldee joyneth both ſenſes thus; *leaving thou ſhalt leave that which is in thy heart againſt him, and ſhalt helpe up with him*.

Verſ. 6. *of thy poore*] that is, thy poore neighbour: implying alſo the ſtranger, the fatherleſſe and the widow: whoſe judgement they that *weſt* (or turne aſide) are cauſed, Deut. 27. 19.

Verſ. 7. *word of falſhood*] that is, *false word*, or *false matter*. The Chaldee ſaith, *idle words*: the Greeke, *every unright word*. From hence the Jewes have a rule: *A Judge that knoweth of his fellow, that hee is a violent extortioner, or a wicked man, it is unlawful to be joyned in ſociety with him, as it is written, FROM A VOORD OF FALSHOOD, THOU SHALT BE FARRER. And ſo they in Jeruſalem that had a cleere conſcience, were wont to doe: they ſate not in judgement, untill they knew with whom they ſhould ſit; nor ſealed any writing untill they knew who ſhould ſeale it with them, &c. Maimony in Sanhedr. Chap. 22. ſect. 10.*

*not juſtifie*] but will condemne the wicked, though hee bee the Iudge himſelfe. See Romans 2. 1, 2, 3. So, not to bold guiltleſſe, Exodus 20. 7. meaneth, to damne and puniſh as guilty. This which is ſpoken of God, is alſo an example for us: therefore the Greeke changeth the perſon, and ſaith, and thou ſhalt not juſtifie the wicked, for giſt ſake.

Verſ. 8. *giſt*] or bribe; for fire ſhall conſume the tabernacles of bribery, Iob 15. 34. And the ſeven Doctors explaine it thus: *Thou ſhalt take no giſt, and I neede not ſay, for to pervert judgement: but although it bee to acquit the innocent, or to condemne the guilty, it is unlawful, and a tranſgreſſion: for we it is a generall rule, Curſed is hee that taketh a giſt. And hee is bound to reſtore againe the giſt, &c. And whatſoever Iudge taketh his reward for judgement, his judgements are fruſtrate. Maimony in Sanhedr. Chap. 23. ſect. 1. 5.*

*take none*] neither give any, Acts 24. 27. So alſo the

the Hebrew Doctors teach from that Law, *Thou shalt not put a stumbling block before the blind, Leviticus 19. 14.* Moreover they say, *Whatsoever Iudge giveth a bribe, to get an office, it is unlawfull to stand before him (in judgement.) And our wisemen have commanded to set him at nought, and to despise him. Maimony in Sanbedrin. Chap. 3. sect. 9.*

*the Greeke translatheth, the eyes of those that see: and the Chaldee, the eyes of the wife; which words Moses also useth, in Deuteronomy 16. 19. And Solomon saith, a gift destroyeth the heart, Eccles. 7. 7. but hee that hateth gifts shall live, Prov. 15. 27.*

*will pervert* example in Samuels sonnes, who tooke bribes, and perverted judgement, *1 Sam. 8. 3.* For a gift, *whithersoever it turneth, it prospereth, Proverbs 17. 8.* and every man is a friend to him that giveth gifts, *Proverbs 19. 6.* Such therefore as receive them are counted wicked and companions of thieves, *Prov. 17. 23. Esay 1. 13.*

Verf. 9. *the soule* that is, the affection or heart. See the like precept in *Exodus 22. 21. Dent. 10. 19.*

Verf. 10. *thy land* the land of Canaan, which God would give to Israel, *Levit. 25. 2.* Neither did the Iewes hold themselves bound to keepe this Law in other countries. *Maimony, treat. of Intermision and Iubilee, Chap. 4. sect. 25.*

Verf. 11. *the seventh* every seventh yeere: which was to be a Sabbath yeere; as every seventh day was a Sabbath day: therefore repeating this Law, hee calleth it a Sabbath of Sabbathisme (or of rest) to the land, a Sabbath to Iehovah, *Leviticus 25. 4.* As the Sabbath day signified that they themselves were the Lords, and therefore they ceased from their owne workes, to doe the Lords: so the Sabbath yeere was to signifie, that both they and their land was the Lords, *Lev. 25. 23.*

*let it be free from manuring*: as the Greeke translatheth, *make a remission.* They might neither sow their fields, nor prune their vineyards, nor reape the corne, nor gather the vintage, &c. *Leviticus 25. 4, 5.* The Hebrew canons explaine it thus, that they might

neither dig, nor plough the ground, nor gather out the stones, nor dung it; neither graffe nor plant any trees save such as bare no fruit; nor cut off the knobs of trees, nor bungle the leaves, or withered boughes, nor bundle up the branches, nor make a smoke to kill the wormes, nor any the like thing pertaining to husbandrie. *Maimony, treat. of the Intermision and Iubilee, Chap. 1.* If any said, *What shall wee eat the seventh yeere? behold, we may not sowe nor gather in our revenue.* The Lord promised, *I will command my blessing upon you in the sixth yeere, and it shall bring forth fruit for three yeeres, Leviticus 25. 20, 21.* God would by this Sabbath yeere, call his people from worldly cares, to depend upon his providence in faith, *Matthew 6. 31. 1 Cor. 7. 29, 30, 31, 32.* and to exercise themselves in holy things, as the learning of his Law, which this yeere was to be read in the audience of all the people, *Deuteronomy 31. 10, 11, 12. Nehemiah 8.* and that they should not pollute his land by their owne unlawfull workes, but walke holily upon it: otherwise, the land should spue them out, and enjoy her Sabbaths, when it lay desolate and void of such evil inhabitants, *Leviticus 18. 24, 25, 28. and 26. 34, 35, 43. 2 Chron. 36. 21.* *that the poore* or, and the poore of thy people shall eat; to wit, as well as the owners and their servants, *Leviticus 25. 6.* may eat] to wit, that which growth of it owne accord in the seventh yeere; *Levit. 25. 5, 6.* By the Hebrew records, it is stewed, that *Whatsoever locked up his vineyard, or hedged in his field in the seventh yeere, brake the commandment. Likewise if hee gathered any of his fruits into his house: but hee was to let all be common, and every mans hand equal in every place. Hee might bring into his house a little, after the manner of those that brought in common goods.* Moreover, concerning the fruits of the seventh yeere, *Whatsoever was properly mans meat, as wheate, figs, grapes, and the like, they might not make of them medicines, plaisters, &c. though for mans use, because it is said, TO YOV FOR MEAT, (Leviticus 25. 6.) and not for medicine. Neither might they make merchandise of the fruits of the seventh yeere;*

yeere; but if they would sell a little thereof they might, and buy other meat with the price; and sell the fruits which were sold, and the price were holy. And they might not be sold by measure, by weight, or by tale, (lest they should seeme to make merchandise of the fruits of the seventh yeere,) but as other things that were free and common. *Maimony, in the fore-said treatise, Chap. 4. Sect. 24. and Chap. 5. Sect. 11. and Chap. 6. Sect. 13.* *they leave* as not being mans meat, it should be common for beasts, birds, &c. Therefore they might not burne the straw or stubble of the seventh yeere, for that it was meet for the beasts to eat, *saith Maimony in the same place, Chap. 5. Sect. 19.* *olive-yard* or olive tree. And consequently all other trees, and fruits of like use. This holy yeere of Rest figured the rest which the Church should enjoy under Christ in her sanctification, and communion of heavenly blessings: and so had an end in him, with other rudiments of the Law, *Esa. 61. 2. Colossians 2. 16, 17. Galatians 4. 10, 11. Hebr. 4. 9, 10, 11.*

Verf. 12. *cease* or rest, or keepe Sabbath: see *Exodus 20. 8, &c.* *refreshed* or, take breache: the Chaldee expoundeth it, *may rest.* See the Iewes canons for these, on *Exodus 20. 10.*

Verf. 13. *shall be marie* or take heed to your selves that ye transgresse not. *other gods* the Chaldee calleth them, idols of the peoples. So in *Zacharie 13. 2.* God saith hee will cut off the names of the idols out of the land; and in *Hosia 2. 17.* that hee will take away the names of Baalim out of their meates; and David would not take up the names of such upon his lips, *Psalme 16. 4.* and so the Israelites practised, in changing the names of idolatrous places, *Numbers 32. 38.* See also *Iosuah 23. 7.* By the Hebrew canons it was decreed from this Law; *Who so maketh a vow in the name of an idoll, or that sweareth by it, is to be beaten, whether hee sweareth thereby for himselfe, or for an infidell. And it is forbidden to make an infidell swear by his God; or to mention the name thereof, though not by way of oath.* *Maimony, treat. of Idolatrie, Chapter 5. Section 10.* *out of* or, upon thy mouth,

or, in it: but the Greeke translatheth it, out of.

Verf. 14. *times* Hebr. feet: meaning three journeyes which they should goe on foot every yeere, to the place of Gods public worship. The Greeke and Chaldee translatheth, times.

Verf. 15. *Abib* which wee call March; the Greeke, the month of new fruits: the first month unto Israel, because of their coming out of Egypt therein. This first feast was adjoynd to the Paschever: of it, with the rites and signification, see the notes on *Exodus 12.* and *13.* and *Numbers 28. 17, 18, &c.* It was for a continual remembrance of their coming out of Egypt, *Deuteronomy 16. 3.* and an expectation of their better redemption and sanctification by Christ which was to come: in whom wee spiritually doe keepe this feast, *1 Corinthians 5. 7, 8.* *they shall not appeare* that is, the males of Israel, *verse 17. Deuteronomy 16. 16.* The Greeke translatheth it as before, *thou shalt not*; the Chaldee, *thou shalt not appeare empty*; that is, without some gift or oblation to the Lord; as *1 Sam. 6. 3. Deuteronomy 15. 13, 14.* The Hebrew Doctors observe, that there were three things commanded unto Israel, at every of the three feasts; namely, Appearing, as it is said, *All thy males shall appeare, Exodus 23. 17.* And Feasting, as it is said, *Thou shalt keepe a feast unto the Lord thy God, Deuteronomy 16. 15.* And Rejoycing, as it is said, *Thou shalt rejoyce in thy feast, Deuteronomy 16. 14.* The appearing spoken of in the Law, is, that his face should be seene in the court (of the Sanctuary) in the first Good day of the feast. And hee must bring with him a Burnt-offering, either of fowle, or of beast: and who so cometh into the court in the first day, and bringeth not a Burnt-offering, doth not only omit a thing commanded, but transgresseth also a prohibition; as it is said, *They shall not appeare before me empty, Exodus 23. 15.* The Feast spoken of in the Law, is, that he offer Peace-offerings in the first good day of the feast, when he cometh to appeare: and it is a knowne thing, that no Peace-offerings are brought, but of beasts. And the Rejoycing spoken of at the feasts, is, that he offer Peace-offerings; more than



*Image of Gods Person, Heb. 1.3.* and God was in him, 2 *Cor.* 5.19. and hee in the Father, *Iohn* 10.38. and his name is *Iehovah our Justice, Ieremie* 23.6. The Chaldee translatheth, *his word is* (that is, hee speaketh) *in my name.* And Gods Name, may imply his Law or doctrine to be in him: for so the Law of Christ, (*Eph.* 4.2-4.) is expounded his Name, *Matth.* 11.21.

23 Verf. 23. *before thee*] as a leader of thee, faith the Greeke version. And here the Hebrew *Malachi, My Angell,* some of the Rabbines say, is *Michael,* by composition of letters. *the Amorite*] that is, the land of the Amorites, &c. See *Gen.* 15.18-21.

24 Verf. 24. *gods*] called in the Chaldee, *idols.* *their works*] that is, the workes of the Heathen peoples. This Law is explained in *Leviticus* 13. *pillars*] or, *standing-images, statues.* Under these all other monuments of idolatrie are comprehended: as *Deuteronomie* 12.23. Of this the Hebrew canons say, *Wee are commanded to destroy idolatrie, and the services thereof, and whatsoever is made for the same, Deuteronomie* 12. And in the land of Israel we are commanded to persecute it untill it be destroyed out of all our land: but without the land wee are not commanded to persecute it: but every place which we shall subdue, wee are to destroy all the idolatrie that is therein. *Maimony in Mishn.* treat. of Idolatrie, Chap. 7. Sect. 11.

25 Verf. 25. *thy bread, &c.*] hereby the courtest fare may be meant, which by Gods blessing nourisheth, as in *Daniel* 1.12.15. Or, these are named for all food, as the Chaldee translatheth it, *thy meat and thy drinke:* and the Greeke addeth, *thy bread, and thy wine, and thy water.* *sicknesses*] in Chaldee, *evil sicknesses.* Compare *Exodus* 15.26. *Deut.* 7.15.

26 Verf. 26. *casting*] or, *mis-carrying:* the Greeke translatheth, *without seed.* See a like promise in *Deut.* 7.14. *thy dayes*] which by the course of nature thou shouldst live. So Iob died being old and full of daies, *Iob* 42.17. whereas the wicked live not out halfe their daies, *Psal.* 55.24.

27 Verf. 27. *a smy*] with tumult and trouble;

as God did before in *Exod.* 14.24. So in *Deut.* 7.23. *Iof.* 10.10. The Greeke translatheth, *I will astonish all nations.* *shalt come to warre against them:* as the Chaldee addeth, *to turne*] this is added by the Chaldee for explanation. And by *turning the necke* (or *backe*) is meant their flight; as the Greeke translatheth, *I will give, (that is, make) them fugitives.* So David praised God that had given him the necke of his enemies: that is, made them flee, *Psal.* 18.47.

Verf. 28. *hornets*] Hebr. *the hornet,* a kinde of great waspe, which stingeth venomously, threatned against the Canaanites here, and in *Deuteronomie* 7.20. and shewed to be accomplished in *Iof.* 24.12. These signified the stinging terrors wherewith God striketh the hearts of his enemies. *the Evites*] that is, the whole nation of them, as the Greeke faith, *the Amorites, and the Evites, &c.* These were the posteritie of Canaan, of whom see *Gen.* 10.6,7.

Verf. 30. *fruitifie*] that is, be increased, or growne.

Verf. 31. *the river*] which the Greeke explaineth, *the great river Euphrates:* and Moses elsewhere so nameth it, *Deuteronomie* 11.24. *Genesis* 15.18. See these bounds in *Numbers* 34. the accomplishment of this promise in part, fulfilled in *Solomons* t.m.c.1 *Kin.* 4.21. *thou shalt drive*] the Greeke translatheth, *I will drive.*

Verf. 32. *with them*] the inhabitants of the land, *Exod.* 34.12.15. *Deut.* 7.1,2,&c. *gods*] in Chaldee, *idols.*

Verf. 33. *if thou shalt*] or, it may be translated, *for thou wilt serve,* as came to passe, *Iudges* 1.21.27.29. and 2.1,2,3.12. &c. The Greeke translatheth, *for if thou shalt serve their gods:* the Chaldee, *and thou shalt not serve their idols.* *surely*] or, *for it will be a snare;* that is, a cause of thy fall and ruine: a *scandal* unto thee. See this fulfilled, *Iudg.* 2. *Psal.* 106.34,35,36. *Numb.* 25.1,2. Compare also *Deut.* 7.16.25. *A snare,* is used to signifie the deceit whereby men fall into sinne, *Deut.* 12.30. *Ier.* 5.26. *Prov.* 13.14.27. and so the destruction that followeth thereupon, *Pro.* 12.13. *Esa.* 8.15. and 28.13. *Ecclef.* 9.12.

CHAP.

CHAPTER XXIV.

1. *Moses is called up into the mountaine.* 3. *The people promise obedience.* 4. *Moses buildeth an Altar, and twelve pillars.* 6. *He sprinkles the blood of the covenant.* 9. *Moses and the Elders of Israel see God.* 12. *Moses is to goe up the mount, for the Tables.* 14. *Aaron and Hur have the charge of the people.* 16. *The glory of the Lord on mount Sinai, like devouring fire.* 18. *Moses in the cloud and mountaine, forty daies and forty nights.*

1 AND hee said unto Moses, Come up unto Iehovah, thou and Aaron, Nadab and Abihu, and seventy of the Elders of Israel: and bow downe your selves asare off.  
2 And Moses himselfe alone shall come neere unto Iehovah; but they shall not come neere: and the people they shall not come up with him.  
3 And Moses came and told the people all the words of Iehovah, and all the judgements: and all the people answered with one voice, and said; All the words which Iehovah hath spoken, we will doe. And Moses wrote all the words of Iehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he lent the young men of the sons of Israel, & they offered burnt offerings, and sacrificed sacrifices of peace offerings, of bullocks, unto Iehovah. And Moses tooke halfe of the blood, and

put it in basons, & halfe of the blood he sprinkled on the altar. And he tooke the booke of the covenant, and read in the eares of the people: and they said, All that Iehovah hath spoken, we will doe, and obey. And Moses tooke the blood, and sprinkled on the people, and said, Behold the blood of the covenant which Iehovah hath stricken with you, concerning all these words. Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel. And they saw the God of Israel: and there was under his feet as it were a worke of Saphire bricke, and as the body of the heavens for cleerenesse. And upon the Nobles of the sonnes of Israel he laid not his hand: and they saw God, and did eat and drinke. And Iehovah said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone, and a law, and commandement, which I have written, to teach them. And Moses rose up, and his minister Ioshua: and Moses went up into the mountaine of God. And he said unto the Elders, Sit ye here for us, untill we returne unto you: and behold, Aaron and Hur are with you; whoe hath matters to doe, let him come neere unto them. And Moses went up into the mountaine, and a cloud covered the mountaine. And the glory of Iehovah dwelt upon mount Sinai, and the cloud covered it six daies: and in the seventh day he called unto Moses out of the midst of the cloud.

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And

17 And the sight of the glory of Iehovah was like devouring fire, in the top of the mountaine, in the eyes of  
18 the sonnes of Israel. And Moses went in to the midst of the cloud, and went up into the mountaine : and Moses was in the mountaine fortie dayes, and fortie nights.

## Annotations.

1 **A** *Bihu* in Greeke *Abioud*: he and Nadab, were Aarons eldest sonnes, *Exodus* 28.1. who were afterward devoured with a fire from the Lord, *Levit.* 10.1,2. *seventie* This number was answerable to the 70. soules of Israel that came into Egypt, *Deuter.* 10.22. and to the 70. that afterward were made the Senate of the commonwealth of Israel, *Numb.* 11.16,17. *bow downe* the Greeke translatheth, *they shall bow downe to (or worship) the Lord a farre off*. This though it were a speciall favour to the Elders, and served for confirmation of the things spoken by Moses; yet signified it the impotence of the Law, which kept men at a farre off, and could not bring them neere unto the Lord, nor unite them unto him, as the Gospel of Christ doth by faith, *Heb.* 10.19,22. and 12.18,23, &c.

2 *Verf. 2. with him* with Moses: nor with the Elders; therefore the Greeke translatheth, *with them*. For the people abode beneath, at the foot of the mount: the Elders went up as were halfe way, and saw part of Gods glorie, *verse* 9,10. but Moses himselfe went up to the top of the mount, into the darke cloud, *verse* 18. For the Law was to be given by the hand (or ministerie) of a mediator, *Gal.* 3.19.

3 *Verf. 3. will doe* the Greeke addeth, *and heare (or obey)* as is expressed in *verse* 7. Thus the covenant betweene God and Israel, was established by mutuall and willing

consent: albeit they yet know not the impossibility of the Law, which is weake through the flesh, *Rom.* 8.3. So in *Exod.* 19. 8.

*Verf. 4. wrote* in a booke, *Hebrewes* 9.19. for the stony tables were written by the finger of God himselfe, *Exodus* 31. 18. *an altar* which represented God, the first and chiefe party in the covenant. *pillars* or, *statues*; the Greeke translatheth them, *stones*: and *pillars* were wont to be of stones erected, *Genesis* 28.18. 22. and 31.45. and 35.14. according to [or, for the twelve tribes; that is, to represent them, the other party in the covenant) and their hard stony nature: as the tables of stone, signified their stony hearts, 2 *Corinth.* 3.3. 14. See *Exod.* 31. 18.

*Verf. 5. the young men* that is, the first-borne (as the Chaldee translatheth) which were priests or sacrificers, untill the Levites (taken in stead of the first-borne of Israel, *Numbers* 3.41.) had the priesthood in their tribe. And the Hebrew word doth not alwaies signifie men young in yeeres, but fit for service or ministry to their elders: so Iesus the servant of Moses, and other such servants, are often called *young men*, *Exodus* 33. 11. *Genesis* 14.24. and 22.3. 2 *Samuel* 18.15. 1 *Kings* 20.14. of peace-offerings [Or, of salvation. By these two sorts of sacrifices, (whereof see *Leviticus* 1. and 3. chapters,) the sanctification of the people was testified, who by the death of Christ (whom these sacrifices did figure out) presented themselves wholly to God, as obedient servants; and shewed thankfulness for the peace and salvation, which through him they had obtained, *Romans* 12. 1, 2. *Hebrewes* 13. 15. See also the notes on *Exodus* 19. 10. *bullocks*] and other beasts; as the Apostle testifieth, *of bullocks and of goats*, *Heb.* 9.19. but the one is here named as principal.

*Verf. 6. on the altar* and so on the booke, *Heb.* 9.19. which as it seemeth, was laid on the altar, to be sanctified thereby.

*Verf. 7. and obey* or, *heare, hearken* unto: that is, gladly learne and obey: see the notes on *Exod.* 4. 31.

Verf.

8 *Verf. 8. on the people* which may be meant of the twelve pillars set up to represent the people, *verse* 4. Howbeit the Chaldee paraphrase saith, *hee sprinkled it on the Altar, to make propitiation for the people*. Thus the first covenant (or testament) was not dedicated without blood, (as the Apostle observeth in *Hebrewes* 9. 18,23.) and the patternes of heavenly things were purified by the blood of these sacrifices: signifying that Christ by his death should sanctifie himselfe for his people, and offer unto himselfe, by the blood of a better testament, *John* 17.19. *Heb.* 9.13,14. 1. *Pet.* 1.2. And whereas the sprinkling and purifying in the Law, was usually done with water, *scarlet wool*, and hyssope, *Leviticus* 14.6,7. the Apostle telleth us, that this here was so done, though Moses nameth them not, *Hebrewes* 9.19. *behold, &c.*] the Apostle explaineth it thus, *This is the blood of the Covenant (or of the Testament), which God hath commanded unto you*, *Hebrewes* 9. 20. Thus the Sacrament of the old Testament, confirmed by the blood of beasts, had a resemblance unto the new Testament established upon better promises, and confirmed by the blood of Christ. But that was for workes of the Law: this is for remission of finnes, *Mat.* 26. 28. *Heb.* 9.15.

10 *Verf. 10. the God* that is, signes of the glorie and preface of the God of Israel. For, never man saw God, neither can hee see him, 1 *Timothy* 6. 16. Therefore the Chaldee expounds it, *The glory of the God of Israel*; and the Greeke translatheth, *they saw the place where the God of Israel stood*. *of Saphire bricke* Hebr. *bricke of Saphire*: whereby is meant, saphire stone, hewed like bricke, wherewith the place under him was paved. So also the Greeke translatheth it. Or, it may be Englished of *whitenesse of Saphire*, that is, of *white Saphire stone*: for bricke hath the name in Hebrew of whitenesse. The Chaldee translatheth; *under the throne of his glory*, was, as it were a *workes of precious stone*. The Saphire is also mentioned in Ezekiels vision of Gods throne and glorie, *Ezekiel* 1. 26. It is a very precious

transparent stone, of the colour of the skie: see *Exodus* 28.19. The *workes of bricke*, might call them to remember their bricke worke in Egypt, *Exodus* 1.14. and 5.16,19. from which bondage, God now had brought them, to labour in the heavenly worke of his Law, and the mysteries of the same, whereby the throne of his glory should be erected among them, and his Church (which is as the footstoolle of the Lord, *Lamentations* 2. 1.) should have the foundations laid with Saphires, *Esaie* 54.11. and such should be the polishing of the Saints, *Lamentations* 4.7. *the body* the Greeke and Chaldee translate, *the sight (or semblance)* of heaven. And this cleere heavenly appearance did set forth the favour of God towards them that keepe his Covenant: as on the contrary, a darke or cloudy Heaven, is a signe of Gods displeasure, *Jeremy* 4. 23,28. *Zeph.* 1.15. It signified also the cleanness and puritie, that should be in the people of God. *for clearenesse*] or, *in puritie*.

*Verf. 11. the Nobles* or the select, or chosen men, as the Greeke translatheth; meaning those Elders spoken of in *verse* 9. *laid not his hand*] that is, hurt or affrighted them not: because they went up by the leave and Word of God, not of their owne temeritie, which was before forbidden, *Exodus* 19. 21. So the *laying of the hand* often signifieth, *Nehemiah* 13. 21. *Psal.* 55. 21. so the Chaldee translatheth, *they had no hurt*; and the Greeke, *not one of them was dismayed (or killed)*. *did eat, &c.*] The Chaldee paraphraseth, *they saw the glory of God, and rejoyced in their sacrifices which were accepted; as if they had eaten and drunke*. So other of the *Hebrewes* (as in *Elle shemath rabbah*) say, *they fed their eyes with the brightnesse of the Majesty (of God)*, Christ promising felicity to his Disciples, saith, *they should eat and drinke at his table in his Kingdome*, *Luke* 22. 30.

*Verf. 12. bee there*] that is, continue there. So 1. *Tim.* 4. 15. *in these things bee thou*: that is, continue and give thy selfe unto them. So in *Ruth* 1.2. *Isaie* 66. 2. *Psalme* 64. 8. *commandement*] in Greeke *commandements*. But

T3

Moses

Moses often useth this word singularly, though hee speaketh of the Law in generall. So the Apostle also, 2 Peter 2. 21. and 3. 2. *to teach ] to instruct, or confirm in the Law.* To this word the Apostle (following the Greeke version) hath reference, when he saith, the Israelites had the giving of the Law, *Romans 9. 4.* and the people received (or were taught) the Law, *Hebrewes 7. 11.* and the covenant established (or taught) upon better promises, *Hebrewes 8. 6.* So that the word implieth a full information and constitution of them and their common wealth, by the Law. Herein the Iewes did glorie, *Rom. 2. 17, 18.*

13 Verſ. 13. *Iesua ] in Greeke, Iesus: See Exodus 17. 9. of God ] that is, as the Chaldee translateth, on which the glorie of God was revealed. See verse 16.*

14 Verſ. 14. *Sit ] that is, Abide, or Tarry, as the Chaldee translateth: the Greeke saith, be quiet. Hur ] of him see Exodus 17. 10. hath matters to doe ] or, hath words to speake: that is, hath any question or controverſie. So the Greeke and Chaldee translate it Iudgement or controverſie. The Hebrew phrase is, who ſo is a maſter of words, (or of matters.)*

15 Verſ. 15. *a cloud ] the ſigne of Gods preſence; though with terror and obſcuritie, 2 Chron. 6. 1. Hebrewes 12. 18. See alſo Exodus 19. 9.*

16 Verſ. 16. *dwell ] the Greeke expoundeth it, came downe upon the mount. fix daies ] to prepare Moses for to receive the Lawes; as before hee had done the people three daies, Exodus 19. 10, 11. In fix daies God made the world, and the seventh he reſted, Geneſis 2. the ſame number is heere at the giving of the Law; wherein God ſhewed as great wiſdome, as in the making of the world, Pſal. 19.*

17 Verſ. 17. *devouring ] or, consuming fire, in Greeke, flaming fire: this was for a terror to the tranſgreſſors of his Law, Deuteron. 4. 24. and he is no leſſe fearefull under the Goſpell, Heb. 12. 28, 29.*

18 Verſ. 18. *for ſix daies ] during which time hee did neither eat bread, nor drinke*

water, *Deut. 9. 9.* The like number of daies Elias faſted, 1 Kings 19. 8. and Chriſt when he was to enter upon the miniſtery of the Goſpell, *Matth. 4. 2.*

## CHAPTER XXV.

1. The Lord by Moſes teacheth Iſrael what things they ſhould willingly offer for the making of a Sanctuarie, that be might dwell amongst them.  
10. The matter and forme of the Arke. 17. The Covering-mercy-ſeat thereof, with the Cherubim.  
23. The Table for the Showbread, with the ſumiture thereof. 31. The golden Candeleſtike, with the parts and inſtruments thereof. 40. All things muſt be made according to the patterne ſhewed in the mount.



AND Iehovah ſpake unto Moſes, ſaying, Speake unto the ſonnes of Iſrael, and let them take for me an offering: of every man, whoſe heart ſhall make him willing, ye ſhall take my offering. And this is the offering which ye ſhall take of them; gold, and ſilver, and braſſe. And blew, and purple, and ſcarlet, and fine linnen, and goats haire. And Rams skins died red, and Tachſhi ſkins, and Shittim wood. Oile for the light, ſpices for anointing oile, and for incenſe of ſweet ſpices. Beryll ſtones, and filling ſtones, for the Ephod, and for the Breſt-plate. And let them make for me a Sanctuarie, and I will dwell amongst them. According to that I ſhew thee, the patterne of the Tabernacle, and the patterne of all the

the inſtruments thereof, even ſo ſhall ye make them. And they ſhall make an Arke of Shittim wood: two cubits and an halfe ſhall be the length thereof, and a cubit and an halfe the breadth thereof, and a cubit and an halfe the height thereof. And thou ſhalt overlay it with pure gold; within and without ſhalt thou overlay it: and thou ſhalt make upon it a crowne of gold, round about. And thou ſhalt caſt for it four rings of gold, and ſhalt put them in the four corners thereof; and two rings ſhall be in the one ſide of it, and two rings in the ſecond ſide. And thou ſhalt make barres of Shittim wood, and ſhalt overlay them with gold. And thou ſhalt put the barres unto the rings, by the ſides of the Arke, to beare the Arke with them. In the rings of the Arke ſhall the barres be: they ſhall not be removed from it. And thou ſhalt put into the Arke the Teſtimonie which I ſhall give unto thee. And thou ſhalt make a Covering-mercy-ſeat of pure gold: two cubits and an halfe ſhall be the length thereof, and a cubit and an halfe the breadth thereof. And thou ſhalt make two Cherubims of gold: of beaten worke ſhalt thou make them, at the two ends of the Covering-mercy-ſeat. And make thou one Cherub on the one end, and one Cherub on the other end: of the Covering-mercy-ſeat ſhall ye make the Cherubims, on the two ends thereof. And the Cherubims ſhall ſtretch forth the wings on high, co-

vering with their wings over the Covering-mercy-ſeat; and their faces ſhall be one to another: towards the Covering-mercy-ſeat ſhall the faces of the Cherubims be. And thou ſhalt put the Covering-mercy-ſeat upon the Arke above, and in the Arke thou ſhalt put the Teſtimonie which I ſhall give unto thee. And I will meet with thee there, and I will ſpeake with thee, from above the Covering-mercy-ſeat, from betweene the two Cherubims, which are upon the Arke of the Teſtimonie, all things which I will command thee, unto the ſons of Iſrael. And thou ſhalt make a Table of Shittim wood: two cubits ſhall be the length thereof, and a cubit and an halfe the height thereof. And thou ſhalt overlay it with pure gold, and ſhalt make thereto a crowne of gold round about. And thou ſhalt make unto it a border of an hand-breadth round about, and thou ſhalt make a crowne of gold to the border thereof round about. And thou ſhalt make for it four rings of gold, and ſhalt put the rings in the four corners which are on the four ſides thereof. Over-againſt the border ſhall the rings be, for places for the barres to beare the table. And thou ſhalt make the barres of Shittim wood, and ſhalt overlay them with gold; and the table ſhall be borne with them. And thou ſhalt make the diſhes thereof, and the cups thereof, and the covers thereof, and the bowles thereof, which

which shall be to cover withall : of pure gold shalt thou make them. And thou shalt set upon the Table Shew-bread before me continually. And thou shalt make a Candlestick of pure gold : of beaten worke shall the Candlestick be made ; his shaft and his branch, his bowles, his knops, and his flowers shall be of the same. And six branches coming out of the sides of it : three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the second side of it. Three bowles made like almonds, in one branch, a knop and a flower ; and three bowles made like almonds, in the other branch, a knop and a flower : so in the six branches that come out of the Candlestick. And in the Candlestick shall be foure bowles made like almonds, his knops and his flowers. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, to the six branches that come out of the Candlestick. Their knops and their branches shall be of the same : all of it shall be one beaten worke of pure gold. And thou shalt make the seven lamps thereof : and he shall cause the lamps thereof to ascend up, and shall cause to give light over-against the face of it. And the tongs thereof, and the snuffe-dishes thereof, shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels.

And see that thou make them according to their patterne, which thou wast shewed in the mount.

## Annotations.

Here beginneth the 19. Section, or Lecture of the Law, See Gen. 6.9.

**T**ake for me ] or, take unto me, that is, take and give (or bring) unto me. See the notes on Gen. 15.9. The Greeke translatheth, and say thou, take ye: unto me first-fruits. offering] or, heave-offering : an oblation, which was taken up and separated, out of a mans goods ; and usually (in the sacrifices) was heaved or lifted up, when it was presented unto the Lord, Exod. 29. 27, but generally the word is used for all things separated and given unto God, even land it selfe, Ezek. 48. 8,9, 10, 20. The Chaldee translatheth it, a separation: so doth the Greeke in many places, but here the Greeke is, first-fruits. make him willing ] or, move him to willingness and liberality. The Greeke interpreteth it, of all to whom it shall seeme good in their heart. That which is here spoken of the heart, is also said of the spirit, Exod. 35. 21. And a like willing offering, was by David and the princes, for the matter of the Temple, 1 Chron. 29. 3, 5, 9, 14, &c. And so all the ministrations of Gods people, ought to be of a ready and willing minde, Ezek. 42. 68. and 3. 5. Neh. 11. 2. 2 Cor. 8. 11, 12.

Veri. 3. and brasse ] These three, are the richest, purest, and most glorious metals, they come out of the bowels of the earth, Job 28. 1, 2. Dem. 8.9. The scripture useth them to signifie persons, kingdoms, & other things, that are most precious, pure, and durable, Lam. 4. 2. Dan. 2. 32, 38, 39. Rev. 1. 20. Psa. 12. 7. and 19. 10. Prov. 8. 19. Ezek. 40. 3. Zach. 4. 12. and 6. 1. And God promising to erect the glorious Church of the Gospell, faith: For brasse I will bring gold, and for iron silver, and for wood brasse, &c. Eys. 60. 17. The Jewes, as R. Menachem upon this place, observe, how no Iron was in the stuffe of the Tabernacle : and doe compare it Kings 6. 7. where

where no toole of iron was heard in the house (of Solomon) while it was in building: Iron is often used to signifie warres and hard affliction, Iud. 4. 3. Dan. 2. 40. and 7. 7. 1 King. 8. 51. Psa. 107. 10. Howbeit for Solomons temple, iron also was prepared, 1 Chronicles 29. 2. 7. 2 Chron. 2. 7.

Veri. 4. blew ] or hyacinth, as the Greeke translatheth. Although the blew, purple, and scarlet here, are colours onely, and Moses expresseth not the stuffe coloured: yet Paul affirmeth that scarlet wooll was used in sprinkling of the blood, Heb. 9. 19. seemeth to teach that the scarlet spoken of in the Law, was wooll died: and the like we may say of the other colours. Thus also the Hebrew Doctors explain them. The blew spoken of in any place was wooll died like the body of the heavens; (that is, skie colour.) The purple was wooll died red; and the scarlet was wooll died in scarlet; saith Maimon, in treat. of the Implements of the Sanctuary, cap. 8. f. 13. The blew was a thing used and worn of Princes and great personages; and the nations clad the images of their gods with it, Jer. 10. 9. Eys. 1. 6. Ezek. 23. 6. and 27. 7, 14. The same was also in Solomons Temple, 2 Chron. 2. 7, 14. purple ] so we call it of the Greeke porphura: the name of a shellfish called the purple; it is like an oyster, and hath in it a liquor, which is used to make the purple die of great esteeme, as Plinie sheweth in his nat. hist. b. 9. chap. 36. The Hebrew is Argaman, and as Ezra writeth it after the Chaldee manner, Argevan, 2 Chron. 2. 7, 14) from whence it seemeth the Greeks have borrowed Amorgis, the name of an herbe or reed, which is used to die purple. This also is a Princely colour, and used both for civil and religious honour, Dan. 5. 7. 29. Eys. 8. 15. Jer. 10. 9. Luk. 16. 19. Rev. 18. 12. scarlet ] or, scarlet wisse died, as the Hebrew, to agnab shani, importeth. That which was answerable to this in Solomons Temple, is called by another name Carmil, that is, crimson; 2 Chron. 2. 7, 14. and 3. 14. but the Greeke there and here translatheth alike, coccinon, scarlet. This also is a glorious colour, Jer. 4. 30. Lam. 4. 5. Purple and scarlet are put sometime one for another; as, they clad him with pur-

ple, Mat. 15. 17. they put on him a scarlet robe, Mat. 27. 28. for which another faith, they put on him a purple robe, Ioh. 19. 2. These three died colours, represented blood of all sorts, and so figured unto the Church, how both themselves and their actions should be washed and dyed in the blood of Christ, into whose death they are baptized, Rev. 1. 5. and 7. 14. Rom. 6. 3. Christ also himselfe, warring against his enemies, appeared in garments died red, and glorious, Esa. 63. 1, 2, &c. Rev. 19. 13. So the Greekes and Latines have applied the purple colour to blood, and bloody death; as porphureos thanatos, purple death, in Homer, Il. 5. and he vomited his purple soule, that is, his life-blood; Virgil. Aen. 9. and the like. fine linnen ] or silken wooll. A thing which grew in Egypt, called Sbeish, Ezek. 27. 7. of which Princely clothing was made, Gen. 41. 42. The Greeke and Chaldee translate it Byss: and so the stuffe used in Solomons Temple is called butz, that is, Byss, 2 Chron. 2. 14. and 3. 14. Likewise the Hebrew Doctors say, What place soever in the Law speaketh of Sbeish, or of Bad, (a kind of linnen mentioned in Exodus 28. 42.) it is flaxe, and it is Byss. Maimon, treat. of the Implements of the Sanctuary, Chap. 8. f. 13. Others put a difference betweene that Byss which Solomon used, and this Sbeish, which they thinke was a silken cotton, which Plinie (in his nat. hist. b. 19. Chap. 1.) sheweth to grow in Egypt, on a shrub called Xylon or Gossipion: whereof soft and white linnen stuffe was made, whereof the Priests of Egypt delighted to wear. And this linnen Xylon, they thinke to be the stuffe that was died blew, purple and scarlet. Byss is also a silken linnen, white, pure and bright, and hath the name originally of whitenesse, and signified the graces and justifications of the Saints, Rev. 19. 8. 14. Ezek. 16. 10. haire ] whereof a covering was made for the Tabernacle, Exod. 26. 7, 13. The word haire is added also in Greeke: necessarily understood in the Hebrew: see Gen. 42. 33.

Veri. 5. Tachash skinner ] This the Greeke interpreters translate, blew (or violet-colour) skinner. The Tachash was a beast of whose skinn fine shoes were made, Ezek. 16. 10. and



and save there, no mention is made in scripture of this beast, but in this history of the Tabernacle, whose upper covering was made of the skinnies of the *Tachasb*, *Exod. 26.14*. Of the Hebrew name seeme to be derived the German *Tachs*, and Latine *Taxo*, which we English the *badger*, but the Jewes hold it to bee a cleane beast, which our *badger* by Moses Law is not, neither are badgers skinnies used for shoos as the *Tachas*.

*Shittim* or, wood of the *Shittah tree*, mentioned in *E-say 41.19*. which is thought to be a kinde of Cedar tree. It is not found in scripture, save in this history of the Tabernacle, and that prophesie of *E-say*, where it is shewed to bee of speciall use and account. The Greeke usually translateth it *Asepta*, that is, wood which never rotteith. The wood in Solomons Temple was of *Cedar*, *1 King 6.9.10*. Of it the Hebrew Doctors write thus; *Solomon the Prophet said, How faire is the house of the sanctuary of the Lord, which is builded by my hands of Cedar wood: but fairey shall be the house of the sanctuary, which shall be builded in the daies of the King Christ; the house whereof shall be of the Cedars that are in the garden of Eden [in Paradise.] Thargum in Can. c.1. v. 17.*

6 *Verf. 6. light.* or, *lightsat*; that is, the *Candlestick*, *Exod. 27.20*. *incense of sweet spices* that is, *sweet incense*: or, *sweet spices for incense*. The Greeke translateth, *for the composition of incense*.

7 *Verf. 7. Beryl* so also the Chaldee translateth it: see the notes on *Exodus 28.9.20*. *filling stones* Hebr. *stones of filling*, that is, *stones to be set in*, and wherewith the hollow places in the gold upon the Ephod, were filled up: See *Exod. 28.17.20*.

8 *Verf. 8. let them make* The Greeke changeth the person, *And thou shalt make me a sanctuary, and I will be scene among you*. This was the maine end of all; and to this, all the particulars are to be referred, and by it opened. For this sanctuary (as Solomons Temple afterward) was a place of prayer and publike service of God, *Matthew 21.13*. *Leviticus 17.3.6*. and it signified the Church, which is the habitation of God by the Spirit, *2 Cor. 6.16*. *Ephes. 2.19-22*. *Revel. 21.2.3*. and was a vi-

sible signe of Gods presence with, and protection of his people, *Lev. 26.11.12*. *Ezek. 37.26.27*. *1 Kings 6.12.13*. and of leading them into heavenly glory; for as the high Priest entred into the Tabernacle and through the veile into the most holy place, where God dwelt: so Christ (and we by him) entred through the veile of his flesh into very heaven, as the Apostle openeth it, in *Hebrewes 9. and 10*. Chapters. And so this sanctuary is to be applied as a type, first unto Christs person, *Hebrewes 8.2. and 9.11.12*. *Ioh. 2.19.21*. then to every Christian man, *1 Cor. 6.19*. and Church, both particular, *Hebrewes 3.6.1*. *Timothy 3.15*. and universall, *Hebrewes 10.21*. And by reason of this divers and large signification, so many sundry things about this sanctuary are set downe by Moses, and sundry wayes applied by the Prophets and Apostles. This sanctuary though made of the most glorious things on earth, is yet called but a *worldly sanctuary*, and was a similitude of the true, not made with hands: *Hebrewes 9.1.24*. dwell] This was the greatest signe of Gods grace towards his people; whiles Christ having reconciled them to his father, dwelleth in their hearts by faith, *Ephesians 3.17*. and they are the habitation of God by the spirit, *Ephesians 1.22*. Therefore this favour is often mentioned, *Exod. 29.45.46*. *Lev. 26.12*. *Nam. 35.34*. *Zach. 2.10*. and *8.3*. *2 Cor. 6.16*. *Revel. 21.2.3*.

*Verf. 9. Tabernacle* ] or, *Habitacle*, *Dwelling-place*: for of Gods dwelling aforesaid, it hath the name. Therefore the patterne hereof, signifieth properly the *frame* or *disposition* of a building, like which an edifice is made. And as the patterne of this house and of all the implements, was given by God to Moses: even so had Solomon a patterne of the house which he builded, and of all things belonging thereunto, *1 Chron. 28.11.12-18*. *19*. See more in *v. 40*.

*Verf. 10. they shall* ] the Greeke translateth, *thou shalt make*; even as in the verse following, and after, God saith to him, *thou shalt*: because the oversight of all the worke, lay upon Moses. In *v. 39*. it is said, *he shall make*, where the Greeke againe saith,

thou

thou shalt. *an Arke*, ] or *Coffer*, in Hebrew *Arca*, which differeth in name (as in use) from the *Arke* that Noe made, *Gen. 6.14*. The Apostles in Greeke call them both by one name, *Hebrewes 9.4. and 11.7*. and here the Greeke version addeth, *the Arke of the Testimonie*. This was made to lay up the tables of the Covenant of God therein, *verse 16*. and for God to sit betweene the Cherubims upon the covering-mercy-seat that was thereon: *verse 22*. So it was a visible signe of Gods gracious presence with his people in Christ: therefore is it the first and chiefe of all the holy things, and for it principally was the Tabernacle made, *Exodus 26.33. and 40.18.21*. and it sanctified the Tent and house wherein it rested, as Solomon said the places are *holys wherunto the Arke of the Lord hath come*, *2 Chron. 8.11*. Yet was it but the furniture of a *worldly Sanctuary*, *Hebrewes 9.1*. and under the Gospell to be done away, and forgotten, that men shall say no more, *the Arke of the Covenant of the Lord*, *Jeremy 3.16*. albeit mystically it is mentioned in the Church of the new Testament, as is also the Tabernacle, *Revelations 11.19. and 21.3*. Among the Gentiles there was an imitation of these things, when they carried the mysteries of their Gods in coffers; *L. Apud de Asin. aut. lib. 11. and Alb. Tibull. Et levis occultis conscia Cista sacris*. *Shittim* ] or, *Cedar wood*: in the Greeke, *wood incorruptible*. *a cubit* ] that is, a foot and an halfe, or sixe handbreadths, see *Gen. 6.15*.

11 *Verf. 11. a crome* ] or, *border*: which was both for ornament, and for the close fastening of the cover of the Arke, which was as large as the Arke it selfe, *verse 17*. The Greeke interpreteth *golden written waves round about*. So in *verse 24*.

12 *Verf. 12. shall put* ] Hebr. *shall give*. *Verf. 13. barres* ] or *staves*, to carry it with: *verse 14*. the Greeke calleth them *bearers*.

14 *Verf. 14. to beare the Arke*, ] this none might doe but the Levites, and upon their shoulders; *Nam. 7.9. 2 Chron. 35.3*. When David faulted herein, and let the Arke upon a waggon, the Lord shewed his wrath in killing *Vz. 2a*: see *1 Chron. 13.7.10.11. and 15.12-15*.

*Verf. 15. not be removed* ] this caution was, lest the Levites should thinke themselves discharged at any time from bearing Gods Arke; therefore even in Solomons Temple, the barres were left in their places, but with their ends out, to be scene, *1 King. 8.8*. The Hebrew cannons say, *when they beare the Arke upon their shoulders, they beare it with their faces upon their shoulders, and their after parts outward, and their faces inward. And they are warned, that they pull not the barres out of the rings, &c.* *Maimony, treat of the Instruments of the Sanctuary, Chap. 2. Sect. 13*.

*Verf. 16. the Testimonie* ] in Greeke, the *Testimonies*: that is, the two tables of stone, whereon the Law or tenne commandments were written, which were a testimony of the Covenant betweene God and the people, and should testifie against them if they kept it not; as Moses sheweth for the booke of the Law, *Deuteronomie 31.26*. Hereupon those tables are called the *tables of the Testimony*, *Exod. 31.18*. and the Arke into which they were put, *the Arke of the Testimony*, *Exod. 25.22*. neither was there any thing in the Arke but they, *1 King. 8.9*. and the Tabernacle wherein the Arke was placed, is called the *Tabernacle of the Testimony*, *Exodus 38.21*. *Acts 7.44*. So elsewhere, the booke of the Law is called the *Testimony*, *2 King. 11.12*. and the Gospell of Christ hath the same name, *1 Cor. 2.1. 2 Tim. 1.8*. Likewise because on those Tables, the *words of the Covenant* were written, *Exod. 34.28*. therefore they were called, the *tables of the Covenant*, *Deut. 9.9.11.15*. and the Arke that they were put into, *the Arke of the covenant*, *Nam. 10.33*. *Heb. 9.4*.

*Verf. 17. a covering mercie seat* ] named in Hebrew *Caporeth*, which hath the signification of *covering* or *plastering over*, *Genesis 6.14*. and is commonly used for the mercifull covering, and propitiation of finnes, *Psal. 65.4*. Whereupon this is translated in Greeke, and with the allowance of the holy Ghost, *blastation*, *Hebrewes 9.5*. that is, a *propitiatory, or mercy-seat*. And the Greeke version here addeth *blastation epithema*, that is, a *propitiatorie covering*: and it is by the Apostle applied to Christ, called Gods *blastation*, or

propitiatory, through faith in his blood, to declare (Gods) justice, for the remission of sinnes that are past, Rom. 3.25. hee is the propitiation for our sins, 1 John 2.2. So this mercy seat upon which God did sit between the wings of the Cherubims was a figure of Christ, by whom our transgressions of the law are forgiven and covered.

18 Verſ. 18. *Cherubims*] or *Cherubs*. See Gen. 3.24. we keep the Hebrew name following the Apostle, who also keepeth the same name in Greeke, Heb. 9.5. where he calleth them *Cherubims of glorie*. The name *Cherub*, is neere unto *Rechub* a chariot, used to ride upon; and God is said to ride upon the *Cherub*, Pſal.18.11. and to sit upon the *Cherubims*, Pſal. 80.2. and the *Cherubims* in Solomons Temple are called a *chariot*, 1 Chron. 28.18. The use of these was to cover or overshadow the mercy-seat, with their wings, Exod.25.20. as they were made of it, verse 19. and from this seat God used to speake unto Moses, verſ.22. Num. 7.89. These being of the similitudes of heavenly things, Heb. 9.23. may diversely bee applied: unto Christ, whose mediation was signified by this mercy-seat; and to the Ministers of God, both the Angels in heaven, Gods *serie chariots*, 2 King.6.17. Pſal. 68.18. whose service hee useth for his honour, and to attend upon Christ, and upon his Church, into whose mysteries they desire to looke, Heb.1.6.14. 1 Pet.1.12. and his Ministers also on earth. For Kings are called by the names of Cherubs, Ezek.28.14. and the four living creatures with eyes and wings, Rev.4.6.8. (which by comparison with Ezek.1.5.6.10. and 10.1.14.20. were *Cherubims*.) are of them that are redeemed unto God by the blood of Christ, Rev.5.8.9.10. and so distinguished from heavenly Angels, Rev.5.11. These with heavenly affections looking into the law and Christ the mercy-seat, are such as on whom he also rideth by the preaching of the Gospell, Pſal. 45.5. *Ah.9.15*. But the chiefe signification of the Cherubs here, respecteth Christ himselfe, the Mercy-seat, of which they were made, on the two ends thereof, verse 19. And to this glorious seat where Gods presence with his Church was manifested, the throne

of God is answerable, in the Christian Church, in the presence of which throne his people are, and serve him day and night in his Temple, Rev. 7.15.17. and 4.2.4.5.6. and 8.3. and 16.17. and 21.3.5. and 22.1. compared with Jer.3.17. Pſal.80.2. of beaten worke] that is, of whole peeces beaten out with the hammer. The like is said of the *Candlestick*, verse 31.36. and of the *Trumpets*, Numb.10.2. The Greeke translateth it, *turned worke*.

Verſ. 20. *shall stretch*] Hebr. *shall be stretching* (or *spreading*) covering] or *shadowing*; as the Greeke, which the Apostle followeth, doth translate, Heb. 9.5. This word is used for protection and defence from evil, Pſal. 91.4. and 140.3. Exod. 33.22. and the King of Tyrus is called an *anointed Cherub*, that covered (or protected:) Ezek.28.14. This here being (as is foretold) a figure of Christ: the protecting Cherubs, may signifie his kingdome, Pſal. 99.1. the mercy-seat which they covered, his priesthood, Rom. 3.25. and the voyce which spake from the same, his prophetic, Numb. 7.89. Heb. 1.12. 1udg. 20.27. one to another] Hebr. *man to his brother*.

Verſ. 22. *will meet*] or *will convene*, at set times, and to appoint and order things for the Church; as the words following doe explaine. Hereupon the Tabernacle wherein this Arke was had the name, the *Tabernacle of Meeting* (or of the *congregation*) where I will meet with thee, Exo. 30.36. The Chaldee translate, *I will appoint my word to thee there*: the Greeke, *I will be knowne to thee from thence*. So this was the signe of Gods presence with, and direction of his Church, as before is noted on verse 18. The Hebrew Doctors say, that the heart of man is answerable to the most holy place of the Sanctuary, wherein was the Arke, and the covering-mercy-seat, and the Cherubims: whereby we are taught, that as in the Sanctuary Gods Majestic (Shemamah) dwelled, because there was the Arke, and the Tables, and the Cherubims; so the heart of man, it is meet that a place be made there for the divine Majestic to dwell in; and that it bee the Holy of holies, R. Elias, in *Seppher reshit chochmah*, treat. of Holiness, Chap. 7. fol. 219.

Verſ.

25 Verſ. 25. a border] or *closure*, that is, a border to fasten the feet of the table together.

27 Verſ. 27. *places*] Hebr. *bowles*.

29 Verſ. 29. *dishes*] or *chargers*, wherein the bread was set on the table. Of such there is also mention in Num. 7.13.84. made of silver for other use. cups] or *dishes*; for incense to be put in, as appeareth by Num. 7.14. and incense was with the shewbread, as is manifest by Levit. 24.7. They have their name in Hebrew *Cappoth*, of being hollow, like the hollow of the hand, or as a spoon: whereupon some translate them *spoons*.

The Hebrewes say, there were two of these cups, in each whereby was an handfull of incense: and they had verges at the bottome, that they might rest upon the table; and they were set beside the two rews of bread. Many in Mishneh, treat. of the Daily sacrifices, Chap. 5. *Seft. 22* covers thereof, and bowles thereof] or (as the Hebrew Doctors understand) *props thereof* and *pipes thereof*. In the first sense, we may take these to be for covering the bread in the dishes, and the incense in the cups: and so it accordeth with the words following, to cover withall. And that not the latter of these two, were to cover with, but the former also appeareth by Numbers 4.7. And in relating this, Moses changeth the order of these words, saying, in Exo. 37.16. the bowles thereof, and the covers thereof. In the latter sense, these served for the bread only; which the Hebrewes explaine thus; *Kefotthau* (which we English the covers thereof) were (Seniphen) props: *Menakkejstthau* (which were English the bowles thereof,) were (Kanim) reeds, There were some props of gold, that stayed up (the bread,) two for the one row, and two for the other row: and eight and twenty reeds (of gold) which were as halfe a hollow reed (or pipe): fourteen for one row, and fourteen for the other. They set one cake on the table, and after put upon it three reeds (or halfe pipes): and upon the reeds another cake; and after that againe three reeds: and upon them the third cake, and after that three reeds, upon them the fourth cake, and then three reeds: upon them the fifth cake, and then two reeds; and

upon those two reeds the sixth cake. *Thalmud Bab. in Menachoth*, Chapter 11. and *Rambam* (or *Maimony*) in his exposition on the same. The like *R. Solomon Iarchi* on *Exodus* 25. noteth; save that hee differeth in the names, saying of the first, *Kefotthau*, that they were like halfe reeds, hollow, made of gold, upon which the bread was set, and they divided one cake from another that aire might gather between them, that they might not mould (or putrefie.) *Menakkejstthau*, which the Chaldee calleth the measures thereof, (he saith) were props like stakes of gold, standing on the ground, and they reached higher than the table, so high as the rews of bread, and were forked (or notched) with five forks one above another; and the ends of the reeds which were between every cake stayed upon those forks, that the weight of the upper cakes might not bee too heavey for the neather, and breake them. The reason hereof was, for that the table (as Moses sheweth in verſ. 23. was but one cubit, (that is, six hand-breadths) broad, and two cubits long: and every of the twelve cakes, (as the Hebrewes write) was ten hand-breadths long, and five broad; and they set the length of the cakes on the breadth of the table. *Thalmud* in *Menachoth*, Chapter 11. So the ends of the cakes hanging over, were stayed up by those props. The Greeke, for covers translateth *Spondeia*, that is, vessels to pour out with: and bowles they call *knathoi*, cups. Of these there is mention also in Numb. 4.7. 1 Chron. 28.17. and 1er. 52.16. to cover withall] or with which they shall cover; to wit, the table, and furnish it: or, the cakes and the incense. The original word signifieth also to pour out; and so the Greeke translateth, with which thou shalt pour out, (Speise) as before the Greeke called the covers *Spondeia*, pouring vessels: but of such I know no use at this table. pure gold] whereupon the table is also called the pure table, Levit. 24.6.

Verſ. 30. *Shew-bread*] in Hebrew called bread of faces, or of presence; because they were to be set before the face, or in the presence of God continually. The Hebrew Doctors give also another reason, because every cake was made square, and so had as it were

were many faces. The length of every cake (they say) was ten handbreadths, and the breadth five handbreadths, and the height seven fingers. Many treat of the Daily sacrifices, Chap. 5. Sect. 9. The holy Ghost in Greeke calleth it bread of proposition, Mark. 2.26. and in a contrary order, the proposition of bread (or of cakes) Heb. 9.2. that is, with us, shew-bread; which did shew and present themselves to the Lord upon the table in stead of Israel. For there were made every weeke twelve cakes, according to the number of the twelve tribes of Israel; to make every cake was taken two tenth deales of an Ephah (or bushell) of fine flower; these, with pure incense were set every Sabbath new upon the table, in tworews, six on a row; and the old bread was then taken away and eaten by the priests; see Lev. 24.5-9. with the annotations there. As the Arke signified the presence of God in his Church, so this table with the twelve cakes, signified the multitude of the faithfull presented unto God in his Church, as upon a pure table, continually serving him: made by faith and holiness, as fine cakes; and by the mediation of Christ as by incense, made a sweet odour unto God, Acts 26.7. 1 Cor. 5.7. 2 Cor. 2.15. It may also signifie the spiritual repast which the Church hath from and before God, who feedeth them with Christ the bread of life, whose offering of himselfe, was a sweet odour to God for his Church, before whom the Lord furnisheth a table, Iohn 6.32,33,35. Ephes. 5.2. Psal. 23.5.

Verf. 31. Candlestick [or Light-vessel: called the candlestick of light, Exod. 35.14. pure gold] whereupon it is called the pure candlestick, Levit. 24.4. Exod. 31.8. beaten-work [of one whole peece beaten with the hammer, and this was of a talent of gold, verse 36.39. branch] that is, branches, as the Greeke translateth; and the next verse manifesteth. *bowl* [or cups, as Gen. 44.2. so named of the forme or fashion. flowers] in Greeke lilies. So R. Menachem on this place saith, that the flowers were lilies: and noteth from ancient Rabbines, 42. particulars in the Candlestick, 22. bowls, 11. knops,

and 9. flowers; which number he would have observed as mysticall. As the Arke signified Gods presence, and the Table with shew-bread, the Church standing before him: so this Candlestick signified his Law, in the light whereof his people doe serve him, Psal. 119.105. Pro. 6.23. 2 Pet. 1.19. And the sundrie branches, bowles, knops, and flowers, shew the varietie of things, and of delivering them in the Scripture; some easie, some hard to bee understood, 2 Pet. 3.16. some histories, some prophecies, some parables, &c.

Verf. 33. made like almonds [the Chaldee translateth, figured; and the Greeke, figured with almond-nuts: and this some referre to those also which follow, the knop, and the flower, as if they had that forme. The Almond tree hath the name in Hebrew, of haste bringing forth blossomes and fruit: and God liketh the haste performance of his word unto it, Ieremie 1.11,12. So Aarons rod miraculously bare almonds, Numb. 17.8.

Verf. 37. seven lamps [or, the lamps thereof seven: which figured the seven spirits (that is, the manifold graces of the Spirit) of God, as is written, there were seven lamps of fire, burning before the throne, which are the seven spirits of God, Revel. 4.5. be] that is, the priest, as is exprell'd, Exod. 27.21. Lev. 24.3. See the notes there. to ascend] that is, as the Chaldee translateth, to burne: for that the flame ascends upward. So in Exod. 27.20. But the Greeke version here understands it, of setting the lamps up on the top of the branches of the candlestick. over against the face] that is, right forward, or straight before it: as the like phrase signifieth in Ezek. 1.9.12. See also Numb. 8.2.

Verf. 39. a talent] this is the greatest weight which was in use: it contained three thousand shekels; of which were two fots, common and holy; as is shewed on Gen. 20.16. This talent, as all other weights about the Sanctuary, being sacred, was an hundred and twentie pound weight: or three thousand holy shekels. See the notes on Exod. 38.24,26.

Verf.

Verf. 40. that thou make] or and make, to wit, all these things mentioned in this Chapter, and those which follow: as the Apostle expoundeth it, see that thou make all things according, &c. Heb. 8.5. And oftentimes, things set downe in this manner, are expounded universally; as 2 Chron. 6.30. thou only knowest the heart of the sonnes of men, that is, of all the sonnes of men, 1 Kings 8.39. So, the word shall be established, Deuteron. 19.15. that word shall be established, 2 Cor. 13.1. and, till I put thine enemies, Psalme 110.1. that is, all of them, 1 Cor. 15.25. as we forgive our debtors, Matth. 6.12. that is, every one indebted to us, Luke 11.4. and many the like. patterne] in Greeke the type: hereupon the Apostle noteth, that the priests of Israel, served into the example and shadow of heavenly things, Heb. 8.5. So all this glorious furniture of the Tabernacle, was not for worldly pompe, but for spiritual mynerie of heavenly graces, which should be enjoyed by Christ; whereof see Revel. 4. and 21. chapters. Neither might Moles alter the manner, forme, or fashion, of any particular, from the patterne shewed him; but was strictly bound unto it, and so did observe it, Exod. 39.42,43.

CHAPTER XXVI.

1. God commandeth to make a Tabernacle, with ten curtains embroidered. 7. And a Tent over it of eleven curtains of Goats haire. 14. And a covering for the Tent, of Rams skaines, and a covering of Tabish skins. 15. The boards of the Tabernacle, of Shittim wood. 19. The sockets of silver. 26. The bars of Shittim wood. 31. The embroidered veile betwene the most holy places, and the holy. 36. The hanging veile for the doore.

AND thou shalt make the Tabernacle with ten curtaines of fine linnen twined, and blew, and

purple, and scarlet: with Cherubims, the worke of a cunning workman, shalt thou make them. The length of one curtaine shall be eight and twenty cubits, and the breadth four cubits, of one curtaine: one measure shall be for all the curtaines. Five curtaines shall be coupled together, one to another; and five curtaines coupled together, one to another. And thou shalt make loopes of blew upon the edge of the one curtaine, from the selvedge in the coupling; and so shalt thou make in the uttermost edge of the curtaine, in the second coupling. Fiftie loopes shalt thou make in the one curtaine, and fiftie loopes shalt thou make in the selvedge of the curtaine, which is in the second coupling, the loopes being one right over against another. And thou shalt make fiftie taches of gold, and shalt couple together the curtaines, one unto another, with the taches; and it shall be one Tabernacle. And thou shalt make curtaines of goats haire, for a Tent over the Tabernacle: eleven curtaines shalt thou make them. The length of one curtaine shall be thirrie cubits, and the breadth four cubits, of one curtaine: one measure shall be for the eleven curtaines. And thou shalt couple together five curtaines by themselves, and six curtaines by themselves, and shalt double the six curtaine in the fore-front of the Tent. And thou shalt make fiftie loopes on the edge of the one curtaine, the outmoit in the coupling,

pling, and fiftie loopes on the edge of the curtaine of the second coupling. And thou shalt make fiftie taches of brasle, and shalt put the taches into the loopes, and shalt couple together the Tent, and it shall be one. And the overplus that remaineth of the curtains of the Tent, the halfe curtaine that remaineth shall hang over, on the backe sides of the Tabernacle. And a cubit on this side, and a cubit on that side, in the remainder in the length of the curtains of the tent, it shall be hanging over on the sides of the Tabernacle, on this side and on that side, to cover it. And thou shalt make a covering for the tent, of Rammes skins died red, and a covering of Tachash skins above. And thou shalt make boards for the Tabernacle, of Shittim wood, standing up. Ten cubits shall bee the length of a board, and a cubit and halfe a cubit the bredth of one board. Two tenons for one board, set in order one against another: so shalt thou make for all the boards of the Tabernacle. And thou shalt make the boards for the Tabernacle, twenty boards for the South side Southward. And fortie sockets of silver shalt thou make under the twentie boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the Tabernacle, on the North side, twentie boards. And their fortie soc-

kets of silver: two sockets under one board, and two sockets under another board. And for the sides of the Tabernacle Seaward thou shalt make six boards. And two boards shalt thou make for the corners of the Tabernacle, in the two sides. And they shall be equally joyned beneath, and likewise they shall be perfectly joyned at the head of it, unto one ring: so shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver sixteene sockets: two sockets under one board, and two sockets under another board. And thou shalt make barres of Shittim wood: five for the boards of the one side of the Tabernacle. And five barres for the boards of the second side of the Tabernacle: and five barres for the boards of the side of the Tabernacle, for the two sides Seaward. And the middle barre in the mids of the boards, reaching from end to end. And thou shalt overlay the boards with gold, and their rings thou shalt make of gold, places for the barres: and thou shalt overlay the barres with gold. And thou shalt reare up the Tabernacle according to the right fashion thereof, which thou wast shewed in the mount. And thou shalt make a veile of blew, and purple, and scarlet, and fine linnen twined; the worke of a cunning workman: he shall make it with Cherubims. And thou shalt hang it upon foure pillars of Shittim, overlaid

laid with gold, their hookes shall be of gold; upon the foure lockers of silver. And thou shalt hang the veile under the taches, and shalt bring in thither within the veile, the Arke of the Testimonie; and the veile shall divide vnto you, betwene the Holy place, and the Holy of holies. And thou shalt put the Covering-mercie-sear, upon the Arke of the Testimony, in the Holy of holies. And thou shalt set the Table without the veile; and the Candlestick over-against the table, on the side of the Tabernacle, toward the South; and the table thou shalt put on the North side. And thou shalt make an hanging-veile for the dore of the Tent, of blew and purple, and scarlet, and fine linnen twined; the worke of the embroiderer. And thou shalt make for the hanging-veile five pillars of Shittim, and overlay them with gold, their hookes gold, and thou shalt cast for them, five sockets of brasle.

## Annotations.

**T**abernacle] or Habitate, which was for the fore and Arke, Table with shewbread, and candlestick to be placed in a figure of the Church, wherein God dwelleth graciously with his people, and enlighteneth them with his Law, and the seven spirits which are before his throne. See the annotations on the former Chapter. *twined*] or *twisted*, after it was spunne: and this was for more strength, *Ecl. 4. 12.* In the Hebrew canons it is said, *Wherefore five linnen twined is spo e: of in the Law, it must be six double* *ined.* *Maimo. y.* treat. of the Implements of

the Sanctuary, Chap. 8. sect. 14. [scarlet] or double dyed scarlet. These colours represented the blood of Christ, and the white linnen (or byffe) his justice, and so the varietie of graces wherewith hee and his Church is made glorious: see the notes on *Exod. 25. 4. C. evubims*] that is, as the Chaldee explaineth it, *figures of Cherubims*: signifying heavenly affections in Christ and his Church, and the Angels ministers unto and about them: See *Ecol. 25. 18.* *cunning workman*] or *exquisite craftsman*, that skilfully deviseth, and curiously worketh in any Arte, *Exod. 35. 32, 33. 2. Chro. 26. 15.* The Chaldee translateth it *Craftsman*; the Greeke, *Weaver*: of which there is also mention in this worke of the Tabernacle, *Exod. 35. 35.* and *39. 22.* The Hebrew Doctors put a difference betwene this *cunning workman*, and the *embroiderer*, in *vers 36. Wherefore it is said in the Law, THE WORKE OF THE EMBROIDERER, that is, when the figures which are made in the weaving, are seene but on the one side; but THE WORKE OF THE CUNNING WORKMAN, is, when the figures are seene on both sides, before and after. Maimo. y.* treat. of the Implements of the Sanctuary, Chap. 8. sect. 15. The veile of the most holy place, being of this cunning workmanship, *vers. 31.* sheweth that both sides were wrought alike.

*Vers. 2. cubits*] Hebr. by cubit: that is, measuring by the Cubit, which is six hand-bredths, or a foot and an halfe. *of one*] which may be understood of every one, as in *2. Chro. 9. 16 one shield, is for every shield.* Or, as the Greeke here translateth, *the curtaine shall be one.*

*Vers. 3. one to another*] Hebr. *woman to her sister*, which Hebraisme, the Chaldee also translateth *one to another*; and the Greeke giveth the like sense, and voses himselfe so explaineth it in *Exod. 36. 10. 12.* where hee saith *one to one.* So after in *vers 5. and 17.* This signified the union of persons and of graces in the Church, by the Spirit. *Ephes. 4. 3. 4. 5. 6. 1. Cor. 12. 4. 5. 6. 1. 13.* for in Christ *the building fully coupled together, groweth unto an holy Temple in the Lord.* *Ephes. 2. 1. 2. and 4. 6.*

- 4 Verſ. 4. edge] Hebr. lip. So in verſ. 10. the one] or, the first curtain. So in verſ. 5. So one, is used for the first, Gen. 1. 5. second coupling] or, coupling of the second: so in verſ. 5.
- 5 Ve 1. 5. being one right over again] another] or, receiving one to another, and lo holding by the taches, one curtain to another. But both the Greeke and Chaldee version favour the first exposition.
- 6 Verſ. 6. one Tabernacle] or the Habitation shall be one. The like is said for the Tent, verſ. 11. Howbeit, because of the distinction by the veils, there were after a sort two Tabernacles, and to the Apostle speaketh of the first, called the Holy, and after the second veil, the Tabernacle called the Holy of holies, Heb. 9. 2, 3. As the golden taches, disposed in the blew (or heaven coloured) loops, made the ten curtains one Tent: so by faith and love in Christ, the Saints are fastened, and build together, for an habitation of God through the Spirit, Ephe. 2. 22. wherefore the Apostle mentioneth, the unity of the Spirit, in the bond of peace; the unity of the faith, and our knitting together in love, Ephe. 4. 3. 13. Coloss. 2. 2. And this is to be for all affairs, both of peace and of war, Judg. 20. 11.
- 7 Verſ. 7. a Tent] that is, a Covering, spread over, so the Greeke translated it a Covering the Chaldee, an over spreading. See Exod. 40. 6. eleven] whereas the embroidered curtain were but ten, verſe 1. So these were thirtie cubits long, verſe 8. those but 28 cubits, verſe 9. Thus the Covering was larger in length and breadth, than the thing covered. The like may be thought by proportion of the two upper Coverings of skins, in verſe 14. that they also were larger, than this Tent of haire; though for brevity, their file is not expressed. And that this Goats haire was woven into cloth, appeared in that it was spunne by women, as the other stuffe, Exod. 35. 26.
- 14 Verſ. 14. Tachas skines] in Greeke violet colour skines, of them see Exod. 25. 5. These three sorts of Coverings served for the fabric of the Tent, and things in the same, from the injurie of the weather: also by these covers and veils, the people were kept from beholding the holy things: as at the removin of the Tent likewise, Numb. 4. 5. 15. So they

signified the fabric of Gods Church, covered and hid from the injuries of the world, Eſa. 4. 6. and 25. 4. Eſa. 27. 5. that the Sunne shall not light on them, nor any heat, Rev. 7. 16. and the state of the Church then, which had the mysteries of Christ under shadows and coverings, now taken away, Heb. 10. 1. Therefore the Tabernacle of the Gospell, is defended without any such veiles or covers, in the open heaven, where the most holy things, even the Arke of Gods Covenant is to bee seene, Rev. 4. 1. - 6. and 11. 13. and 21. 2, 3, &c.

Verſ. 15. boards] these were to beare up the embroidered curtains, the Greeke calleth them styles or pillars: and to these, with the silver sockets whereon they stood (verſe 12.) the Apostle alludeth, when he calleth Gods Houſe and Church, the pillar and stay of the Truth, 1. Tim. 3. 15.

Verſ. 17. tenons] called in Hebrew hands, for that they held fast in the mortaisles of the sockets. set in order] or, set ladder-wise, that is, equally distant one from another, as the staves of a ladder.

Verſ. 19. sockets] or bases, as the Greeke translated them, the feet or grounds that sustained the boards, having hollow mortaisles for the tenons of the boards to be fastened in. Every one of these sockets, was of a talent of silver, that is, an hundred and twentie pound weight, Exodus 35. 27.

Verſ. 20. twenty boards] and every board being a cubit and an halfe broad, verſe 16. the length of the whole Tabernacle appeareth to be 30. cubits, or 45. foot.

Verſ. 22. Seaward] that is, westward; so verſe 27. See the notes on Gen. 12. 8.

Verſ. 24. equally joined] or joined as to twins; that is, joyned alike to the boards that are on the side, and on the end of the Tabernacle, so fastening them both together. The Hebrew signifieth twinning, or twins; and is not used in this sense, but here, and againe in Exod. 36. 10. The Chaldee translated it, disposed (or, fitted) the Greeke, they shall be of equalitie. Likewise] or, together. perfectly joined] or, equally joined. The Hebrew though it differed in forme, yet is thought to be of like signification

- tion with the former, and so the Chaldee translated it as before, and the Greeke varieth but little, thus, they shall be [ex ison] of equalitie becauſe, and likewise they shall be [isou] equal at the head, &c. so in Exod. 36. 29.
- Verſ. 25. barres] or, rafters, which were for to halten the boards together.
- 26 Verſ. 28. in the mids] This mid, seemeth to be meant of the length of the boards, not of the thicknesse, as if this barre went through the boards, (which so must needs be of an extraordinary thicknesse and weight,) but through rings put in the mids of the boards, as the other barres went through rings put in the ends. reaching] or, shooting through: of this word, the barre afore said, hath the name in Hebrew, which signifieth fleeing, or speedy passing through.
- 29 Verſ. 29. places] Hebr. houses, as Exod. 25. 27. The Greeke explymeth it thus, into which thou shalt bring the barres.
- 30 Verſ. 30. right fashion] or, iust constitution: Hebr. judgement, which the Greeke translated fashion (or shape) and Stephen calleth it a type, Acts 7. 44. so it is the same in effect, with Exod. 25. 40.
- 31 Verſ. 31. of a cunning workman] that is, wrought (or woven) both sides alike: see the notes on verſe 1. be] that is, the workman: the Greeke saith as before, thou shalt make cherubims] that is, as the Chaldee exprest in figure of cherubim, wrought in the veil.
- 32 Verſ. 32. hang] Hebrew. give so verſe 33. Shittim] or Cedar, wood that will not rot, Exod. 25. 5.
- 33 Verſ. 33. of the testimony] that is, of the Tables whereon the Law was written, for a testimonie to Israel. See Exod. 25. 16. divide] or separate. This was the speciall use of this veil, to debarre men from entreing (yea or seeing) into the most holy place, or the Ark, Exod. 40. 3. whereby (as Paul saith) the Holy Ghost signified this, that they may into the Holies was not yet manifested, while as the first Tabernacle had standing, Heb. 9. 8. that is, the way into heaven (which the most holy place shadowed,) was not by those legal services; but should be opened unto men by Christ, first entering there with his blood, Hebrewes 9. 24. and 10. 19. Therefore also this veil, signified the flesh of Christ, (under which the Godhead was veiled,) and through which (by suffering death) hee entered himselfe, and made way also for us, to enter into heaven, Hebrewes 9. 19, 20. To confirme this, ven, the veil of the Temple (at the death of Christ) was rent in twaine, from the top to the bottom, Mathew 27. 51. So the curious embroidery, and glorious Cherubims of this veil, signified the manifold graces of the Spirit, and heavenly affections, which Christ had in his humane nature; and which hee communicateth also with us, by the ministration of his Word and Spirit: likewise the heavenly mysteries, which are in the ordinances of Moſes Law, rightly understood. Holy of Holies] or, Holiest of Holiestes: that is, the most holy place: by this name Christ himselfe is sometime called, Daniel 9. 24. but here it figured Heaven, into which Christ is entered in flesh, wee also now are by hope, and shall also in our flesh, at his appearing, Hebrewes 6. 19, 20. and 9. 11, 12, 24. and 10. 19. John 14. 2, 3. It was also a Type of the Churches estate under the Gospell, wherein without veiles, wee enjoy the mysteries of Christ, Revel. 4. and 11. 19. This place is Solomons Temple, was called Debir, that is, the Oracle, (because from thence Gods oracles were heard, Numb. 7. 89.) 1. King. 6. 19. where the Chaldee translated it, the House of propitiations.
- Verſ. 35. without] signifying, that the twelve Tribes of Israel, (represented by the Cakes upon that Table, were yet without the open enjoying of the mysteries of the Gospell, Hebrews 9. 8, 9, 10. and 10. 19. and 11. 39, 40. and in respect of heaven it selfe, wee all in this life, are yet without, and enter in or only by the anker of hope, Hebrewes 6. 18, 19, 20. 1. Pet. 1. 4, 5. 2. Cor. 5. 1, 2, 3, &c. the south] which is the right hand, both in respect of the world, Eſa. 89. 13. and of this Tabernacle, where God from the most holy place betweene the Cherubims, beheld his people worshipping

shipping with their faces towards the West; the type of them on the table, being on the Northside, and the Candlestick of his law burning with the seven lamps of his Spirit on the South side. So the Word, is above the Church.

36 Verſ. 36. *an hanging veil*] or *covering*, as the word more properly signifieth. This was another veil, which hung as a dore at the entry of the Tabernacle, through which the priests of the Law went every day to minister in the holy place; but the people might not, *Heb. 9. 2. 6.* Showing also the restraint of the Jewish Church, from such blessings as God hath opened unto us in Christ, *Heb. 9. 9, 10, &c. and 10. 19, 20.* *embroid. ver.]* or, *weaver with sinfel worke*, who worketh curiously, and with many colours; figuring the variety of graces which God decketh his Church with, *Ezek. 16. 10. Psal. 45. 15.* But the workmanship of this veil, was inferior to the former, which had Cherubims. See the notes on verſ. 1.

37 Verſ. 37. *overlay them*] for this in *Exod. 26. 38.* is said, *he overlayd their heads (or chapters) brasse*] inferior to the former, which were of silver, *verſ. 32.* The nearer things were unto God, the more precious they were, both for stufte and workmanship.

## CHAPTER XXVII.

1 The brazen Altar of burnt-offering, with the vessels thereof. 9 The Court of the Tabernacle inclosed with hangings and pillars. 18 The measure of the Court. 20 The oil Olive beaten for the Lamp, which the priests trimmed daily.

1 AND thou shalt make an Altar of Shittim wood, five cubits the length, and five cubits the breadth; four square shall the Altar be, and three cubits the height thereof. And thou shalt make the horns of it upon the four corners thereof, of the same shall the horns of it be; and thou

shalt overlay it with brasse. And thou shalt make the pannes of it to receive the ashes thereof, and the shovels of it, and the balons of it, and the flesh-hooks of it, and the fire pannes of it: all the vessels thereof, thou shalt make of brasse. And thou shalt make for it a grate of net worke of brasse; and thou shalt make upon the net four rings of brasse, in the four utmost parts thereof. And thou shalt put it under the compasse of the Altar beneath, and the net shall bee even to the midst of the Altar. And thou shalt make barres for the Altar, barres of Shittim wood, and shalt overlay them with brasse. And the bars thereof shall be put into the rings: and the barres shall be upon the two sides of the Altar to beare it. Hollow with boards shalt thou make it, even as hee shewed thee in the mountaine, so shall they make it.

And thou shalt make the Court of the Tabernacle for the south side Southward; Tapeſtrie hangings for the Court of fine linnen twined, an hundred cubits length, for one side. And the pillars thereof twentie, and their sockets twentie, of brasse; the hooks of the pillars and their fillets of silver. And so for the North side in length, tapeſtrie hangings, of an hundred (cubits) length; and the pillars thereof twentie, and their sockets twentie of brasse, the hooks of the pillars, and their fillets of silver. And for the breadth of the court on the West side, tapeſtry hangings of fifty cubits; their pillars ten,

and

13 and their sockets tenne. And the breadth of the Court on the East side Eastward, fifty cubits. And fifteene cubits the tapeſtrie hangings for the side: their pillars three, and their sockets three. And for the second side, fifteene (cubits,) the tapeſtrie hangings, their pillars three, and their sockets three. And for the gate of the Court, an hanging-veil, of twentie cubits, of blew, and purple, and scarlet, and fine linnen twined, the worke of the embroiderer: their pillars four, and their sockets four. All the pillars of the Court round about shall be filleted with silver; their hooks silver, and their sockets brasse. The length of the Court shall be an hundred cubits, and the breadth fifty with fifty; and the height five cubits, of fine linnen twined: and their sockets brasse. All the vessels of the Tabernacle, for all the service thereof, and all the pines thereof, and all the pinnes of the Court, brasse.

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20 And thou shalt command the sons of Israel, that they take unto thee, pure olive oil, beaten for the Light, to cause the Lampe to ascend up continually. In the Tent of the Congregation, without the veil, which is before the Testimonie, Aaron and his sons shall order it, from evening unto morning, before Iehovah: it shall be a statute for ever, unto their generations, on the behalfe of the sons of Israel.

## Annotations.

A Altar] in Hebrew *Mizbeach*, in Greeke *Th. iustium*, so named of sacrifice: offered thereupon, and it was anointed, dedicated, sanctified to be most holy, that it might sanctifie the gifts offered thereon, and whatsoever touched it should be holy, *Numb. 7. 1. 88. Exod. 29. 37. Mat. 23. 19.* It is called by the Prophets, *Ariel*, the *Lym of God*: and *Harel*, the *mountaine of God*, *Ezek. 43. 15.* The Altar and Sacrifice signified Christ, sanctifying himselfe for his Church, and by his mediation sanctifying the daily service of his people, whereof also the Altar was a publicke signe, *Heb. 13. 10. 15. 1oh. 17. 19. Eph. 19. 19, 20. Gen. 8. 20. and 12. 7. Shittim]* in Greeke *incorruptible wood*, see *Exod. 25. 5. four square]* This forme signifyeth firmnesse and stabilitie: therefore the heavenly Ierusalem is *four square*, *Rev. 12. 16.* so was the figure of it, *Ezek. 48. 20.* and the most holy place in the Temple and Tabernacle, *2 Chron. 3. 8.* The Altar prophesied of under the Go'pell, though it be much larger, (because the worshippers are increased all over the world,) yet is it also *four square*, *Ezek. 43. 16.*

Verſ. 2. *horns]* which were not onely for ornament, but to keepe things from falling off the Altar, for the horns were upward, *Ezek. 43. 16.* And horns usually signifying power and might, (*Habak. 3. 4. Lam. 2. 3. Jer. 48. 25*) the four horns of the Altar, signified the power and glory of Christs Priesthood, for the salvation of his Church, gathered from the four corners of the earth. *brasse]* which was strong and durable, for to be a fire that continually burned upon this Altar: hereby figuring Christs sufferance of Gods wrath and afflictions, without being consumed or overcome, *1oh. 6. 12.* So *mountaines of brasse*, signifie Gods invincible p. ovidence, *Zach. 6. 1.* and Christs brave feet, *Rev. 1. 15.* and the man like brasse in *Ezek. 40. 3.* have like myſtic of strength, and invinciblenesse. See also *1oh. 40. 18.*

Mish. 4. 13. So the instruments of the Altar here following.

3 Ver. 3. *brasses* ] instruments to take away ashes, or any filth. Such Hiram made also in Solomons Temple, 1. *King.* 7. 40. 45. *basins* ] or *bowles* : in Greeke, *utiles*, these were to hold liquid things, as the blood of the Sacrifices, &c. So 1. *King.* 7. 40. *Zach.* 14. 20. *fishhookes* ] instruments with teeth, to take flesh out of pots, &c. 1. *Samuel* 2. 13, 14. So in 2. *Chron.* 4. 16. *firebricks* ] wherein coales of fire were put : Englished sometime *coffers*, as *Leuit.* 10. 1. and 16. 12. These instruments figured the ministerie of the Word, in the Church of Christ : which serveth to purge the filth and corruption of the flesh, and to kindle the fire of the spirit, or the pure service of God, *Rom.* 12. 13, 14. and 15. 16. *Zach.* 14. 20, 21.

4 Ver. 4. *grate* ] or, *stove*, as the word is Englished in *Amos* 9. 9. It was a broad plate of brass with many little holes through which ashes and the like things might fall : and served as an hearth for the fire to burne upon.

5 Ver. 5. *put it* ] that is, the *grate* or *net* fore mentioned : the Greeke translatheth, *put them*, meaning the rings. *the compass* ] The Hebrew *carcub*, is no where found but in this Historie here, and in *Exodus* 38. 4. the Greeke version maketh it to bee the *grate* fore-spoken of. Others referre it to the square compass which was within the Altar that was hollow, *verse* 1. and 8. where either by rings, or upon a ledge, this grate was hanged on the midds. This signified the place within, where the holy fire alwayes burneth, that is, the heart : which sustaineth also the sacrifice : and where all aches and excrements of corruption are inwardly conveyed away, as they are discovered by Gods Word and Spirit, and our sanctification furthered by afflictions, 2. *Tim.* 1. 3. and 2. 22. *Rom.* 12. 1. 11. *Heb.* 9. 14. and 12. 10.

8 Ver. 8. *he* ] that is, God shewed : or, according to the Greeke translation, *as it was shewed*. Thus all the instruments of Gods

daily service in Israel were appointed and shewed of God himselfe, that no place might be left for mans wil worship or inventions, *Coloss.* 2. 23. *Mat.* 15. 9.

Ver. 9. *Court* ] or, *Court yard*, an open place : into which the people should come daily unto the sacrifices and publike service of God, *Psalme* 100. 4. and 116. 17, 18, 19. Thus was the Habitation of God, divided into three roomes, the outward Court which was in the open light and view of all : The Tabernacle or Holy place, which had light by the seven lampes of the gold Candlestick, and the most holy place, wherein was no external light, wherein God sate upon the glorious Cherubims. So man (who is the true Tabernacle and Temple of God) consisteth of three parts, *Body, Soule, and Spirit*, 1. *Thess.* 5. 23. The body is as the open Court, where all doe see what is done. The Soule is as the Holy place, where by the lampes of Gods Word and Spirit, mans reason and understanding is enlightened : The Spirit is as the most holy place, where God onely dwelleth in secret by faith, which is of things not seene, nor by humane reason to be comprehended. And so by the Hebrew Doctors opinion, *the heart of man is insensible to the Holy of Holies*, in the Sanctuary. R. Elias in *Sepher Yesod chesmah*, treat of Holiness, Chap. 7. fol. 219 The world also hath three parts, this inferior wherein wee live and dye ; the superiour, or heaven lighted with seven Planets, and sturroundnumerable ; and the Heaven of Heavens, (or third Heaven, 2. *Cor.* 12. 2.) the place of eternall blessednesse : unto which the most holy place is resembled, *Heb.* 9. 24.

*tapestrie hangings* ] which were Curtaines woven with Tapestry worke. The same word, when it is spoken of other matter, signifieth *carved worke*, as in 1. *King.* 6. 32. *finelinen* ] in Greeke *byss* : see *Exod.* 25. 4. Within this, (which figured the righteousness of the Saints, *Rev.* 19. 8.) was the Church of God to be in the service of him, as in a holy, pure and glorious inclosure.

Ver. 10. *Pillars* ] which served to uphold those hangings fastened unto them by silver

silver hookes. Figuring the stabilitie of the Church, and of the righteousness thereof, by the word of God, (compared unto pillars) and Ministers of the same, 1. *Tim.* 1. 18. *Rev.* 3. 12. *Psal.* 12. 7. *Gal.* 2. 9. *pillars* ] or *beemes* of silver, which compassed the toppes of the Pillars, and served both for ornament, and for the hangings to be fastned by. They have their name in Hebrew of embracing about, and cleaving fast ; derived from a word which is applied unto loving affection, *Psalme* 91. 14. and signifie the pure love, wherewith the Saints are to embrace, and cleave to, and serve one another, *Coloss.* 2. 2. and 3. 14. *Galat.* 5. 13. In the making of these it is said, that their heads also (or chapters) were overlaid with silver, *Exod.* 38. 17, 19.

Ver. 12. *Sea* ] that is, the west side : see *Genes.* 12. 8. *stie* ] to the breadth, was halfe so much as the length : and the side of the Court was a long square, 100 cubits long, and 50 broad. The Tabernacle within the Court, was of like forme 50 cubits long, and 12 broad, *Exod.* 26.

Ver. 14. *for the side* ] that is, for the one side, as the Greeke translatheth it, meaning the side of the gate or entries : the Hebrew figuratively calleth it a shoulder.

Ver. 16. *hanging veil* ] or, *covering*, for of that it hath the name : so there was at the dore of the Tabernacle, *Exodus* 26. 36. see the notes there. *blew, &c.* ] so it differed from the other hangings of the Court, which were but of one colour. this with varietie of colours, represented the manifold graces of Christ applied unto us, by his blood, by whom as by a dore, wee have entrance and access unto God, in his Church, *Ioh.* 10. 9. *Rom.* 5. 1, 2.

Ver. 18. *with fise* ] that is, fittie on the West end, with fittie on the East end. The like is to be understood before of the length : an Hundred on the one side, with an Hundred on the other : and so the Greeke translation speaketh of that, as of this.

*fise* ] halfe the height of the Tabernacle, which was Ten Cubits high : *Exodus* 26. 16.

Verse 19. *for all the service* ] the Greeke explaineth it thus, and *all the instruments*, such as served for the worke thereof.

*pinnes* ] or, *nayles* : *stakes* : which were to fasten it, and the parts thereof, that it might stand sure. These signified also the stabilitie of the Church, and the ministerie of Gods word fastening the same, *Ezra.* 9. 8. *Ezra* 13. 20. and 22. 23. *Zach.* 10. 4.

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Here beginneth the twentieth section, or lecture of the Law : see *Gen.* 6. 9.

Ver. 20. *take* ] and bring unto thee, so in *Leuit.* 24. 2. where this law is againe repeated. *Olive* ] that is, of the Olive tree, which is alwayes greene and flourishing, faire and of goodly fruit, of whose fruit oil is made, good for foode, for ornament, and for light ; of which last see here speaketh.

This *olive*, signified the fruitfull graces flowing from Christ and the saints, compared to Olive trees, *Iudg.* 9. 9. *Psalme* 52. 10. *Zach.* 4. *Rev.* 11. 4. *Iere.* 11. 16. who by the fire of Gods spirit, cause the seven lampes to burne before his throne, and doe enlighten the Church with his word : doe enlighten the Church with his word : *Ezra* 6. 1, 2. *Rev.* 1. 4. 5. *Isaiah* 19. 105. *Prov.* 1. 23. 2. *Cor.* 4. 46. *beaten* ] signifying how with much labour, and affliction, the light of Gods word is to be prepared, and with patience preached, and made to shine in his Church ; 2. *Cor.* 1. 4. and 2. 4. and 11. 23, 24, 25. &c. 1. *Thes.* 2. 9. *to asend* ] that is, as the Greeke and Chaldee explain it, *to burne*.

Ver. 21. *the Testimonie* ] the Tables of the Law, within the Arke, *Exod.* 25. 21. *shall o der it* ] by causing it to burne, as the Greeke interpreteth. The manner whereof, the Jewes record to bee thus : When the Priests cometh to trim the Candlestick, of every Lampe that is burnt out, hee takes away the weke, and all the oil that remaineth in the Lampe, and wipeth it, and putteth in another weke, and another oile by measure, and that is halfe a loz (that is, about a quarter of a Pint), of which me sure, see *Lev.* 14. 10 and the notes on *Exod.* 30. 24. ] and that which hee taketh away,



CHAPTER. XXVIII.

hee steth into the place of the offices by the Altar, and lighteth in: lampe which was out, and the lampe which he spaleth not out, he spaleth it. The lampe which is in the midst, when it is out, hee li his not it, (after it is made leane,) but from the Altar in the Court; but the rest of the lampe, every one that is out, hee lighteth from the lampe that is next. Hee lighteth not all the lamps at one time: but hee lighteth five lamps, and spaleth, and doth by other service, and afterwards commeth an high priest etwo that minister. Hee whose turne it is, to change the candlesticks, commeth with a vessel in his hand, (which is called Cuz, and it is of gold, like to a great pich,) to take away in it the wickes that are burnt out, and the oil that remaineth in the lamps, and hee lighteth five of the lamps, and leaveth the vessel there before the Candlesticks, &c. and goeth out: afterwards hee commeth an high priest the two lamps, and taketh up the vessel in his hand, and boweth himselfe downe to worship, and oeth his way. Mymony treat. of the daily Sacrifice, Chap. 3. fol. 12, 13, 16, 17. The like they haue in other records; as for the measure of oil, in Thalmod Babil. treat. Menachoth, Chap. 10. fol. 88. Three logges of oil, and on halfe, for the Candlesticks, halfe a logge for every lampe. And for the order, in the same Thalmod, in Joma, Chap. 3. fol. 33. The cleansing of the innermost Altar, was before the trimming of the five lamps: and the trimming of the five lamps, before the blood of the daily sacrifice; and the blood of the daily sacrifice, before the trimming of the two lamps: and the trimming of the two lamps, before the burning of incense, &c. This charge of the Priests to order the lamps, signified how Christ and his ministers should continually looke vnto the puritie of doctrine, and preaching of the light of the Gospell, from evening to morning, in the darke place of this world, till the day dawne, and the day-starre arise in our hearts. Rev. 1. 13. and 2. 1. Deut. 33. 10. Job. 5. 35. Eph. 3. 8, 9. 2. Pet. 1. 19, 20, 21. Mat. 4. 16.

AND thou, take nere unto thee Aaron thy Brother, and his Sonnes with him, from among the Sonnes of Israel, that he may minister in the Priests office unto mee: Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons Sonnes. And thou shalt make garments of Holiness for Aaron thy Brother, for honour, and for beautifull glorie. And thou speake unto al the wise hearted, whomsoever I haue filled with the spirit of wisdom; and let them make Aarons garments, to sanctifie him, that hee may minister in the Priests-office unto mee. And these are the garments which they shall make, a Brestplate, and an Ephod, and a Robe, and a Coat of circled worke, a Miter, and a Girdle: and they shall make garments of Holiness, for Aaron thy brother, and for his Sonnes; that he may minister in

The Ephod.

in the Priests-office unto me. And they shall take gold, and blew, and purple, and scarlet, and fine linnen. And they shall make the Ephod of gold, of blew, and of purple, of scarlet, and fine linnen twined, the worke of a cunning workeman. It shall haue the two shoulder-peeces joyned together at the two edges thereof, and it shall bee joyned together. And the curious girdle of his Ephod, which upon it, shall be of the same, according to the worke thereof, of gold, of blew, and purple, and scarlet, and fine linnen twined. And thou shalt take two Beryll stones, and shalt grave on them the names of the Sonnes of Israel. Six of their names on the one stone; and the names of the six that are remaining, on the second stone, according to their births. The worke of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, with the names of the sonnes of Israel, inclosed in ouches of gold shalt thou make them. And thou shalt put the two stones upon the shoulders of the Ephod, stones of memoriall for the sonnes of Israel; and Aaron shall beare their names before Iehovah, upon his two shoulders for a memoriall. And thou shalt make ouches of gold. And two chaines of pure gold, at the ends shalt thou make them of wreathen worke, and shalt put them upon the two ends of the ouches. And thou shalt make the Brest-

plate of judgement, the worke of a cunning workman, like the worke of the Ephod shalt thou make it, of gold, of blew, and purple, and scarlet, and fine linnen twined, shalt thou make it. Foursquare shall it bee, doubled; a span the length thereof, and a span the breadth thereof. And thou shalt embosse in it, embosment of stones, foure rowes of stones: a row, a Sardius, a Topaz, and a Smaragd, the first row. And the second row, a Chalcadonic, a Saphir, and a Sardonyx. And the third row, an Hyacinth, a Chrysopease, and an Amethyst. And the fourth row, a Chrysolite, and a Beryll, and a Jasper, they shall be set in gold in their embosments. And the stones shall bee with the names of the Sons of Israel, twelve according to their names, like the engravings of a signet, every man with his name; they shall be according to the twelve Tribes. And thou shalt make upon the Brestplate, chaines, at the end, of wreathen worke of pure gold. And thou shalt make upon the Brestplate, two rings of gold, and shalt put the two rings on the two ends of the Brestplate. And thou shalt put the two wreathings of gold in the two rings, on the ends of the Brestplate. And the other two ends of the two wreathings, thou shalt fasten on the two ouches; and shalt put them on the shoulders of the Ephod before it. And thou shalt make two rings of gold, and shalt put them upon the two ends of the Brestplate, upon the border thereof, which

27 which ~~is~~ in the side of the Ephod inward. And thou shalt make two (or ~~other~~) rings of gold, and shalt put them on the two shoulders of the Ephod underneath, towards the forefront thereof, over-against the coupling thereof, above the curious girdle of the Ephod. And they shall binde the Breastplate, by the rings thereof, unto the rings of the Ephod with a lace of blew, to be above the curious girdle of the Ephod, and ~~that~~ the Breastplate be not loosed from the Ephod. And Aaron shall beare the names of the Sonnes of Israel in the Breastplate of judgement upon his heart, when he goeth in into the Holy place, for a memoriall before Iehovah continually. And thou shalt put in the Breastplate of judgement, the Vrim, and the Thummim, and they shall be upon Aarons hart when he goeth in before Iehovah, and Aaron shall beare the judgment of the Sonnes of Israel, upon his heart before Iehovah continually.

31 And thou shalt make the Robe of the Ephod all of blew. And there shall be a hole ~~in~~ the top of it, in the mids thereof: it shall have a binding for the hole, round about of wove worke, as the hole of an habergeon shall it have, ~~that~~ it be not rent. And thou shalt make upon the skirts thereof, Pomgranats of blew, and of purple, and of scarlet, upon the skirts thereof, round about, and bells of gold, between them round about. A bell of gold and a pomgranate, upon the

skirts of the Robe round about. And it shall be upon Aaron, to minister; and his sound shall be heard, when hee goeth in unto the Holy place before Iehovah, and when, he goeth out, that he die not.

And thou shalt make a Plate of pure gold, and shalt grave upon it ~~like~~ the engravings of a signet; HOLINES TO IEOVAH. And thou shalt put it on a lace of blew, and it shall be upon the Miter, upon the forefront of the Miter it shall be. And it shall be upon Aarons forehead, and Aaron shall beare the iniquitie of the holy things, which the Sons of Israel shall hallow, in all the gifts of their holy things; and it shall be upon his forehead alwaies, for favourable acceptation of them before Iehovah. And thou shalt weave with circled worke the Coat of fine linnen; and thou shalt make the Miter of fine linnen: and thou shalt make the Girdle the worke of the embroiderer. And for Aarons Sons thou shalt make Coats, and thou shalt make for them girdles, and Bonnets shalt thou make for them, for honour, and for beautifull glorie. And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and fill their hand, and sanctifie them, that they may minister in the priests-office unto mee. And thou shalt make for them linnen breeches to cover the naked flesh; from the loines even unto the thighs they shall be. And they shall be upon Aaron, and upon his sons, when they

they goe in unto the Tent of the congregation; or when they come neare unto the Altar, to minister in the Holy place, that they beare not iniquity, and die: (it shall be) a statute for ever, to him and to his seed after him.

### Annotations.

**T**he *here*] or, *cause to come nigh*, that is, to present themselves unto thee. Hitherto God hath appointed such holy things as pertained to his service: now hee giveth order for holy persons to administer before him. *minister in, &c.*] or, *execute the Priesthood*. This honour no man might take unto himselfe. but he that was called of God, as Aaron, Heb. 5. 4. In this worke Aaron, chiefly figured out Christ, and secondarily all Christians, whom hee hath made priests unto God, Heb. 5. 5. Rev. 1. 6.

**Ver. 2. of holiness**] that is, *holy garments* (in Greeke, an *holy stole*;) so called because they signified the holy graces of Gods Spirit, wherewith Christ and his people should be clothed. For such an high priest it became us to have, as is *holy, harmlesse, undefiled*, Heb. 7. 26. and Gods priests are to be clothed with *justice, and with salvation*, Psalme 132. 9. 16. and to be all the Saints, Esay. 61. 10. *be-utiful glorie*] the Greeke translateth *for honour and glorie*. These two, signifie the highest degree of dignitie; *honour* inwardly in the heart and affections: *glorie* outwardly in the appearance and carriage: (as in Esay 28. 1. 4. *glorie, or beautie*, is compared to a *flower*; and in Esay 61. 3. it is opposed unto *ashes*.) As Iesus the son of Iosedek the high priest was *clothed with filthy garments*, which signified iniquitie, in him and his ministration, Zach. 3. 3. 4. for these garments of *honour and glorie*, signified the holy and pure administration of Iesus the Sonne of God, who offered himselfe without spot unto God, to purge our conscience from dead works, He. 9. 14 by whom also his Church is clothed with garments of beautifull glorie,

Esay 52. 1: with *fine linnen cleane and bright*, which is the righteousnesse of the Saints, Rev. 19. 8. From this speech of honour and glorie: the Hebrew Doctors have delivered, that the garments of the priests were to be new and faire, &c. like the garments of great men. If they were soile, or torne, or overlong, or overshort, &c. and the Priest did his service in them, it was unlawfull. Everie priests garment that was made filthy, they did not whiten it, or wash it, but le. *we* it for threads (or weeks,) and put on new. The high Priests garments, when they were old, were laid up in store: and the white garments wherein hee served on the fasting day, (mentioned in Levit. 16. 4.) he never served in them the second time, but they were reserved in the place where hee put them off, as it is written, AND HE SHALL LEAVE THEM THERE, (Levit. 16. 23.) and it was unlawfull to put them to any use. The coats of the inferior priests, when they were worn old, they made of them threads (or weeks) for the Candlesticke continually. *Maimony*, in treat. of the Implements of the Sanctuary, Chap. 8. Self.

**Ver. 3. whomsoever**] Hebr. *him whom I have filled*. Here God sheweth his Spirit to be the author and teacher of handicrafts: the Prophet sheweth the like of husbandrie, Esay 28. 24. 26. *sanctifie*] or *consecrate him*, that is, to be a signe of his sanctification from God. Therefore it was death to minister without these garments, *verse 43.* and they are called *holy garments*, *verse 2.* and in times following we laid up in *holy chambers*, and the priests might not wear them among the people, to *sanctifie* them with their garments, Ezekiel 44. 19.

**Ver. 4. circled worke**] this differed from *broidered worke*, which was of many colours, but this coat was of one colour, white, being of fine linnen onely, *verse 39.* but woven with circles, or round hollow places like eyes; wherefore the same word is after, in *verse 17.* used for *ouches*, or hollow places wherein stones were set. *Maimony* in the fore-named treatise, Chap. 8. self. 16. faith; The coats both of the high priests, and of inferior priests, were of circled worke, that is, had many hollow places (or bowles) in the weaving, like the hollow place

of cups, &c. and a Girdle] To these six adde the golden Plate (or *crowne*) *verse 36.* and the Breeches, *verse 42.* so the high priest hath eight ornaments: all which, and no more, he was to wear in his administration. They may be viewed in the order as they were put on (*Levit. 8. 7, 8, 9.* thus:)

1. Breeches of linnen, put next upon his flesh.

2. A Coat of fine linnen, put over the Breeches.

3. A Girdle emboidered, of fine linnen, blew, pu ple, and scarlet: wherewith the coat was girded.

4. A Robe, all of blew, with seventie two bells of gold, and as many Pomegranates, of blew, purple, and scarlet, upon the skirts thereof. This was put over the coat and girdle.

5. An Ephod, of Gold, and of blew, purple, scarlet and fine linnen, cunningly wrought: on the shoulders whereof, were two goodly Beryll stones, on which were graven the names of the twelve Tribes of Israel. This Ephod was put over the Robe, and girded thereto with a Curious girdle made of the same.

6. A Breastplate, cunningly wrought of gold, blew, purple, scarlet, and fine linnen: which being a span square, was fastened by golden chaines and rings upon the Ephod. Herein were set twelve severall stones, on which the names of the twelve tribes were graven: and herein was the Vrim, and the Thummim.

7. A Miter of fine linnen, fixteene cubits long, wrapped about his head.

8. A Plate of pure gold, (or *Holy crowne*), two fingers broad, wherupon was graven, HOLINESS TO I EHOVAH. This was tyed with a lace of blew, upon the forefront of the Miter.

These eight did the high priest wear in the Sanctuary, his feet and hands (as of other priests) being alwaies bare, and washed daily, when he went in to administer, *Exodus 30. 21.*

The inferior priests garments were four.

1. Linnen Breeches.

2. Fine linnen Coats.

3. Embroidered Girdles of fine linnen, blew,

purple, and scarlet, like the high priests.

4. Bannets of fine linnen, as large as the high priests Miter. Of these shall be spoken after in this Chapter particularly.

Vnto these wee may here annex the four extraordinary garments, which the high priest wore on the Expiation day only.

1. Linnen Breeches, next his flesh.

2. Aholy linnen Coat.

3. A linnen Girdle.

4. A linnen Miter.

These he put on, when he made reconciliation for the Church, in the most holy place, once in the yeere, (which was the tenth day of September,) and having finished his service, he put these clothes off, and never wore them more: but left them there. See *Lev. 16. 4. 23.* with the annot.

*Verse 5. gold*] beaten into thinne places, and cut into wiers, see *Exodus 39. 3.* This gold, wrought with the three bloody colours, and with fine white bisse, signified the faith, obedience, and sufferings of Christ; and his justice, in the administration of his priesthood, *Heb. 2. 17.* and *5. 7, 8, 9.* and *9. 12. 14.* *Psalm 132. 9.*

*Verse 6 Ephod*] or, *Amicte*. Ephod is the Hebrew name: so called of compassing fully the body, and being tyed thereto, *Exodus 29. 5.* By the Hebrew Doctors, it was of breadth, according to a mans backe, from shoulder to shoulder: and long behind, downe to the feet. Maimonys, treat. of the Implements of the Sanctuary, Chap. 9. sect. 9. Others thinke it was short, as a jacke or habergeon. *Iosephus* (in the 3. booke of his *Antiquities*, Chap. 8.) saith it was acubit long. In Greeke, it hath the name of the shoulders, upon which it was put. This was the outmost of all the priests garments; and served to hold fast the Breastplate, and figured out in Christ his *lustice*, which hee put on, as an habergeon, *Esaie, 59. 17.* who appeared clothed like a priest, *Revelat. 1. 13.* Besides this golden Ephod, (which the high Priest only did wear,) there was another sort of linnen Ephods worn by inferior priests, and other persons, *1 Sam 22. 18.* and *2. 18.* *2. Sam 6. 14.* cunning workman] who wrought or wove both sides alike

see 26. 1. Of this worke, the Lewes have thus recorded: The gold that was in the weaving of the Ephod, and of the breastplate was thus wrought, hee took one thred of pure gold, and put it with six threds of blew, and twisted these 7. threds as one. And so hee did one thred of gold with six of pure gold, and one with six of sea let, and one with six of linnen. Thus there were fower threds of gold, and 28 threds in all. Of which 28 hee wore the Breastplate, and Ephod, &c. Maimony, treat. of the Implements of the Sanctuary, Chap. 9. sect. 5, &c.

*Verse 7. Shoulder-pieces*] Hereupon this garment is called in Greeke *Epomis*, in Latine *Superhumeralis*, of being put upmost upon the shoulders; There were fower upon it: two Shoulder-pieces, that they might bee upon the shoulders of the Priest; sayth Maimony in the Impl. of the Sanct. Chap. 9. sect. 9.

*Verse 8. Curious girdle*] called in Hebrew *Cheshb*, of the cunning workmanship: in Greeke, the woven worke. On this Maimony, (in the so-called place, Chap. 9. sect. 9.) sayth; The Ephod had as it were two hands (or peeces) going out from it, in the weaving, on this side and on that, with the which they circled it; and they are called Cheshb (the curious girdle) of the Ephod. And after (in sect. 11.) hee saith, The curious girdle of the Ephod, was tyed upon his heart, under the Breastplate. This differed from the Girdle (*abnet*;) which is

after spoken of in *verse 39.* and by reason of the gold in this, which the other had not, it is called the golden girdle. And Christ appearing with a priestly garment, and girded about the paps with a golden girdle, *Revel. 1. 13.* was declared thereby to bee our high Priest, and it hath reference to this curious girdle of the Ephod. See more on *Exodus 29. 5.*

of his Ephod:] or, of the Ephod of it, which the Chaldee expoundeth, of the Ornament (or fitting) thereof. This is said to be upon it: to distinguish it from the Girdle after mentioned in *verse 39.*

*Verse 10. birthes*] or, generations, by their mothers; First of all, Leahs Children, (as Moses himselfe reckoneth them, *Exodus 1. verse 2, 3.*) and then the other mothers children, and Rachels last, as shall after be more fully shewed in their severall stones; *verse 17. &c.*

Of this also Maimony writeth, in the same place, Chap. 9. sect. 9. He set on each shoulder a Beryll stone, square, embossed in gold: and hee graven on the two stones, the names of the Tribes, six on one stone, and six on another, according to their birthes. and they wrote *Iosephs* name *Thophet* (as he is written in *Psalm 81. 6.*) So there were 25. letters on the one stone, and 25. on the other. And the stone wherupon *Reuben* was written, was on the right shoulder; and the stone that *Symeon* was written on, was on the left; after the manner here set downe.

שמעון	ראובן	Reuben
יהודה	לוי	Levi
זבולון	יששכר	Issachar
דן	נפתלי	Naphtali
אשר	גד	Gad
בנימין	יהוסף	Ithophel

11 Verse 11. *ingraver in stone*] or, *stone cutter, Jeweller*. Thus engraving in precious stone, and that like a *signet*, with the *names of the Sonnes of Israel*, signified the firme and perpetual love, memoriall, esteeme, and sustentation of the Church of Christ, *Iob* 19. 23. 24. *Song* 8. 6. *Hagg*. 2. 21. *ouches*] that is, *hollow places*, in which the stones were set fast, see *verse* 4.

12 Verse 12. a *memoriall*] The Greeke addeth, a *memoriall concerning them*. In this worke, Aaron was a figure of Christ, *Heb*. 7. 28. the Sonnes of Israel, of all Saints, called the *Israel of God*, *Gal*. 6. 16. The two Beryll stones, square and of equal bignesse, signified the like precious faith and dignitie, which all have obtained before God in Christ, 2. *Pet*. 1. 1. *Gal*. 3. 28. 29. (The Beryll being also the stone mentioned in the description of Paradise, *Gen*. 2. 12. and the stone of Ioseph, *Exod*. 28. 20, who figured Christ in his sustaining of Israel, *Gen*. 45. 7. 11. and 24.) The *shoulders* on which they are borne, signified the power and principalitie, which Christ hath over his Church, presenting the same by his mediation, pure and holy unto God, and causing them to bee had in perpetual memorie, *Esay* 9. 6. and 22. 22. *Eph*. 5. 25. 27. *Iob*. 17. 19. 20. 24. *Mil*. 3. 16. *Psal*. 115. 12.

14 Verse 14. *at the ends*] or, *equall*: of like proportion. So in *verse* 22. The Chaldee translate it *limited*; the Greeke, *mixed with flowers*. *fasten*] Hebr. *give*, which word is used for making firme, fast and stable, as the Scriptures shew; one Prophet saying, *Thou hast given*, 1. *Chron*. 17. 22. an other saying for it, *Thou hast confirmed*, 2. *Sam*. 7. 24. So after in *verse* 25.

15 Verse 15. *Breſtplate*] in Hebrew, *Choshen*, which is not easie to interpret; but because it was an ornament of the brest, we call it a *Breſtplate*. *Iosephus* in his Greeke *Antiquities*, *Booke* 3. *Chap*. 8. keepeth the Hebrew, *Effren*: the LXX. Interpreters usually translate it *Logion*, and *Logion*, as being the *Oracle ornament*, because by *Vrim* and *Tibnum* that was therein, God gave answers to the governours, *Numb*. 27. 21. It hath affinity

with *Chashab*, that signifieth *ſilence*, as implying a *ſilenc oracle*, to bee ſcene on the brest of the high Priest, rather then heard. Also with *Chazab*, that signifieth *ſeene*, and so we may English it, the *Contemplation* (or *Contemplation*) of iudgement, and it noteth the care that the Priest should have, of answering iudgement and equitie to them that asked of God by him. Whereof see more in the notes on *verse* 30. *cunning workman*] worke both sides alike.

Verse 16. *doublet*] *Mainony* (in the foresaid treatise, *Chap*. 9. *ſect*. 6.) explyned it thus, that the *cloth* (of the *Breſtplate*) was *woven with cunning worke of gold, and of blew, purple, ſcarlet, and fine linnen, with 38. threads, as is before ſhewed. The length of it was a cubit* (charis, two ſpannes) *and the breadth of it, a ſpan: and they doubled it into two, ſo it was a ſpan every way, four ſquare. And they ſet therein foure reves of ſtones, expreſſed in the Law, and every ſtone was four ſquare, &c.*

Verse 17. *Foure reves*] as the twelve tribes encamping about Gods Tabernacle, were in foure quarters, East, West, North, and South, three tribes in every quarter, *Numb*. 2.

*Sardius*] or *Sardine*: a precious stone, called in Hebrew, *Odem of Adam*, which signifieth *Ruddie*, *Lam*. 4. 7. for it was a blood-coloured stone. Accordingly the Chaldee Paraphraſe calleth it *Samhar*, and Thargum Ieruſalem *Samhar*, that is, *Red*. In the Greeke, and by the holy Ghost in *Rev* 21. 20. it is named a *Sardius*, (of Sardis a chiefe City in Asia, where ſuch ſtones were.) On this ſtone the name of *Ruben* was engraved, and it foreſhewed the warlike ſtate of that Tribe, which frontierd upon the enemy, and in Sauls daies, conquered the Hagarites, 1. *Chron*. 5. 10. and went armed before their brethren, at the conquest of Canaan, *Iof*. 4. 12. 13.

*Topaz*] ſo named of the Greeke *Topazion*, here, and in *Revel*. 21. 20. In Hebrew, *Pittah*, from the letters of which word tranſplaced, *Topad* or *Topaz* are derived. It was a precious ſtone found in *Ethiopia*, *Iob* 28. 19. By the Hebrew Doctors, and alſo by *Plinie* in his 37. *Booke*, *Chap*. 8. the *Topaz* is of a glorious greene colour, and *ſtrabo* in his 16. *Booke*, of a golden

golden colour. Hereupon one ſort of *Topaz*, is of *Plinie* named *Prasoides*, *Greene coloured*: and to this the Chaldee name agreeeth, *Larhan* on Onkelos, and *Larha* in Thargum Ieruſalem, both ſignifying *greene*. On this ſtone *Symeon* name was graven, of which Tribe there was little glorie, till *Ezekias* daies, when the Symeonites inote the remnant of *Amalecke*, 1. *Chron*. 4. 42. 43.

*Smaragd*] or *Emerauld*, as it is alſo Englished. In Hebrew it is called *Raikeith*, *Enghlished*. In Hebrew it is called *Raikeith*, 1. 13. and the Chaldee names agree herunto. But the Greeke turneth it *Smaragdos*, and ſo the holy Ghost, in *Revel* 21. 19. Which *Smaragd* (or *Emerauld*) is of a moſt goodly and glorious greene colour, that the eye of man is delighted, reſtified, but never filled with the looking upon it, as *Plinie* (in his 37. *booke*, *chap*. 5.) ſaith. And as there are many ſorts of *Emeraulds*, ſo ſome glitter like the Sunne, whole Chatter is therefore feigned by Poets, to ſhine with cleare *Smaragds*. *Ovid Metamorph*. 2. and the Greeke name (as well as the Hebrew) implieſh ſo much. *Smaragd*, as being *Maragd*, of *Maive*, to ſhine. On this ſtone, *Levi* was engraven. So the Ieruſalem Thargum upon this place, having named theſe three ſtones, addeth, *write plainly upon them, the names of the three Tribes, Reuben, Symeon, Levi*. So this glittering ſtone, foreſhewed *Levis* glorie, who ſhould teach *Jacob* Gods iudgements, and *Israel* his Law, *Deut*. 33. 10. whose lightnings doe illuminate the world, *Thiſme* 97. 4. Of which came *Moses* and *Aaron*, and all the Priests, and *Iohn* the Baſtiſt, who ſhined as *Emeraulds* in the Church. So the covenant of grace, is reſembled by a *Rain-bow* of an *Emerauld* color, in *Revel*. 4. 3.

18 Verse 18. *Chalcedonie*] in Hebrew *Nopheh*, which the Chaldee of Onkelos turned *ſſme-ragdin*, that is, the *Smaragd* to be mentioned; but Thargum Ieruſalem calleth it *Cadcedama*, to which the name given it by the holy Ghost, *Chalcedon*, *Revel*. 21. 19. agreeeth. The Greeke verſion hath *Amthraz*; that is, a *Carbuncle*, and ſo the Chalcedonie is like unto a *Carbuncle*, and one ſort of it, as *Plinie* ſheweth

in *booke* 37. *chap*. 7. This *Chalcedonie* (as it is alſo called) ſhineth cleare like a ſtarre, but ſomewhat purple-coloured: and the *Carbuncle* (which is ſo called *Pyropus*) hath the name of fire, like which it ſhineth. The ground of this *Chalcedonie*, ſeemeth to bee the Hebrew *Cadced* mentioned in *Eſay* 54. 12. On this ſtone, *Iudahs* name was graven. In *Caleb*, *Othniel*, *David*, and *Solomon*, this ſtone ſhewed his glorie, but above all in *Chriſt*, who came of this Tribe according to the fleſh, *Heb*. 7. 14. *Saphir*] this is the Hebrew name kept alſo in Greeke, and other tongues, but in the Chaldee it is *Shabzeq*. It is a goodly ſtone, tranſparent, very hard, of blew or ſkie-colour, uſed therefore in heavenly viſions as *Exodus* 24. 10. *Ezek*. 1. 26. The *Saphir* and the *Smaragd*, are the moſt pleaſant and comfortable for the eye to looke upon. Upon this ſtone the name of *Iſſachar* was engraven.

*Sardonyx*] This name ſeemeth to be made of the *Sardine* and the *Onyx* ſtone, named in Hebrew, *Iahalom*, of *Smiling*; and in Chaldee, *Sabbalom*, that is, *bearing ſtrokes*: for it is a very hard ſtone, like the *Adamant* or *Diamond*: and in *Revel*. 21. 20. is named in Greeke *Sardonyx*: which by the name, and by teſtimonie of *Plinie*, *booke* 37. *chap*. 6. is mixed of a white and ruddie colour, ſhining like to the naille of a mans hand ſet into fleſh. On this gem, *Zabulon* was graven: ſo the Ieruſalem Thargum, ſetting down this ſecond reſt, addeth, *Write plainly upon them, the names of the three Tribes, Iudah, Iſſachar, Zabulon*. So in *Gen*. 46. in *Exodus* 1. 2, 3. in 1. *Chron*. 2. 1. and often, theſe two, *Iſſachar* and *Zabulon*, are joyned with the ſix other four Patriarches, that ſo all *Leahs* children, might be together.

19 Verse 19. *Hyacinth*] or, *Iacinth*, this is of a bright purple colour: by the Greeke it is tranſlated the *Ligure*, but ſome copies have for it the *Hyacinth*, and ſo the holy Ghost tranſlate it in *Revel*. 21. 20. In Hebrew it is named *Leſhem*: upon it *Dan* was given: and a etic called *Leſhem*, did afterwards fall unto the Tribe of *Dan*, as this ſtone did portend, and ſo *Leſhem* was called *Dan*, *Iof*. 19. 47. *Chryſopras*] which name ſignifieth a *golden greene*, ſo noting the colour of this ſtone.

stone. In Hebrew it is *Sheba*: the common Greeke version maketh it an *Achate* (or *A-gate*.) of which sort of stone, there are many colours, and some the best, that are Greene with a golden list: which therefore the holy Ghost calleth a *Chrysolite*, in *Revel.* 21. 20. Naphthalims name was graven upon it. So the two Sonnes of Bilhah, Rachels maid, are joyed together. *Amethyst* ] called in Hebrew *Achlama*. in the Greeke version, and in *Revel.* 21. an *Amethyst*, which is a stone of a wan purple colour, and ruddie: so being a wauke signe, and *Gad* was graven on this stone, whose warres were prophesied, and his victories, *Gen.* 49. 19. and had fulfilling in 1. *Chron.* 5. 18, 19, 20. Here againe the *Jerusalem Thargum*, naming the third row of stones, addeth, *Write plainly on them, the names of the three Tribes, Dan, Naphtali, and Gad.*

Verse 20. *Chrysolite* ] which signifieth a golden stone, for the glorious colour of it, which is a golden Sea-greene, and shining. The Hebrew name is *Tharsish*: which is also the name of the Ocean Sea, *Psalme* 48. 8. and accordingly the Chaldee name it *crum jama*, of the Sea-colour. The Greeke version, and *Revel.* 21. call it the *Chrysolite*. *Afer* was graven upon this stone, who dwelled nere the Sea, with his brethren

*Beryl* ] in Hebrew *Shobam*, in the Greeke version, and in the *Rev.* 21. 29. it is called the *Beryl*: so the Chaldee here and elsewhere name it *Burza*. This was Iosephs stone, on which he was engraved: and on two of these stones, all the Tribes were written. *verse* 11. The *Beryl* is of the skie-colour, but waterish, and as there are many sorts of Beryls; so have they many colours. This stone is said to be

precious, *Iob* 28. 16. and in Ioseph, Iosua, Debora, Gedcon, Iephthe, and Abdon the Iudges of Israel, the glorie of the Beryl shewed it selfe.

*Iasper* ] of the Hebrew *Lishpe*, and the Greeke *Iaspas*: a stone of great worth and glorie; of which are many sorts of sundrie colours, some Greene, some azure or of aerie colour, called therefore *Astrixys*, by *Plinie*, in *booke* 37. chap. 8. some are party coloured and spotted like panthers, therefore the Chaldee paraphrase here calleth it *Pantere*: and the Chaldee on *Song* 5. 14. saith Benjamin was engraved upon *Apanit*. This last stone for the youngest Benjamin, is the first foundation in the heavenly Ierusalem, *Revelat.* 21. 19. The glorie of this Iasper, shined in Benjamins Tribe, whence Temple of Solomon was there builded in Ierusalem, *Deuteronomie* 33. 12. *Iosua* 8. 11, 23. and in particular persons, as *Ehud*, (*Iudg.* 3.) *Mordecai* and *Esther*, but chiefly in Paul the Apostle, who was of this Tribe, *Roman* 11. 1. whose writings are as a goodly Iasper shining among the precious stones of the Scripture. Here also the *Thargum Ierusalem* addeth to the stones of the fourth row: *Write plainly on them, the names of the three Tribes, Afer, Ioseph, and Benjamin.* *Set* ] or, *fastened within hollow places* (or *ouches*) of gold, as the Hebrew word implyeth: See *verse* 11.

Verse 21. according to ] or, by their names, and here the Greeke translation addeth, according to their generations (or *births*) as was expressed in the tenth *verse*, and is here againe implied. For in the same order that they were graven upon the Beryls, were they here set and graven upon twelve severall stones: as they are here set downe in the page following.

Vpon

Vpon the	{	1 Sardine	}	was graven	{	1 Reuben	}	Sonnes of Leah
		2 Topaze				2 Symeon		
		3 Smaragd				3 Levi		
		4 Chalcodonie				4 Iudah		
		5 Saphir				5 Issachar		
		6 Saldonyx				6 Zabulon		
	{	7 Hyacynth	}	Of Bilhah, Rachels mayd.				
		8 Chyrioprase			7 Dan			
		9 Ametyst			8 Naphtali			
		{			9 Gad	}	Of Zelpha, Leahs mayd.	
					10 Chrysolite			10 Afer
					11 Beryll			11 Ioseph
12 Iasper	12 Benjamin	}	Of Rachel.					

This order of names is before shewed out of the *Jerusalem Thargum*: the same is also expressed by the Chaldee paraphrast upon *Song* 5. 14. where speaking of the twelve Tribes engraved on twelve precious stones, he nameth them thus: 1. *Reuben*. 2. *Symeon*. 3. *Levi*. 4. *Iudah*. 5. *Issachar*. 6. *Zabulon*. 7. *Dan*. 8. *Naphtali*. 9. *Gad*. 10. *Afer*. 11. *Ioseph*. 12. *Benjamin*: who were like to the twelve celestiall stones, bright as lames, and polished in their rings like yuvrie, and shining like Saphirs. The same order we shewed also upon *Memory* to be upon the two Beryls, *verse* 10. except the transplacing of Bilhahs Sonnes.

like the engravings ] the Chaldee addeth, *written plainly like the engraving of a ring* (or *signet*.)

Verse 22. at the end ] or, *as a signet*: See *verse* 4. The Greeke translation, *marked*.

Verse 23. before it ] or, *towards the forefront of his*, or *his*, that is the priest: for both on the fore-part of the Ephod, and before the priest did the Berylplate hang.

Verse 24. border ] or, *edge*: Hebrew *Sp.*

Verse 25. bind ] with high knots, or, they shall lift up. *above*, &c. ] The curious girdle of the Ephod was bound upon his loins, under the Berylplate: saith *Jerome*, in the fore-said treatise. *Chon.* 9. *Sett* 11. *Sett* 12. ] The Chaldee saith, *broken off*. The manner of fastening by the Hebrews described thus: *There were made on each shoulder two rings;*

*one above on the top of the shoulder, and another beneath the shoulder, above the curious girdle. And they fastened two wreathings of gold, in the two rings that were above, and they are called coronets. Afterwards, they put the ends of the wreathings of the Breastplate, into the rings that were above, on the shoulders of the Ephod. Then they put the two laces of blue, which were on the edges of the Breastplate, into the two rings which were above the curious girdle of the Ephod. And they let downe the chains which were in the rings on the shoulders of the Ephod, unto the rings of the Breastplate which were uppermost; that the one might cleave fast unto the other, and so the Breastplate might not be loosed from the Ephod. *Memory*, treatise of the Implements of the Sanctuary, Chap. 9. *Sett* 9. 10.*

Verse 29. upon his heart ] The Greeke translation upon his breast: so in *Revel.* 1. 5. 6. the *breasts* signify, meaneth the hearts. As before, presenting them unto God, hee bare them on his shoulders, on two stones of equal worth and glorie: so now to signify Gods favour in Christ towards the Church, they are borne upon his heart, graven on sundry stones, which signified the manifold and sundry graces of the Spirit, where with the Saints are glorified here, every one in their measure: proceeding all from the love of Christ. Wherefore the Church desiring communion in his grace and love, prayeth, *Set mee as a signet upon thy heart,*

Z

heart, Song 8. 6. *which the graving did figure, as in Job 9. 15, 16. I will not forget thee, because thou hast given three upon the same thing: eyes, &c.*

30 Ver. 30. the *Vrim* and the *Thummim* which is by interpretation, *the Upright and the Perfection*, but what they were, is not easy to say. The Greek translates them, the *Manifestation of Justice* and *Truth*. There is no commandment given unto Moses, to make them; neither is there any mention of them in *Exod. 39.* where the making of all Aarons ornaments is related: but in *Levit. 8. 8.* it is said of Moses, he put in the Breastplate, the *Vrim* and the *Thummim*. From which, some of the Hebrews (as *R. Menachem* on *Exod. 28.*) doe gather, that they were not the work of the artificer, neither had the artificers, nor the Church of Israel, in them any work, or any voluntary offering; but they were a mystery delivered to Moses from the mouth of God, or they were the work of God himselfe. For Moses took the *Vrim* and the *Thummim*, and put them in the Breastplate, after that he had put on Aarons, the Ephod and the Breastplate, *Lev. 8. 7, 8.* Some doe thinke, that as those words holiness to *Lev. 11. 36.* were graven on a plate, and put on Aarons forehead: so these words *Vrim* and *Thummim*, were likewise graven on a golden plate, and put in the Breastplate, which was double (*verse 16.*) for something to be put therein. Others thinke, they were no other then the precious stones fore spoken of. The use of these *Vrim* and *Thummim*, was to enquire of God, and to receive an answer of his will by them; as is said of Eleazar the priest, he shall ask counsel for (Ishua) after the judgment of *Vrim* before the LORD, *Numb. 27. 21.* The manner of asking counsel, is recorded by the Hebrews to bee thus, when they inquired, the priest stood with his face before the Ark, and he that inquired, stood behind him, with his face to the backe of the priest; and the inquirer said, Shall I goe up? or, Shall I not? And hee answered not with an high voice, nor with the thought of his heart only, but with a submissive voice, as one that prayeth by himselfe. And forasmuch, the holy Ghost came upon the Priest, and he beleeved the Breastplate, and saw

therein, by the vision of prophesie, Goe up, or doe not up; in the letters that shewed forth themselves upon the Breastplate before his face. Then the Priest answered him and said, Goe up, or Goe not up. And they made no inquisition of two things at once; and if they so inquired, yet the answer was but unto the first onely. And they inquired not hereby, for a common man: but either for the King, or for him on whom the affaires of the Congregation lay. *Maimony*, treat. of the Implements of the Sanctuary, Chap. 20. fol. 11. 11. Of this, see examples which may give light hereunto, in *Numb. 27. 18. 21. Iudg. 1. 1. and 20. 18. 28. 1. Sam. 23. 9. 10. 11. 12. and 28. 6.* These *Vrim* and *Thummim*, were lost at the Captivitie of Babylon, and wanted at the peoples returne, *Ezr. 2. 63. Neh. 6. 65.* neither doe wee finde, that ever God answer by them any more. The *Bab. Talmud*, in *Soma*, Chap. 1. fol. 21. speaking of *Hag. 1. 8.* where the Hebrew word *Ecobada*, (I will bee glorified) wanteth the letter H, which in numbering signifieth five, faith, The want of H, sheweth the want of five things, in the second Temple, which had beene in the first, namely, 1 The Ark, with the Merit-seat, and Cherubims: 2 The fire (from heaven: 3 The Majestie (or Divine presence): 4 The holy Ghost: 5 and the *Vrim* and *Thummim*. By the Majestie (*Shechinah*), they seeme to meane the Oracle in the most holy place, where God had dwelt betwene the Cherubims, *Psal. 80. 2. Numb. 7. 89.* And by the holy Ghost, they meane the spirit of Prophesie, not onely in the priests, but in the Prophets, as the Commentarie on that place of the Talmud faith, The holy Ghost was not in the Prophets, from the concavere of Darius, &c. that is, after Haggai, Zacharie, and Malachi, which were the last Prophets, and in that Kings time, *Hag. 1. 1. Zach. 1. 1.* So likewise in the Talmud, in *Sanhearin*, Chap. 1. they teach from their ancient Doctors, that after the later Prophets, Haggai, Zacharie, and Malachi were dead, the holy Ghost went up (or departed) from Israels bowels, they had the use of a voice (or Oracle) from heaven. *R. Menachem* (on *Exod. 8.*) faith of this Oracle by *Vrim* and *Thummim*, that it was one of the degree, of the holie Ghost,

(that is, of the gifts of the holy Ghost: inferior unto Prophesie, and superior to the voice. (or Echo) Likewise *R. Moses Gerunden*. (on *Exod. fol. 146.*) affirmeth, that betwene the Voice and the Prop. Echo, were *Vrim* and *Thummim*. Of this Voice (or Echo) there is no mention in the Scriptures of the Prophets: but the Hebrew Doctors, (which say that it was in Israel after the Prophets ceased,) doe often write of it, and call it *Bato kol*, that is, the Daughter of a voice, as it were one voice proceeding out of another, such as wee call an Echo; and which some thinke was with distinct and plain words. Of old, they had in Israel Oracles or answers from God, three manner of waies; by *Dreames*, or by *Vrim*, (that is, the Priest with *Vrim* and *Thummim*, *Numb. 27. 21.*) or by *Prophecy*, *1. Sam. 28. 6. 7.* When the Lord would by none of these answer King Saul, then hee sought to a Witch. The footstepes of these three, we finde among the ancient Heathens: as *Homer* in *Iliad. 1.* bringeth in Achilles advising the Greeks in the time of a sore pestilence, to inquire the cause thereof from God, by some Prophet, or a Priest, or a Dreamer of dreames. And as the High-priest of Israel was adorned in his breast with *Vrim* and *Thummim*, translated in Greek, *Manifestation and Truth*; so among the Egyptians, their high priest is reported to have an ornament about his necke, of a Sapphire stone, and the ornament was called *Aethra* (that is, Truth): as *Plutarch* writeth in his Greeke *Histories*, booke 14. After the losse of *Vrim* and *Thummim*, and Prophets in Israel; the godly Jewes held them to the Law of Moses, as they were commanded by the last Prophet, *Mal. 4. 4.* And herunto *Iesus Sonne of Syrach*, in *Ecclesi. 33. 3.* seemeth to have reference, saying, The Law is faithfull to him (that understandeth,) as the signet of Dele: that is, as the Oracle of *Vrim* and *Thummim*, for *Vrim* is translated into Greeke *Dele*, *1. Sam. 28. 6.* *R. Moses bar Maimon* faith, They made in the second Temple *Vrim* and *Thummim*, (whereby hee meant the Breastplate with the precious stones:) to the end they might make up all the (High-priests) attire and ornaments, (without which hee might not administer,) although they did not

enquire (of God) by them. And wherefore did they not enquire by them? Because the holy Ghost was not in them. And every priest, that speaketh not by the holy Ghost, and on whom the Divine majestie resteth not, they inquire not by him. *Maimony*, treat. of the Implements of the Sanctuary, Chap. 10. Sect. 10. According to this phrase, are those speeches to be understood, in *Iob. 7. 39.* The holy Ghost was not yet, because Iesus was not yet glorified: and in *Act. 19. 2.* We have not so much as heard, whether there be an holy Ghost. Whereby is meant, the gifts of the Spirit, in Prophesie, Tongues, &c. as there followeth in *verse 6.* The holy Ghost came on them, and they spake with Tongues, and prophesied: which gifts being before ceased, were restored by the Gospel; an evident proofe that the Christ was come, *Ioh. 2. 28. 32. Act. 2. 4. 17. 18.* And in Christ, this mysticall of *Vrim* and *Thummim* was fulfilled: for in the heart of him our great High-priest, were the gifts of the holy Ghost without measure, *3. 3. 4.* unto all Light and Manifestation of the Truth, with all Perfection and integrity, *Ioh. 1. 4. 9. 17. and 3. 12. 13. and 18. 37. Col. 2. 3.* whereby the light of the knowledge of the glorie of God, in the face of Iesus Christ, is come unto us; by whom the Spirit of Truth is sent into us, to dwell with us, and to abide with us for ever, *Ioh. 14. 16. 17.* who also hath given us to put on the Breastplate of Faith and Love, *1. Thim. 5. 8.*

Verie 31 the Robe] in Hebrew *Megnil*; in Greeke *Hypodantes*, that is, an Underclothing; it was a long garment, worn next under the Ephod. The Hebrew say, Upon the Robe, was the Ephod and the Breastplate, and hee girded with the curious girdle of the Ephod, upon the Robe, under the Breastplate: and therefore it is called the Robe of the Ephod, because hee girded it with the Ephod. *Maimony* in Implements of the Sanctuary, Chap. 10. Sect. 3. See also *Exodus 29. 5.* and *Levit. 1. 7.* of the Ephod, the Greeke here translates it *Podetee*, that is, of the garment downe-to-the-foot: So in *Revel. 1. 13.* Christ appeareth clothed with a garment downe to the foot, (in the Greeke there, *Podetee*;) to shew his humilitie, as High Priest for the Church.

32 Verse 32. *an hole*] called in Hebrew a *mouth*. *top*] Hebr. *head*. *a building*] or *well*; called in Hebrew a *lip*. *woven work*] Hebr. *the work of the weaver*. *Josephus* (in his 3. *book of Antiquities*, Chap. 8.) saith, *This coat was not of two pieces, but woven in one, without seams on shoulders or sides*. *Maimony* (in treat. of the Implements of the Sanctuary, Chap. 9. Sect. 3.) saith: *The Robe was all of blew; and the threads thereof were twelve times double: and the hole thereof was woven at the beginning of the weaving. And it had no sleeves, but was divided into two skirts, from the end of the necke unto beneath, after the manner of all Robes: and was not joynted together, but about all the necke only. The Goppell notch of Christ, how in the dices of his flesh, he wore a coat without seams, woven from the top throughout*, Job. 19. 23. Though that were not a priestly garment: yet was it myrical.

33 Verse 33. *Pomegranats*] that is, similitudes of them; so the Greeke translath, *as it were Pomegranats of the flow*. *saing* *pomegranat tree*. *scarlet*] every sort of these three (sayth *Maimony*), being twisted of eight threads, as it is written, upon the skirts of it twisted (Exodus 39. 24.) So the threads of these skirts were in all, foure and twentie. And he made them like pomegranats, which open not their mouth; and hung them on the Robe. *Maimony* treat. of the Implements of the Sanct. Chap. 9. Sect. 4. where, *for this word* *twisted* *is used also*, (as it is in Exodus 39. 24.) *it must be eight double threads* Ibid. Chap. 8. Sect. 14. The Greeke version, both here and in Exodus 39. 24. addeth the fourth stuffe, and of fine linen twined: but the Hebrew wanteth this, as also the Chaldee. *bells*] in number *threefoure and twolve*, (as *Maimony* sheweth in the said treatise, Chap. 9. Sect. 4.) and they were *hanged 36, on the one skirt, and 36 on the other*. And in these 72 bells, were 72 clappers, all of gold: and the bell together with the clapper in it, is that which is called (in Hebrew) *Pagmon*, (a Bell) sayth *Maimony* ibidem.

35 Verse 35. *in miniteth*] in the face: or when he miniteth. *Guna*] or, voice: that is, the sound of his bells. Whereby was signified

the voice of Christ, which is heard of God, in his prayer and meditation: and heard of the people, in his teaching and instruction. Heb. 5. 7. and 7. 25. *Deut.* 32. 10. *Ely* 18. 1. *Mat.* 12. 18. Therefore these bells were of gold, to signify the puritie and preciousness of the words of Christ, accompanied with *Pomgranat*, to signify the fruits and comfortable effects of Christs both mediation and doctine. For *Pomgranat* is, were all the fruits of the holy Land, *Deut.* 8. 8. and they with the wine that is in them, signified the fruits and graces of the Saints. *Song* 4. 3. 13. and 8. 2. There are many such were also in Solomons Temple, 2 *Chron* 3. 16. and 4. 13. And the care that this Robe should not be rent (verse 32.) signified the unitie of the doctine and faith of Christ, which should be among his people without rents or schismes, 1 *Cor.* 1. 10. 17. 1 *Tim.* 1. 3. *yeeth in*, &c. that is, publicly administered, as this phrase signifieth, *Numb.* 17. 17. 1 *Chro* 27. 1. *Ad.* 1. 21. *that he dye not*] or, and he shall not dye.

Verse 6. *Plate*] the Hebrew *Tis*, properly signifieth a *floure*; the Greeke, *Petalon*, a *leafe* because it appeared faire and glorious: after, it is called, *the Plate of the holy Commune*, Exodus 39. 30. It was a long plate of gold, two fingers broad, and reached from one eare (of the priest) to another, sayth *Maimony*, in *Implements of the Sanctuary*, Chap. 9. Sect. 1.

HOLYNES TO IEHOVAN] that is, these words shall be graven upon it in Hebrew, *KODESH LA IEHOVAN*: which may be Englished, *Holiness to Jehovah*, or, the *apptell of Jehovah*: and so the Greeke translatheth it *Hagiafora Kyrios*, *The holiness (or sanctification) of the Lord*. These words might be written (as the Hebrews say,) either in one line, *as they* and the letters were so graven, as that they stood out (above the rest of the plate, and were not cut inward) *Maimony* ibidem.

Verse 38. *beve*] or, take away the iniquitie. This openeth the mystrie of this Houce; how it signified the mediation of Christ, who by his blood hath once free had of the Godhead, twice away hath taken of his people, who by his communion therein had holy and righteous affections, Job. 1. 19. 2. 10.

5. 19. 1. Job. 2. 1. 2. *for favourable acceptation*] that is, for a signe that the people are made acceptable unto God, by the holiness of Iehovah himselfe, which through the mediation of this high priest, is imposed unto them, *Ephes* 1. 6. 2. *Cor.* 5. 19. And this was graven as a signet, and put on the forehead of the priest, that it might be a visible and perpetual token of Gods gracious acceptation, to be seen and read of all the people; to their comfort, as *Jo before the Lord*, who respecteth him, in the face of Christ.

39 Verse 39. *coat*] the Greeke translatheth *coat*: for whether it were the high priest, or the inferior priests, their coats were all of one stuff, and woven with like works, Exodus 39. 27. and *Maimony*, in the fore said treat. Chap. 8. Sect. 16. where he sheweth also, that the coats had sleeves woven of the same, and down unto the bodies of the coats; which were long, reaching down to the heeles: and the sleeves for length and wideness fit for the armes. They figured the garments of justice, whereunto Christ and his children are arrayed, *Psal.* 132. 9. *Revel.* 19. 8.

*Miter*] in Hebrew *Mitapheth*, which signifieth a *thing wrapped about the head*. Such as the Turke which at this day is worn in the Easterne Countries. By the Hebrew records, the high priests *Miter*, and the inferior priests *Bonnets*, were all of one stuffe and size; and differed onely in the manner of wrapping about the head; the *Miter* being wound more flat, and the *Bonnets* more round and high crowned. The *Miter* of the high priest, or of the inferior priests, was fastened about (that is, 24. loots) long, sayth *Maimony*, in *Implements of the Sanctuary*, Chap. 8. Sect. 2. 19. It was an ornament for Priests and for Kings, *Eccl.* 21. 26. and signified both the power and authority which they had for their office under God, *Zechar.* 3. 5. and their pure administration thereof in justice and judgement, as Iob said, *My judgement was as a Robe and a Miter*, Job 29. 14. So Christ our High priest, appearing in a priestly garment down to the foot, had also his head (that is, the attire of his head) and his haire, white as snow, and as Snow, *Revel.* 1. 13. 14. as in *Song* 5. 11. his head

is of fine gold; as was the plate on the high priests forehead, and as a king with his crown. Among the Heathen Romans, their chiefe priests were called *Flamines*, of the attire of their heads, as being *Flaminibus*, without which, it was unlawful for them to goe out of doores. *Pomp.* *Letus de Rom.* *sever.* tit. de *Flaminibus*, and *Interch.* in *Numa*. Among the Arabian also, their high priests were clad with linen garments, and Batters; *Alexand.* *ab Alexand.* lib. 2. cap. 8.

*Girdle*] in Hebrew *Amet*: it was made of fine linen, and of blew, and purple, and scarlet, Exodus 39. 29. The Hebrew Doctors write, *it was about three fingers broad, and two and three cubits long: they wound it about, and then did it one fold upon another*. The High priest *Girdle*, was in making like to the other priests. It was to gird the coat with, which was under the Robe, *Levit.* 8. 7. and *Maimony*, treat. of the Implements of the Sanctuary, Chap. 8. Sect. 2. 19. and Chap. 10. Sect. 1. *Iosephus* (in his 3. *book of Antiquities*, Chap. 8.) sayth, *The coat was girt with a girdle four fingers broad, but empty within; and woven so as it was like a serpents skin, pictured with flowers, red, purple, blew, and of fine linens; the woofe was onely fine linen; which being wound and tied once or twice about the body, being down to the ankles, so long as he did not minish; but when hee minished, hee should minish him. He cast it upon his left shoulder.* This must be understood of the inferior priests girdles; for the high priest could not do so, by reason of his garments above it. These girdles signified the truth, constancie, and expedition of Christ in his ministration; and to all Christians, *Ephes.* 6. 14. *Ely* 22. 21. *Luke* 12. 35. See the notes on Exodus 12. 11. *embroidered*] or, *woven with itselfe work*: See Exodus 16. 1. 35. The embroidery or cunning workmanship, was in the weaving: for of all the Priests garments, none was made of needlework, but of woven work, as it is written (in Exodus 39. 22. 27) *THE WORK OF THE WEAVER*: sayth *Maimony*, in *Implements of the Sanctuary*, Chap. 8. Sect. 12.



40 Verse 40. *Coats* ] of fine-linnen, such as the high Priest had *Exodus* 29. 27. for the girdles, and bonnets. they were of the same stuffe and workmanship that the high Priests: as is before noted. And figured the garments of Christs children, made white in his blood, wherein the Ierue God day and night in his Temple, *Revel.* 7. 14, 15. and 19. 8. Among the Heathens also, they that sacrificed to their Gods, were clad in white rayment, *Valer. Max. b. 1. c. 1.* Bonnets ] of linnen cloth, wrapped about their heads, much like the high Priests Miter. See the notes on *verse* 39. So we Christians are to put on our heads, the hope of salvation for an helmet, and under it for to reioyce, 1. *Thes.* 5. 8, *Rom.* 5. 2. for the tiere upon the head, is opposed unto mourning, *Ezek.* 24. 17, 23.

41 Verse 41. *anoint* ] with the holy oile, made at Gods direction: see *Exodus* 30. 23, 30. and 29. 7. fill their hand ] that is, consecrate and dedicate them unto the ministerie. This was by putting the flesh of the sacrifice, with bread, &c. into their hand, whereof see *Exodus* 29. 9, 23, 24. The Greek, keepeth the Hebrew phrase: but the Chaldee translated, thou shalt offer their offerings.

42 Verse 42. *like* ] alike for the High Priest, and for the other, of the same matter and forme. *naked flesh* ] that is, the secret and shamefull parts, called in the Hebrew the flesh of nakednesse, (or of shame; because of those parts we are most ashamed when we are naked. The Greeke translated, the shame of their bodie. So each of these words, is used for our shamefull parts: *Isaiah* 63. 17, 11. *Ezek.* 23. 20, nakednesse, in *Gen.* 3. 22, 23. *Lev.* 18. 7. which are here commanded to be covered with linnen, which signified righteousness. *Revel.* 19. 8. even the righteousness which is of God by faith, whereby our sinne (which is our shame, *Rom.* 6. 21.) is covered, *Rom.* 4. 6, 7. And as all these garments are given of God to Aaron and his Sonnes: so he it was that clothed our first parents after their nakednesse, *Gen.* 3. 21. and he hath spread his skirts over us, and covered our filthinesse, when we were naked and bare, *Ezek.* 16. 7, 8. and counsaileth all, to buy of him white rai-

ment, that they may be clothed, and their filthy nakednesse appeare not, *Revel.* 3. 18. even to put on the Lord Iesus Christ, and to make no provision for the flesh, to fulfill the lusts thereof, *Rom.* 13. 14. the tighes ] from above the navel, a little off from the heart, unto the end of the thigh; saith Maimony, in *Implement. of the Sanctuary*, chap. 8. sect. 18. Though these parts were covered by the former garments, yet left by wind, or any other accident, they should haply bee discovered, God (for more reverence of his Majestie, and regard of secretnesse and honestie,) appointeth this close covering, which (as Maimony expresth) were tyed with strings, and made close like a purse. Thus God gave more abundant honour, to that part which lacked; and our uncomely parts, have more abundant commendation, as Paul saith, 1. *Cor.* 12. 23, 24.

43 Verse 43. *beare not iniquitie* ] that is, beare not punishment for this iniquitie, and die. The Greeke translated, and they shall not bring sorrow upon themselves, that they die not. For God is of purer eyes, then to behold evil, *Hab.* 1. 13. and he that had not on his wedding garment, was bound hand and foot, and cast into utter darkness, *Mat.* 22. 12, 13. Blessed, therefore is he that watcheth and keepeth his garments; lest he walke naked, and his shame be seene, *Revel.* 16. 15. This caution is not for the Hebrew Doctors have gathered about the high Priest that ministrereth, as if even the first garments, or the inferior Priest that ministrereth with lesse then these four garments, his service is unlawful, and he is guilty of death by the hand of God; even as a stranger that ministrereth, as it is written, (*in Exod.* 29. 9) AND THOU SHALT GIRD THEM WITH GIRDLES, &c. AND THE PRIESTHOOD SHALL BE THEIRS: when their garments are upon them, their Priesthood is upon them: if their garments be not upon them, their Priesthood is not upon them, but loe they are as strangers; and it is written (*in Numb.* 1. 51) THE STRANGER THAT COMMETH NIGH, SHALL BE PUT TO DEATH. As he that wanteth his garments, is guilty of death, and his service unlawful: so is he that hath no garments. As he

he that puts on two coats, or two girdles. Or, the common priest that puts on the high priests garments, and serveth; loe he polluteh the service, and is guilty of death by the hand of (the God of) heaven. Maimony, in treat. of the Implements of the Sanctuary, chap. 10. sect. 45.

CHAPTER XXIX.

1 The thing which Moses was to get ready, for the consecrating of the Priests unto their office. 4 To wash their bodies. 5 The order how to put on the high priests garments, 7 and to anoint him. 8 The arraying of the other priests. 10 The manner how to sacrifice the Bullocke, which was for a sin-offering; 15 and the first Ramme which was for a Burnt-offering; 19 And the second Ram which was for consecration of the Priests, 20 that the blood thereof, should be put on their eares, hands, and feet. 21 With that blood and with oile, they and their garments should be sprinkled. 26 The manner how to wave the breast of that sacrifice, and to heave up the shoulder thereof in the Priests hands. 30 Seven daies, the time of consecration. 32 The Priest must eate the Ram when eateh they should be consecrated. 36 Of purifying the Altar, seven daies. 38 Of the two Lambs, which should be for a dayly burnt-offering in Israel continually, 40 with their meate and drink-offerings. 45 God promiseth to sanctifie his Tabernacle, and people, and to dwell among them.

AND this is the thing that thou shalt doe unto them; to sanctifie them, to minister in the Priesthood unto me: Take one Bullock, a yongling of the Herd, and Two Rammes perfect. And unleavened bread, and cake unleavened, tempered with oile; and wafers unleavened anointed with oile: of wheaten flour shalt thou make them. And thou shalt put them into one basket, and

shalt bring them neare, in the basket: and the bullocke, and the two Rams. And Aaron and his Sons thou shalt bring neare, unto the doore of the Tent of the congregation: and shalt wash them with water. And thou shalt take the garments, and shalt clad Aaron with the Coat, and with the Robe of the Ephod, and with the Ephod, and with the Breftplate: and shalt fity gird him, with the curious girdle of the Ephod. And thou shalt put the Miter upon his head: and shalt fasten the Crowne of holiness, upon the Miter. And thou shalt take the anointing oile, & poure it upon his head: and anoint him. And thou shalt bring neare his Sons; and clad them with Coats. And thou shalt gird them with Girdles, (Aaron and his sons,) and shalt binde the bonnets on them, and the priest-hood shall be theirs, for an eternall statute: and thou shalt fill the hand of Aaron, and the hand of his Sons. And thou shalt bring neare the bullocke before the Tent of the congregation: and Aaron and his Sons shall impose their hands, upon the head of the bullocke. And thou shalt kill the bullocke before Jehovah: at the doore of the Tent of the congregation. And thou shalt take of the blood of the bullocke, and put upon the hornes of the Altar with thy finger: and shalt poure all the blood at the bottome of the Altar. And thou shalt take all the fat, that covereth the inwards, and the caule, that is above the liver: and the two kidneys,

kidneys; and the fat, which is upon them: and thou shalt burn *them* upon the Altar. And the flesh of the bullocke, and his skin, and his dounge; shalt thou burne with fire, without the campe: *it is a Sin-offering.* And thou shalt take the one Ramme: and Aaron and his Sonnes shall impose their hands upon the head of the Ramme. And thou shalt kill the Ram: and shalt take his blood, and sprinkle upon the altar round about. And thou shalt cut the Ram into his peeces: and shalt wash his inwards, and his legges, and put *them* unto his peeces, and unto his head. And thou shalt burne all the Ramm upon the altar; it is a Burnt-offring unto Iehovah: *it is a favour of rest, a Fire-offring* unto Iehovah. And thou shalt take the other Ramme, and Aaron and his sonnes shall impose their hands upon the head of the Ramme. And thou shalt kill the Ramme, and take of his blood, and put upon the tip of the *right* eare of Aaron, and upon the tip of the right eare of his Sonnes, and upon the thumb of their right hand, and upon the greze toe of their right foot: and shalt sprinkle the blood upon the Altar, round about. And thou shalt take of the blood which is upon the altar, and of the anointing oile: and shalt sprinkle upon Aaron, and upon his garments, and upon his Sonnes, and upon the garments of his Sonnes, with him: and he shall be sanctified, and his garments, and his sonnes, and his Sonnes garments with him. And thou

shalt take of the Ram, the fat and the rump, and the fat that covereth the inwards, and the caule *above* the liver, and the two kidneys, and the fat which is upon them; and the right shoulder: for it is a ramme of filling *the hand*. And one loafe of bread, and one cake of oile bread, and one wafer: out of the basket of unleavened cakes, which is before Iehovah. And thou shalt put all on the palmes of the hands of Aaron, and on the palmes of the hands of his Sonnes: and thou shalt wave them *for a wave-offring*, before Iehovah. And thou shalt receive them from their hand, and shalt burne *them* upon the Altar, for a Burnt-offring: for a favour of rest, before Iehovah; it is a Fire-offring unto Iehovah. And thou shalt take the breist of the ram of the filling *of the hand*, which is for Aarō, and wave it, *for a wave-offring* before Iehovah: and it shall be thy part. And thou shalt sanctifie the breist of the wave-offring, and the shoulder of the heave-offring, which is waved, and which is heaved-up, of the ram of the filling *of the hand*, of *that* which is for Aaron, and of *that* which is for his Sonnes. And it shall be Aarons and his Sonnes, by a statute for ever, from the sonnes of Israel; for it is an heave-offring: & it shall be an heave-offring from the sonnes of Israel, of the sacrifices of their peace-offings; *even* their heave offering unto Iehovah. And the garments of holiness which are Aarons, shall be his sonnes after him, to bee anointed in them,

them, and to fill their hand in them. Seven daies, shall he *that is* Priest in his stead, of his sonnes, bee clad in them: when he shall come into the Tent of the Congregation, to minister in the Holy Place. And thou shalt take the Ram of the filling *of the hand*: and shalt seeth his flesh, in the holy place. And Aaron and his Sonnes, shall eat the flesh of the Ram; and the bread which is in the basket at the doore of the Tent of the Congregation. And they shall eat those things, with the which atonement-was-made; to fill their hand, to sanctifie them: and a stranger shall not eate (*of them*), because they are holy. And if there remain of the flesh of the filling *of the hand*, and of the bread unto the morning: then thou shalt burne the remainder with fire, it shall not be eaten, because it is holy. And thou shalt doe unto Aaron and to his Sons, thus, according to all which I have commanded thee: seven daies shalt thou fill their hand. And thou shalt make ready for every day a bullocke for a sin-offring, for atonements: and thou shalt purifie the altar, when thou makest atonement for it; and thou shalt anoint it, to sanctifie it. Seven daies thou shalt make atonement for the altar, and sanctifie it: and the altar shall be Holy of holies; whatsoever toucheth the altar, shall be holy.

And this *is that* which thou shalt make ready, upon the altar: two lambs of the first yere, day by day continually. The one lambe, thou shalt make ready in the morning: and the other lambe thou shalt make ready betweene the two-evenings. And a tenth-deale of flour, mingled with the fourth part of an Hin of beaten oile; and for a drink-offring, the fourth part of an Hin of wine, for the one lambe. And the other lambe, thou shalt make ready betweene the two evenings: according to the meat-offring of the morning, and according to the drink offering thereof, shalt thou make for it, for a favour of rest, a Fire-offring unto Iehovah. (*This shall be*) a continuall burnt-offring throughout your generations, at the doore of the Tent of the congregation, before Iehovah: where I will meet with you, to speake unto thee there. And I will meet there, with the Sons of Israel: and he shall be sanctified by my glorie. And I will sanctifie the Tent of the congregation, and the altar: and Aaron and his Sons I will sanctifie, to minister in the priests-office unto me. And I will dwell amongst the sonnes of Israel, and will be for a God unto them. And they shall know that I am Iehovah their God, that brought them forth, out of the Land of Egypt, that I may dwell amongst them: I Iehovah their God.

Annotations.

**T**HE thing ] Hebrew, the word : the Greeke faith, *these things*. God having chosen Aaron and his seed, to bee Priests unto him; cattereth them into their office, by many rites; as Washing, Clothing, Anointing, Sprinkling, and Offering of sacrifices for their consecration. *bullocke*] in Hebrew *Par* : which is greater then a calfe, but not so great as an ox. The Hebrew Doctors thus distinguish them : *whereforever it is said, (cregel) a calfe, that is, a yong one of the first yere : but (par) a bullocke, is a yong one of the second yere.* Maimony, treat. of Sacrifices, Chap. 1. *Señ. 14.* *yongling of the herd*] or, *yong axe* : Hebrew *fox of the axe* (or of the *boord*.) The Greeke faith, of the *oxen*. See the fulfilling of this precept, in *Levit. 8. ramnes*] these were also of the second yere; as *lambes* were of the first. *perfect*] that is, without blemish, want, superfluitie, or deformitie. See the notes on *Exodus 12. 5.* These sacrifices figured Christ, who was without blemish, without spot, 1. *Pet. 1. 19.*

*Verse 2. unl. u ned*] which signified, sincerity and incorruption. See *Exodus 12. 8. 15.* *oile*] which signified the graces of Gods Spirit, 1. *Iob. 2. 27.* See the notes on *Exodus 30. 25.* *flamme*] the best part of the principall graine, called sometime the *fat of whe* 1. *Deut. 32. 14.* with such God spiritually feedeth his Church, *Psalme 81. 17.* and 147. 14. Such bread signified Christ also, whom the Father giveth us to feed upon, *Iob. 6. 32. 33.*

*Verse 4. the Tent*] the whole Tabernacle or Habitation of God is so called, of one principall part thereof, *Exodus 26.* called the *Tent of Congregation, or of meeting*; because there the people assembled, and there God met with them; as after in *verse 43.* Here the Priests were to be presented before God, and before the people, who were also there gathered together, *Levit. 8. 3.* So the ministers of Christ, were ordained in the Churches, *Act. 14. 23.* and 6. 5. *water*]

our of the sanctified Laver, *Exodus 30. 18.* for it was made and anointed, and set in the Lords Court, before the priests were consecrated, *Exodus 40. 7. 11, 12. Levit. 8. 6.* This signified the washing from sinne, which is the first part of purification, by the blood of Christ, whereof they that come nere unto God for to serve him acceptably, must be partakers, *Psalme 51. 9. Eysay 1. 16. Rev. 1. 5. Heb. 9. 13, 14.* and 10. 22.

*Verse 5. clad*] or, *put upon Aaron* : figuring the next worke of Gods grace, after the washing away and forgiveness of sinne; to impart the gifts of righteousness and salvation, *Psalme 132. 9. 16.* The order of clothing, as appeareth by the Scripture, in *Levit. 8.* and is distinctly recorded by the Hebrew Doctors, was thus : *He put on the breastplate, and girded them higher then the navel, above his loynes. After that, he put on the coat, and then he girded the girdle, wrapping it about his breast. After the girdle, he put on the Robe, and over the Robe, the Ephod and Breastplate : and girded him with the curious girdle of the Ephod, over the robe, and under the Breastplate. Afterward, he wrapped the Miter about his head, and fastened the golden plate thereupon.* Maimony, treat. of the Implements of the Sanctuary, Chap. 10. *Señ. 1. &c.* These rites which Israel learned of God, were after corruptly imitated by the Gentiles; whose priests were washed before their consecration, continued in the preparation to their priesthood, tea daies without eating flesh or drinking wine : were arrayed with twelve robes (as Aaron was with eight,) and those of byssle (or fine linnen) painted or embroidered with divers colours, besides daily sacrificing, solemne feasting, and the like : as *L. Apuleius* sheweth in *Asin. aur. lib. 11.* *fitly gird*] here the Hebrew is *Aphad* : from whence the name of the Ephod is derived, and so named (as here appeareth) offeing apply girded unto him. And so the Greeke and Challee versions here expound it. The girding is observed by Maimony, to bee about the breast, not the loines : and whereas in *Ezekiel 44. 18.* it is said, they shall not gird themselves in the sweating (place) : there *Imathian* the ancient Challee paraphrast expoundeth

pounded it, not upon their loines, but upon their heart. And this manner of girding, the Holy Ghost observeth in our High Priest Christ, who appeared girded about the paps with a golden girdle, *Revel. 1. 13.* As all girding signifieth a ready preparation and strengthening unto any service, *Luke 12. 35. Eysay 5. 27. Act. 12. 8.* so this is in speciall, for the heart of the Priests, to bee girded with Truth, as Paul expoundeth it, *Eph. 6. 14.* So Christs ministers are likened to *Angels coming out of the Temple, clothed in pure and white linnen, and girded about the breasts, with golden Girdles*, *Revel. 15. 6.*

*Verse 6. fasten*] or, *put* : Hebrew, *gine*. See the notes on *Exodus 28. 15.* *Crowne of holiness*] that is, *holy Crowne*, or *Dia-deme* : meaning the golden Plate fore-spoken of, *Exodus 28. 36.* and 39. 30. *Levit. 8. 9.* called here *Nexir*, that is, a Separation, because it was a signe of separation and exemption from other men. Therefore the *Dia-deme of Kings* was called *Nexer*, 2. *Sam. 1. 10. Psalme 89. 40.* and heret is the ornament of the High Priest, to denote his dignitie. So the Greeke calleth it *Petalon to Hagiasma*; as the *Plate* was before named, in *Exodus 28. 36.*

*Verse 7. anointing oile*] the making hereof, is after shewed, *Exodus 30. 23. &c.* *anoint*] this third thing, signified the communication of the graces of Gods Spirit, 1. *Iob. 2. 27.* as it is sayd, *The Spirit of the Lord God is upon me, because the Lord hath anointed me, &c. Eysay 61. 1.* And this for to cause the odour of his administration to spread abroad unto the comfort of the Church, dwelling together in love and unitie, *Psalme 133. 2. 2. Cor. 2. 14, 15, 16.* *Anoint*, is in Hebrew *Mashach*; whereupon the high Priest and King that was anointed, was called *Mashiach* or *Messias*, *Levit. 4. 3. 1. Sam. 12. 3. 5.* which *Messias*, is in Greeke *Christ*, and is the name of the Sonne of God, our Saviour, *Dan. 9. 25. Job. 1. 41.*

*Verse 9. fill the bsd*] namely, with parts of the sacrifices, which after they were waved

in the priests hand, were burnt on the altar, *verse 23, 24, 25.* This is usually called *consecration* : the Greeke calleth it *perfektion*; because hereby the priest was fully and perfectly authorized to doe the priests office. And this word Paul useth in Greeke, writing of the Priesthood of the Sonne (of God) who is perfected (or consecrated) for ever, *Heb. 7. 28.* By this manner of calling, God shewed that none might take in hand to minister before him, unless the things were first put into his hand, for a signe of his calling from God, *Iob. 3. 27. Heb. 5. 4, 5.* But in Ieroboams priests it was otherwise, when *whosoever would, he filled his hand, and became a priest of the high places*, 1. *King. 13. 33.*

*Verse 10. the bullocke*] which was to be a sinne offering for the Priest, *verse 14.* So all sacrifices which the high priest offered for his finnes, were *bullockes*; which were net so, for other ordinary men, *Levit. 4. 3. 23. 28.* *impose their hands*] with making confession of their finnes, *Levit. 5. 5, 6.* and 16. 21. by which rite, they disburdened themselves of their finnes, and laid them on the head of the sacrifice to bee killed : which was a figure of Christ, killed for our finnes, upon whom the Lord layd the iniquitie of us all, *Eysay 53. 6, 7, 8.* This imposition of hands was to bee done by every man that brought a sacrifice for his finnes, *Levit. 4. 24. 29.* the manner whereof the Levies have recorded thus : *There is no imposing of hands, but in the Court-yard : if hee lay on hands without, wee must lay them on againe within. None may impose hands, but a cleane person. In the place where hands are imposed, there they kill the beast, immediately after the imposition. He that imposeth must doe it with all his might, with both his hands upon the beasts head, not upon the necke or sides : and there may be nothing betwene his hands and the beast. If the sacrifice bee of the most holy things, it standeth on the North side, (as *Lev. 1. 11.*) with the face to the West : the imposer standeth eastward, with his face to the West, and layeth his two hands betwene the two horns, and confesseth sin over the sin offering, and trespass over the trespass offering, &c. and saith, I have sinned, I have committed iniquitie, I have trespassed,*

and done thus and thus; and doe returne by repentance before thee, and with this, I make atonement. *Maimony*, in treat. of the *Offring of Sacrifices*, Chap. 3. *Secl.* 11, &c.

Verse 11. *thou shalt kill*] Moses now at first did extraordinarily by Gods appointment those things which were peculiar to the priests office afterward: so consecrating and instituting them, from time to come.

Verse 12. *the altar*] which was most holy, and sanctified the sacrifice. *verse 37. Mat. 23. 19.* which altar also signified Christ, who sanctified himselfe for his Church, *Iob. 17. 19.* and through the eternal Spirit, offered himselfe without spot unto God, *Heb. 9. 14.* so by the Godhead, the death of Christ was sanctified, and sufficient to cleanse all iniquitie. This first sinne-offering differed from the rest that ordinarily followed: for every such offering of the priest for sinne, the blood of it was carried into the Tabernacle, and put upon the horns of the golden altar of incense, *Levit. 4. 3-7.* whereas this was not so, but only put upon the horns of the brazen altar of burnt-offring, which stood in the court-yard. For the end of this first oblation, was to make atonement for the Altar it selfe, and to sanctifie it, that it might be fit afterward to sanctifie the sacrifices of the people, which should be offered upon it; as appeareth after in *verse 36, 37.* and more plainly in *Ezekiel 43. 25, 26, 27.* Also this first offering, was used herein, like the offering of the common ruler, and private person, for the blood for their sinne, was put on the horns of the brazen altar only, *Levit. 4. 25. 30.* because Aaron and his Sonnes, were not yet full priests, till the seven daies of their consecration were ended, *Levit. 8. 33, 34 &c.* *finger*] This rite of putting blood with the finger, upon the *horns* of the altar, was for all sinne offerings, *Levit. 4. 6, 7. 17, 18, 25. 30.* and not for any other kind of sacrifice. And teacheth us the efficacy of Christs blood, for the purging of our sinnes, when it is so particularly presented unto God, and applied by his Spirit, (as the *finger* of God, *Luk. 11. 20.* is expounded to be the Spirit of God, *Mat. 12. 28.*) *Heb. 9. 13, 14.* The outward rite was performed thus: When the

priest tooke the blood in a bason, he brought it to the altar, and dipped the fore-finger of his right hand in the blood; and striked on one horne of the altar; and wiping his finger on the lip of the bason, (for no blood might remaine upon it,) hee dopped his finger the second time, and striked it on another horne, and so did he to all foure, beginning at the South-side, and compassing the altar first Eastward, then North, then West, and at the bottom of that horne of the altar where he made an end with his finger, did hee poure the rest of the blood, which was towards the South. These things *Maimony* sheweth in treat. of the *Offring of Sacrifices*. Chap. 5. *Secl.* 7. &c. and are more particularly to be opened in *Leuiticus. all the blood*] that is, the rest of the blood, as the Greeke explaineth it. This figured the fullnesse and perfection of the grace of Christ, by his blood obeyning full redemption, from our sinnes.

Verse 13. *the fat*] This in Scripture is often taken for evil, because fatnesse hindreth sense and feeling. So of the wicked it is said, *their heart is fat as greafe*, *Psal. 119. 70.* and *thou art waxen fat, thou art waxen grosse*, &c. then he forsooke God, *Deut. 32. 15.* and, *Make the heart of this people fat*, &c. *left they understand*, *Esaie 6. 10.* This fat therefore, which was a signe of mans corruption, God would have to be consumed by fire on the altar; teaching thereby the mortification of our earthly members, by the worke of Christ, and of his Spirit. Sometime the fat is used to signify the best of all things, as is noted on *Gen. 4. 4.* so it teacheth us, to giue the best unto the Lord. *the inwards*] or *inmost-part*, that is, the heart, which is most inward, and in midst of the body. So the *inward* of man is used for the heart, and consequently for the thoughts, and mind: as in *Psalme 5. 10.* and *61. 5.* and *94. 19.* And that which the Prophet calleth the *inward-part*, *Ier. 31. 33.* the Apostle calleth the *mind*, *Heb. 8. 10.* By the fat upon the inwards therefore, is signified all corruption that covereth mans heart, as carnall reason, unbeliefe, hypocricie, evil thoughts and purposes, &c. all which must be consumed, and the heart purified by

the Spirit of God. *caule* that is *above*] named also, the *caule of the liver*, in *verse 22.* It is thought to be the midriffe or the fat skin that is above the liver; the Greeke translatheth it *loban*, the *lap of the liver*. *kidneys*] or *reines*: which as they are the instruments of seed for generation: so in Scripture they are used for the inmost affections and desires, and are joyned with the heart: and of these only God is the searcher and possessor, *Psalme 7. 10.* and *139. 13.* and here are to be offered up unto God in fire, figuring that which Paul teacheth, *Mortifie your members which are on the earth; fornication, uncleannesse, inordinate affection, evil concupiscence*, &c. *Colos. 3. 5.* And thus the Hebrews of old understood these figures; for they say, *Therefore the kidneys and the fat which is on them, and the caule that covereth the liver, were burnt unto God, for to make atonement for the sinne of man, which proceedeth out of the thoughts of the reines, and lust of the liver, and fatnesse of the heart*, &c. for they all consist in sinne. R. Menachem, on *Exodus 29. fol. 111.* *shalt burne*] the original word signifieth properly to *persume* or *resolve into smoke*, used for burning of incense, applied here to the burning of sacrifices, whereby the smoke went up towards heaven. The Greeke translatheth it *Impole*; the Chaldee, *Offer*.

Verse 14. *burne*] It was a generall law, that no sinne-offring, whose blood was carried into the Tabernacle, &c. should be eaten, but burnt in fire, *Levit. 6. 30.* and such sinne offerings as had not their blood carried in thither, should be eaten by the priests, *Levit. 10. 18.* Howbeit, this offering was burnt, though the blood were not carried into the holy place. One reason whereof seemeth to be, that the priests might not eat their owne sin offerings, *Levit. 4. 3. 12.* Because they could not beare, or take away their owne sinnes, but needed another Saviour: as well as all men; and the eating of any mans sinne offering, signified the bearing and expiating of that mans sinne, *Levit. 10. 17.* *without*] a figure how Christ, the true Sacrifice for our sinns, should suffer without the gate of Ierusalem, which was pay: of his reproch that hee bare for us,

*Heb. 13. 11, 12, 13.* a *Sinne*] that is, an offering for sinne; so the Apostle (according to the Greeke version) translatheth it for *sin*, *Heb. 10. 6.* from *Psal. 40. 7.* And after this Hebrew phrase, may that be understood of Christ, that God made him, who knew no sin, to be Sinne for us, that is, a Sinne offering, or, an exceeding sinner, *2. Cor. 5. 21.* Thus the law made men priests which had infirmities, and needed to offer sacrifice, first for their owne sinnes: but we now have the Sonne, who is consecrated for ever, *Heb. 7. 27, 28.*

Verse 15. *impole*] with both hands betweene the hornes; as before is noted on *verse 10.* and this every of them severally, for if five men bring one sacrifice, they all *impole hands upon it*, one after another: saith *Maimony*, in treat. of *Offring sacrifice*, Chap. 3. *Secl.* 9. By this rite, the priests presented the Ramme, a figure of Christ, unto God for them as a burnt offering; in whom they were also by faith to present their owne bodies, a living sacrifice, holy, acceptable unto God, which was their reasonable service, *Rom. 12. 1.*

Verse 16. *springle*] this rite belonged to all burnt offerings, *Levit. 1. 5.* See the annotations there. It figured the sprinkling of the blood of Iesus, for our reconciliation, and sanctification before God, *1. Pet. 1. 2. Heb. 9. 12-14.*

Verse 17. *cut the ramme*] after the skin is flayed off. Of this and other rites, see the notes on *Levit. 1. 6, &c.*

Verse 18. *burnt offering*] or, *whole burnt sacrifice*, in Hebrew, an *ascension*; because it went up in fire all of it unto God: see *Gen. 8. 20.* of *rest*] of quieting or pacifying the wrath of God: the Chaldee saith; that it may be received with favorable acceptation: so in *verse 25.* The Greeke translatheth it, a *favor of sweet smell*, which phrase Paul useth, *Ephes. 5. 2.* See the notes on *Gen. 8. 21.* *fire-offring*] in the Greeke it is called a *sacrifice*, in Chaldee, an *oblation*. The fire that went up the sacrifices, signified both the afflictions on Christ and his members; (for *everie one shall be salted with fire*, *Mat. 9. 49.*) *1. Pet. 4. 12.* and the worke of Gods Spirit, *Mat. 3. 11.*

19 Verse 19. *the other*] Hebrew, *the second Ramme* which was for their consecration.

*hands*] as they did in the former: signifying that from God in Christ (figured by that Ramme,) they expected not only justification and sanctification, (as by the two former sacrifices;) but consecration also to their office, and grace from him to perform the same.

20 Verse 20. *the tip*] the highest part, as the Chaldee explained it. This putting of blood upon the ears, &c. was also used in the cleansing of the Leper, *Levit. 14. 14.* So here it signified in the Priests, the cleansing and sanctifying of their ears, to hear the word from the mouth of God, which they should teach unto the people, *Ezek. 3. 17. 1. Cor. 11. 23. Eys. 50. 5. Mark. 7. 33.* *hand*] that their work and administration, might also be sanctified by the blood of Christ, and acceptable to God: *Deut. 33. 11. Aik. 5. 12.* *foot*] that their walking and conversation might also be holy; and their imperfections cleansed by the same blood: *Phil. 3. 17. Gal. 2. 14. 1. Cor. 11. 1.* The blood thus put on them from head to foot, might also signify the sufferings of Christ wherof his ministers and people are partakers. *Colo. 1. 24. Phil. 3. 10.* *Altar*] that by Christ, their purity and sanctification might be fully perfected. *2. Cor. 2. 5. 6.*

21 Verse 21. *sprinkle*] for *sanctification*, as is after expressed: for the ministers of God both in their persons, and in their office (figured by the priests garments,) are by the blood of Christ, and oil of his graces, sprinkled in their hearts from an evil conscience, and sanctified for the worke of the ministry, *Heb. 10. 22. 1. Cor. 15. 10. and 3. 10.*

22 Verse 22. *offspring*] to wit, *the hand*, as *verse 9.* that is, of consecration, or initiation: the Greeke faith, *of perfection*.

23 Verse 23. *loffe*] or, *great-round-cake*: for this, in *Levit. 8. 26.* Moles faith *one cake*. So in *1. Chro. 16. 3.* that is called a *loffe*, which in *2. Sam. 6. 19.* is called a *cake*. *oil bread*] tempered with oil, as in *verse 2.* *which is*] or, as the Greeke explaineth it, *which are set before the Lord*.

24 Verse 24. *move*] that is, move to and fro

round about, and so to offer them unto God. The original word is sometime used for *sitting* in a sieve, *Eys. 30. 28.* that signifieth trials and afflictions, *Luk. 22. 31.* and so the Prophets apply this word unto troubles, *Eys. 40. 32. and 13. 2. and 30. 28.* And as here the things, so elsewhere the persons are viewed as a *move-offring*, *Numb. 8. 11.* For *move*, the Greeke translates *separate*: which word Paul useth, speaking of his designation to the ministry, *Rom. 1. 1.*

Verse 25. *rest*] Greeke *offspring small*: see *verse 18.* This signified that God would make manifest the favour of his knowledge by his ministers, *2. Cor. 2. 14. 15.*

Verse 26. *thy part*] Hebr. *to thee for a part*, (or portion:) to eat the same. That which was after given to the Priests, *verse 28. Levit. 7. 34.* is here allowed unto Moles, as hee that extraordinarily did now the priests work. See this fulfilled in *Lev. 8. 29.*

Verse 27. *heave-offring*] so called because it was heaved or lifted up towards heaven. And these two parts the *brest* and the *shoulder*, thus waved and heaved up, and so given to the Lord and his minister: did teach the priests now consecrated, how with all their heart, and with all their strength, they should give themselves unto the service of the Lord in his Church, with much labour, and manifold afflictions; even as the prince of our salvation was consecrated also through afflictions, *2. Cor. 6. 4. 10. Heb. 2. 10.*

Verse 29. *to be anointed*] Hebrew *to anoint*: but such words are often used passively, as is noted on *Gen. 2. 20.* and *6. 20.* and *16. 14.* and so the Greeke explaineth it, *that they may be anointed in them, and to perfect* (or consecrate) *their hands*. See *Exodus 30. 30.* and *40. 15.*

Verse 30. *Seven daies*] during which time, they were to abide at the doore of the Tabernacle, day and night, to keepe the watch of the Lord, *Levit. 8. 33. 35.* Of the mystic of the number *Seven*, see the notes on *Exodus 12. 15. Gen. 2. 2. Levit. 4. 6.* It taught the priest here, that the whole term of their life should be spent before the Lord holily, and in his service, *1. Tim. 4. 15. 16.* In this time of *Seven daies* also, the Sabbath: (which was a

signe

signe of sanctification) came over them, as is observed on *Gen. 17. 12.* And so the Hebrews doe note of this action in particular, saying: *Great is the Sabbath day, for the high priest entreth not upon him service, after he is anointed, untill the Sabbath passe over him, as it is written* (in *Exod. 29. 30.*) *Seven daies shall he that is priest, &c. R. Eliaz in Sepher. Refshib chomah. fol. 419. a.*

Verse 31. *the holy place*] the Courtyard of the Sanctuary, at the doore: as the next verse sheweth.

Verse 32. *at the doore*] there it must be both boiled, and eaten, *Levit. 8. 31.*

Verse 33. *atonement was made*] to wit, with God, by sacrifice: which being figures of Christ, the eating of them, signified the applying of Christs death by faith unto their owne soules, *Iob. 6. 35. 51.* The Greeke translates, *by which they were sanctified. a. stranger*] he that is not of the Priests stocke. *holy*] Hebr. *holiness*, understanding *meat*: of holiness.

Verse 34. *burne*] as being unlawfull to be eaten; and as all flesh that became polluted was burned, *Levit. 7. 18, 19.* This taught them care to apply the grace of Christ, without delay, see the notes on *Exodus 12. 10.*

*holy*] or, a *holy thing*: Hebrew, *holiness*, as *verse 33.*

Verse 36. *make*] to wit, *ready* for sacrifice; that is, kill, sprinkle the blood, offer, &c. See *Gen. 18. 7. Exodus 10. 25.* So *verse 38.* and often after. *atonements*] or, *expiations*, *propitiations*, *reconciliations*: meaning for Aaron, and his Sonnes, and the altar. The original word implieth both pacification of Gods wrath, and his mercifull covering of transgression, whereupon atonement followeth. See *Gen. 32. 20.* The lesser had one speciall day in the yeare, to cleanse them from all their finnes, that was called by this name, *the day of atonement*, (or, of expiation) *Levit. 16. 30.* All such things were figures of Christ, *Heb. 1. 3. 1. Ioh. 2. 2.*

*purifie*] to wit, *from sinne*, as the Hebrew word signifieth *to make sinnelesse*, which as it is properly applied to the purifying of men from sinne, *Numb. 8. 21. and 19. 12. Psalme 51. 9.* so here and elsewhere, to the purifying of the altar, *Ezek. 43. 26.* of

mens houses, *Levit. 14. 49. 52.* and all things about them, *Numb. 31. 20.* and of Gods House or Sanctuary, *Ezek. 45. 18.* which was by reason of the finnes and uncleanness of the Sonnes of Israel, amongst whom Gods Sanctuary and holy things were; as is expressed in *Levit. 16. 16.* God hereby teaching, that no service of the Church is acceptable, unless the finnes that cleave to our best workes be purged away by repentance and faith in the blood of Christ, *Heb. 9. 21, 22, 23. 13. 14. and 10. 19, 22.*

Verse 37. *holy*] Hebrew *holiness* of holiness; that is, *most holy*: not only sanctified by selfe, but sanctifying the gifts that were offered to God upon it; and so it was greater then the sacrifices as our Lord teacheth in *Mat. 23. 19.* and was herein a figure of Christ, the *holy of holies*, *Dan. 9. 24. Heb. 13. 10. 15.* he sanctified himselfe for his Church; and though he knew no sinne, yet was hee made sinne for us, *Ioh. 17. 19. 2. Cor. 5. 21.* *holy*] or *sanctified*, as the Greeke and Chaldee translate it.

Verse 38. *make ready*] or *doe*, that is, offer unto God: see *verse 36.* *of the first yeare*] Hebrew *sonnes of the yeare*: see the notes on *Exodus 12. 5.* *day by day*] or, *for a day*, that is, every day; So in *Exodus 28. 3.*

Verse 39. *betweene the two evenings*] that is, in the afternoone, about three of the clocke. See the notes on *Exodus 12. 6.* This daily service, signified the continuall sanctification of the Church, through faith in Christ the Lamb of God; by whose mediation, wee and our actions are accepted of God, *Aik. 26. 6. 7. Rom. 12. 1. 1. Pet. 1. 2. 19. 22. and 2. 5.* Oftis the Hebrew Doctors say, *The continuall sacrifice of the morning, made a tonement for the iniquities that were done in the night; and the evening sacrifice made atonement for the iniquities that were by day*. *R. Menachem, fol. 115.*

Verse 40. *tenth-deale*] to wit, of an Ephab or bushell, *Numb. 28. 5.* which measure was called also an *Omer*, *Exodus 16. 36. an Hin*] a measure which contained twelve Logs, faith *Maimony*, in treat. of Sacrifices, Chap. 2. *Seff. 7.* See *Exodus 30. 24.* Log

*Log* (whereof see *Levit. 14. 10.*) is about our halfe pinte: to the fourth part of an Hin, that is 3 logs, about a pinte and a halfe of oile, and so of wine. This flower and oile, was called the *Mincibor* or *Meat-offering*, *Numb. 28. 5.* and whereas the meat-offering brought alone, by particular persons, had besides oile, incense also, and salt; and but a handfull of it was burnt, *Levit. 2.* of this meat and drinke offering here joynted with the burnt sacrifice, the Hebrewes say; they were not bound to bring incense upon it, but salt onely; and it was burnt all of it upon the altar. And the wine was offered upon the altar, not put upon the fire, but (the Priest) lifting his hand on high, poured it upon the bottom (of the Altar,) &c. *Maimony, ibidem, Chap. 2. Sect. 1.* See more in *Lev. 2.*

*Verse 42. continuall burnt-offering* or, *burnt offering of continuall*, (as the Greeke translate it;) or, *of perpetuallness*: which without intermission, was daily to be offered twice. And although other things have this word sometime adjoynted, as the continuall bread, *Numb. 4. 7.* the continuall incense, *Exod. 30. 8.* the continuall meat-offering, *Numb. 4. 16.* yet commonly the daily burnt offering is meant hereby; and this sometime when the sacrifice is not expressed, as in *D in 8. 11, 12, 13.* and *11. 31.* and *12. 11.* will meet] or, *will coagulate* at times appointed; upon the Mercy-seat, *Exod. 30. 6.* The Greeke translate it, *will be knowne unto thee*; the Chaldee, *will appoint my word unto you*. This is the reason and force of the name, why it was called the *Tabernacle of congregation* (or, *of meetings*;) because there God and his people met together; he to informe them by his Word, they to worship him, and to receive his oracles. See *Exod. 40. 34. Levit. 1. 1. and 9. 23. 24. Numb. 1. 1. and 7. 81.* and *12. 4. 5.* and *14. 10.* and *16. 19. 42. 44.*

*Verse 43. be shall* or it shall, meaning Israel, the Church, and every member of the same. *my glorious presence*, which often there appeared, as is before shewed, and as did after in Solomons Temple, *1. King. 8. 10. 11. Esay 6. 1. 3. 5.* and in Christs Church under the Gospell, *Rev. 21. 11. 23. Esay 60. 1. 2.* And this was that

which truly sanctified the Tabernacle and Church, and all things in them; not blood or oile, or any other outward thing; which did sanctifie but as touching the purifying of the flesh, *Heb. 9. 13. 22. 23.* and *10. 1. 10.*

*Verse 45. will dwell*] this was the signification of the Tabernacle, that God dwelled with men, *Exod. 25. 8. Pl. time 78. 60.* and so now with us in Christ, *Rev. 21. 3. Zach. 2. 10.* And of this Hebrew *Shrcan*, that is, *Dwell*; The Hebrewes usually call Gods habitation in his Church, *Shecinah*, that is, *Habitation*; and so the gifts of the holy Ghost unto his people. And in this place, the Chaldee translate it, *I will settle my Habitation* (or *dwine-presence*) amongst the Sonnes of Israel; and under these figurative speeches, eternal life in the presence of God, was promised unto them, *Levit. 26. 11, 12. Job. 14. 2. 3.* and *17. 24. Psal. 16. 11.*

### CHAPTER XXX.

1 God commandeth to make the Altar of incense, 6 which should be set before the veil by the Ar e3 7 on which the Priest should burne incense every morning; 10 and once in the yere make atonement upon the hornes of it. 12 When it should be numbred, every man may give halfe a shekel of money, for the ransom of his soule, that he dyed not. 17 A commandment to make the brazen Laver, with the foot thereof, and to put water therein, for the priests to wash their hands and feet daily. 22 How to make the holy Anointing oile, 26 and what things should be associated with it. 32 Other men may not use it, or make the like. 34 The composition and making of the Incense, 36 and use thereof. 37 Men may not make the like for themselves.

AND thou shalt make an Altar, 1  
An incense-altar of incense, of  
Shittim wood shalt thou make it.  
A cubit shall be the length thereof, 2  
and a Cubit the breadth thereof;  
four-

### The incense Altar.

four square shall it be, and two cubits the height thereof: the hornes thereof shall be of the same. And thou shalt overlay it with pure gold, the roofe thereof, and the walls thereof: and thou shalt make unto it a crowne of gold round-about. And two rings of gold shalt thou make to it, under the crowne of it; by the two ribbes thereof, upon the two sides of it shalt thou make them: and they shall bee for places for the barres to bear it withall. And thou shalt make the barres of Shittim wood, and shalt overlay them with gold. And thou shalt put it before the veil, which is by the Arke of the Testimonie, before the Covering-mercy-seat which is over the Testimonie, where I will meet with thee. And Aaron shall burne thereon incense of sweet-spices every morning when he dresseth the lamps, he shall burne it. And when Aaron causeth the lampes to ascend, betweene the two evenings hee shall burne it; a continuall incense before Iehovah, throughout your generations. Yee shall not offer thereon meat-offering: and drink-offering, yee shall not poure out thereon. And Aaron shall make atonement, upon the hornes of it, once in the yere: with the blood of the sinne-offering of atonements, once in the yere, shall he make atonement upon it throughout your generations; it is holy of holies, unto Iehovah.

DDD

And Iehovah spake unto Moses, 11  
saying, When thou takest the Sum 12  
of the Sonnes of Israel, by those that are to be numbred of them; when shall they give every man the ransom of his soule unto Iehovah, when thou numbrest them: that there bee no plague amongst them, when thou numbrest them. This they shall 13  
give, every one that passeth among them that are numbred; halfe a shekel, by the shekell of the Sanctuary: the shekell is twentie gerahs; an halfe shekell shall be an heave-offering to Iehovah. Every one that passeth among them that are numbred, from 14  
twentie yeres old, and above: hee shall give the heave-offering of Iehovah. The rich shall not give more, and the poore shall not give lesse, then halfe a shekell: in giving the heave-offering of Iehovah, to make atonement for your soules. And thou 16  
shalt take the silver of the atonements, of the Sons of Israel, and shalt give it, for the service of the Tent of the congregation: and it shall be for a memoriall for the Sons of Israel before Iehovah; to make atonement for your Soules. And Iehovah spake unto Moses, saying; Thou shalt also make a Laver of brasse, and his foot of brasle, to wash: and thou shalt put it betweene the Tent of the congregation, and the altar; and thou shalt put water therein. And Aaron and his Sons shall wash therefrom their hands and their feet. 17  
18  
19

Bb

When

20 When they goe into the Tent of the congregation, they shall wash with water, that they die not: or when they come neer to the altar, to minister, to burne the Fire-offring, unto 21 Iehovah. And they shall wash their hands and their feet, that they die not: and it shall be unto them, a statute for ever; to him and to his seed throughout their generations.

22 And Iehovah spake unto Moses, saying; Thou also, take unto thee, the chiefe of spices; of pure Myrrh 23 five hundred (*shekels*;) and of sweet Cinamon the halfe thereof, two hundred & fiftie: and of sweet Calamus, 24 two hundred and fifty. And of Cassia, five hundred, by the shekel of the Sanctuary: and of oile olive an Hin. 25 And thou shalt make it an oile of holy anointing; a compound-ointment compounded, after the work of the Apothecarie: it shall be an oile of holy anointing. And thou shalt 26 anoint therewith, the Tent of the congregation: and the Arke of the 27 Testimonie: And the Table, and all the vessels thereof; and the Candlestick and the vessels thereof: and the Altar of incense: And the Altar of burnt-offring, and all the vessels thereof: and the Laver, and the foot thereof. And thou shalt sanctifie 28 them, and they shall be holy of holies: whatsoever toucheth them, shall be 29 holy. And thou shalt anoint Aaron and his Sonnes: and sanctifie them, to minister in the priests-office unto 30 me. And thou shalt speak unto the Sons of Israel, saying: This shall

bee an oile of holy anointing unto me, throughout your generations. Vpon mans flesh it shall not be poured: and after the composition of it, ye shall not make like it: holiness it is, holiness shall it be unto you. Any man that shall compound an ointment like it, or that shall put thereof upon a stranger; hee shall even be cut-off, from his peoples.

And Iehovah said unto Moses; Take unto thee sweet-spices, Stacte, and Onycha, and Galbanum, sweet-spices, and pure frankincense: there shall be one alone with another alone. And thou shalt make it an incense, a confession, the worke of the Apothecarie: salted, pure, holy. And thou shalt beat it, pounding it small; and shalt put of it before the Testimonie, in the Tent of the congregation, where I will meet with thee; holy of Holies shall it be unto you. And the incense which thou shalt make, after the composition of it, ye shall not make to your selves: it shall be holiness unto thee, for Iehovah. Any man, that shall make like unto it, to smell thereto, shall even be cut-off, from his peoples.

## Annotations.

**A**N incense altar of incense] or, a *perfumatorie* (a *perfuming place*) *perfume*: where odours were burned daily, and resolved into fume or smoke. In the making, it is called only an altar of incense, Exodus 37. 25. and so the Greeke translatheth it here.

But

But because an Altar, in Hebrew *Mizbeach*, hath the name of *flame-offrifice*, which were offered thereon; and upon this, there was no such service: therefore it is called for distinction sake, *Mizbeach*, a *Perfumatorie*, or *Incense altar*. The Chaldee expoundeth it, *Thou shalt make an Altar, to offer upon it incense of sweet-spices*. *Shmitti*] Greeke *incorruptible wood*: see Exodus 25. 5.

Verse 2. *borne*] sharp high places in the four corners: see the notes on Exodus 27. 1, 2, &c.

Verse 3. *gold*] wherupon it was called the golden altar, *Numb. 4. 11. Revel. 8. 3.* as the other covered with brass, was the brazen altar, Exodus 38. 30. Of the matter underneath it is sometime called the Altar of wood; as in *Ezek. 41. 22.* where the measures of it (propheied to be under the Gospell,) are larger then those under the Law. For this was but one cubit long, that two: this two cubits high, that three. Because the service of God by Christs coming, should be enlarged, from East to West, Gods Name should be great among the Gentiles; and in every place, incense should be offered unto his Name, *Matt. 1. 11.* and the Spirit of grace, and of supplications, should be in larger measure poured out upon the Church, *Zech. 12. 10.* *roose*] by the *roose* and *walls*, as it meant the top and sides, a similitude taken from an house. The Greeke translatheth, *hearth*, and walls. *a crown*] The like was made about the Arke, Exodus 25. 11. and about the Table, Exodus 25. 24. To these the Hebrewes apply the three crowns (they call it *coron*) of Israel: the *Crowne of the Law*, that is the Arke, the *Crowne of the Priesthood*, that is the golden Altar; and the *Crowne of the Kingdom*, that is the Table. *R. Elias*, in Preface to *Sepher Reshuith* *in* *Num.* pag. 2.

Verse 4. *places*] Hebrew *houses*: so Exodus 25. 27. By the *bornes* in these, the golden Altar was carried, when the host and Tabernacle removed, *Numb. 4. 5. 11. 15.*

Verse 6. *meet with thee*] to answer by oracle, as before, Exodus 19. 42. The Greeke translatheth, *I will be knowne unto thee there*; the Chaldee faith, *I will prepare my word for thee there*. This golden Altar, figured our Christ

in respect of his mediation with God for his Church: by whom, and in whose name, wee offer up praises and praises unto God, *Heb. 13. 15. 1oh. 16. 23, 24.* which praises are compared unto incense, *Isaiah 141. 2.* Therefore from the four hornes of the golden Altar, a voice is heard, *Rev. 9. 13.* as answering to the prayers of Gods people in Christ.

Verse 7. *burne*] or, *enfe*, *perfume*. of *sweet spices*] or, *of odours*, that is, sweet odorous incense, compounded of sundry things, as after in verse 34, &c. Therefore the Greeke translatheth it, *incense compounded*. every morning] Hebrew in the morning in the morning, *dresseth*] or *trimmeth*: Hebrew *maketh well*. As the Lamps signified the light of Gods Word, and incense, prayers: so the doing of these both at one time, signified our joyning of prayers with our exercises in the Word: as *Ack. 6. 4.*

Verse 8. *to ascend*] that is, to burne; see Exodus 27. 20. The order of burning incense as the Hebrew Doctors have recorded, was: that one went and gathered the ashes from off the Altar, into a golden vessell; another brought a vessell full of incense, another brought a censer with fire, and put coales on the Altar; and he whose office it was to burne the incense, (when the other, having bowed themselves downe, were gone out) strowed the incense on the fire; when he was bidden so to doe by the governour: At which time, all the people went out of the Temple from between the porch and the Altar (in *Solemons Temple*) And every day they burned the weight of an hundred denaries of incense, fifty at morning, and fiftie at evening. [Thole 100 denaries were a pound amongst them, and weighed fifty shekels of the Sanctuary; every shekel being in weight 370 Barley cornes.] And when the priest had burned the incense, hee bowed him downe, and went his way out, *Maimony*, treat. of the *Daily service*, Chap. 3. So when Zacharie, as his lot fell, burned incense in the Temple, the whole multitude of the people were without at prayer, while the incense was burning, *Luk. 1. 9, 10.* By this service, God taught them, that the faithful prayers of his people, are



[sweet as incense, and acceptable unto him; whereas our Priest Christ Jesus, doth by his mediation, put much incense to the prayers of all Saints, *Psalm* 141. 2. *Rom.* 8. 3. 4. *Heb.* 8. 1, 2. and 9. 14. *Rom.* 8. 3. 4. For the priests in the Law, served unto the temple and shew of heavenly things, *Heb.* 8. 5. *contin. all incense*] Hebrew incense of continuation, that is, which continually every day should be offered. So we are willed to pray without ceasing, 1. *Thes.* 5. 17. and Christ our high Priest, ever lives, to make intercession for us, *Heb.* 7. 25. and 9. 24.

9 Verse 9. [strange incense] in Greeke, other incense, that is, received from other persons, or made of other matter or composition, then is after commanded, in *verse* 34. 35. 36. The Chaldee translatheth it, incense of strange spices. The Hebrew Doctors explaine it thus, *If they put honey amongst it, it was all unlawful, [Levit. 2. 11.] if there wanted any one of the sweet spices thereof, he was in danger of death, for so it was made strange incense.* So if hee burned other incense not like this, or burned upon it incense like this, which was voluntarie brought by any private person, or by many, &c. *Maimon.* treat. of the Implements of the Sanctuary, Chap. 2. *Seft.* 8. 11. It figured the praises of the Saints, which must be according to the will of God, by his Spirit, and in faith: not after the tradition of man, or will of the flesh, 1. *Ioh.* 5. 14. *Rom.* 8. 26. *Mat.* 21. 22. and 15. 9. *Luk.* 11. 13, 22, &c.

10 Verse 10. once] or, one time, which was the tenth day of the seventh month, the day of Reconciliation, as *Levit.* 16. 18. 29. 30. See the annotations there. of the Sin-offering] the Greeke translatheth, of the purgation of sinnes: which phrase Paul useth, saying of Christ, that he made a purgation of our sins, that is, cleansed us from them, *Hebrewes* 1. 3. of atonements] that is, whereby reconciliation was made. Which being a figure of the blood of Christ, reconciling us to God, *Heb.* 2. 17. signified that the imperfections and sinnes which cleave even to the best praises of the Saints, are to be pardoned and purified by that blood and death. *holy of holies*] that is, a most holy thing: *Hebr.* holiness of holiness.

§ § §

Here beginneth the 21. Section of the Law, see *Gen.* 6. 9.

Verse 12. summe] or compt: in Hebrew heads, because the summe is a head of the number. The etre to Greeke here interpreteth Composition, and the Chaldee, Compt or Number. So in *Numb.* 1. 2. by those that are to be numbered] the Greeke saith, is: (or by) their visitation; the Chaldee, by their Numbers. of his soule] that is, of his life, which he should now lose, when he was particularly visited and looked unto of God; if hee redeemed not himselfe with money. By this God taught his people to judge themselves for their sinnes, that they might not be judged of him, *Exod.* 20. 43. and 36. 31. 1. *Cor.* 11. 31. And this redeeming of their foules with money, taught them faith in Christ, who was to redeem his people, not with gold and silver, but with his owne precious blood, 1. *Pet.* 1. 18, 19. no plague] for their sinnes, if they were not redeemed. When David numbered the people, the Lord sent a pestilence among them, to the death of 70. thousand men, 2. *Sam.* 24. 9. 15. For plague he res, the Greeke translatheth fill or ruine, the Chaldee, death.

Verse 13. of the Sanctuary] which was twice so much as the common shewell. See the notes on *Gen.* 20. 16. *twentie gerah*] as if we should say, *twentie pence*: this summe is also expressed in *Levit.* 27. 25. *Numb.* 3. 47. and 18. 16. *Exod.* 45. 12. A Gerah, (which the Hebrew Doctors name also Metnab,) weighed fixtreen barley cornes: *twentie gerahs* made the shewell of the Sanctuary, which was 300 barley cornes weight, of pure silver, as *Maimon* affirmeth in treat. of Valuations, &c. Chap. 1. *Seft.* 4.

Verse 14. old] Hebrew Sonne of *twentie yeres*, that is, going in his twentieth yere. See *Gen.* 5. 32. At this age they were also numbered in *Numb.* 1. 3. and 26. 2. And what the number of men, and summe of money was now at the first count, see in *Exod.* 38. 25, 26.

Verse 15.

15 Verse 15. give lesse] or diminish. God hereby taught an equality of all men, before him, in respect of their sinnes, and of their redemption from sinne, by Christ; through whom we have all obtained a like precious faith unto salvation, 2. *Pet.* 1. 1. So there was an equality in the distribution of Manna, *Exod.* 16. 18. The Hebrewes say, Because for these halfe shekels they bought the daily sacrifices every yere, he would have that the heads of all of them should be equal, in the offerings of the congregation. R. Menachem, on *Exodus* 30. *fol.* 116.

16 Verse 16. service] which is after mentioned in *Exod.* 38. 25. The Hebrew Doctors have taught this to be a perpetuall ordinance, that every man of Israel is commanded to give halfe a shekel every yere: yea though hee be a poore man that liveth on almes; hee is bound to begge it of others, or to sell his clothes from his backe, and give halfe a shekel of silver, as it is written, (*Exodus* 30. 15.) The rich shall not give more, and the poore shall not give lesse: and hee must not give it some to day and some to morrow, but all of it at once. All are bound to give this halfe shekel, Priests, Levites, Israelites, Proselytes, and servants that are free; but not women, bondmen or children: yet if they will give, they receive it of them, but not of Infidels. This payment is not usd but before the Temple, and in the time when the Temple standeth, they give the shekels both within the land of Israel, and without the same: but while the Temple is desolate, they pay them not, though they dwell within the land. On the first day of A'lar (that is which we call February,) they make proclamation, that every man may be ready to pay his halfe shekel, and on the 25. of the same moneth, they sit in the Temple to receive the same. That which is gathered in other Provinces, is sent unto the Temple: there in one of the Chambers, it is laid up in coffers. With this money, and other of like nature, they provided the daily sacrifices, and offerings for the congregation, salt for the sacrifices, wood, incense, show bread, the red Cow, &c. *Maimon* in treat. of the shekels, Chap. 1. *Seft.* 1. 7. 8. 9. and Chap. 2. *Seft.* 4. and Chap. 4. *Seft.* 1. Howbeit, some doe thinke this commandment was but for the present building of the

Sanctuarie; and not to be a yerey tribute. Compare 2. *Chron.* 24. 5, 6, and *Neb.* 10. 35. where the people charged themselves yearly with the third part of a shekel, for the service of the house of God. Of that, the Hebrewes say, it was over and beside the halfe shekel (here spoken of, for the necessity of the things there mentioned. *Athen* *Exod.* 30. on *Neb.* 10.

18 Verse 18. Laver] in Hebrew Cijor, which word sometime is used for a Caldron, 1. *Sam.* 2. 16, but commonly a washing vessell, in Greeke Loiter, that is, a Laver. When the priests and people were multiplied, Solomon in his Temple made ten Lavours to wash the sacrifices, and one other great vessell, called a Sea, for the priests to wash in, 1. *King.* 7. 38. 23. 26. 2. *Chron.* 4. 2. 6. This in the Tabernacle, was made of the brazen looking glasses of the women which assembled at the doore of the Tent, *Exod.* 38. 8. From thence, the holy Ghost mentioneth in the Church of Christ, mystically, a sea of glass like Chrystall before the throne, *Rev.* 4. 6. and again, a glasse sea mingled with fire, *Rev.* 15. 2.

foot] or base, (as the Greeke translatheth it;) which was to uphold and stablish the Laver. This foot is expressed usually, so oft as the Laver itselfe is mentioned, *Exod.* 31. 9. and 35. 15. and 39. 39. and 40. 11. *Levit.* 8. 11. put water] This (as the Hebrewes doe record) was to be done every day, in the morning, for that the water of the Laver, by continuing all the night, became unlawful for to wash with. And any water might serve to sanctifie with, whether it were living (that is, spring or running) water, or lake water: only so as it had not changed the colour, but were like water meet for to wash in. *Maimon*, treat. of entrance into the Sanctuary, Chap. 5. *Seft.* 12. 14.

19 Ver 19. therefore] or, thereat, or thereof: to wit, in the water that is taken out of the Laver, into some vessell of the Sanctuary. For wash the Chaldee translatheth sanctifie. Touching this, the Hebrew Doctors say, It is commanded, to sanctifie in the water of the Laver, and if one sanctifie (that is wash) in any of the vessels of ministry, it is lawfull; but not in any profane vessel. If one sanctifie in a vessel of ministry without (the Court,) or in a profane vessel within, and so performe his service, it is unlawfull. And

Bb 3

And they sanctifie not within the Liver, or within the minifying vessel, but from the same, as it is written (Exodus 30. 19.) They shall wash therefrom: bombast, if one sanctifie within it, and serve, be it not polluted. He that washeth his hands and his feet, in a place of waters, though it be in a well; this is no sanctification at all, until he wash in a vessel. And they may sanctifie in any of the vessels of the Sanctuary, &c. Maimony, treat of Entrance into the Sanctuary, Chap. 5. Sect. 10. 11. feet.]

because they served alwayes with bare hands, and bare feet in the Sanctuary. Of this also they write: The Priest needeth not sanctifie himselfe betwene every severall service that he doth; but he sanctifieth once in the morning, and so serveth and goeth all that day, and all that night. Provided, that he goe not out of the Sanctuary, nor sleepe, nor make water, nor remove his mind from one business to another. For if he doe any one of these foure, he must sanctifie againe. This was a generall rule in the Sanctuary, no man came into the Court to serve, although he were cleane, until he was washed.

And who so covered his feet, (that is, did his ealcement, as Iudg. 4. 24.) was bound to wash; and who so made water, was bound to sanctifie hands and he slept not all the night; for, by continuing all feet: If he sanctified them to day, he must againe sanctifie them to morrow, yea though night, his hands became disallowable for service.) If he sanctified them in the night, and burned the fat all night long, yet must he againe sanctifie them in the day, for the service of the day. When hee sanctified, hee lyeeth his right hand on his right foot, and his left hand on his left foot, and boweth himselfe and sanctifieth. And hee doth not sanctifie sitting, because it is as a service, and no service is done but standing, as it is written (in Deut. 18. 5.) TO STAND TO MINISTER; and who so serveth sitting, in profane, and his service not allowable, &c. Maimony ibidem, Sect. 3. 4. 5. 8. 16. 17. and Thalmud Bab. in treat. Zebachim, Chap. 2.

Verse 20. dye not] by the hand of God, as did Arons Sonnes, in Levit. 10. 1. 2. So Maimony (in the foresaid place, Sect. 1.) saith; The Priest that serveth, and sanctifieth not his hands and his feet in the morning, is in danger

of death, by the hand of the (God of) leaves; as it is written, They shall wash with water, that they die not. And his service is unlawfull, whether he be the high priest, or an inferior. This rite did teach them and us, faith in Christ, in whose blood we are washed from our sins, and made Kings and Priests unto God, R. vel. 1. 5. 6. also sanctification, by the washing of regeneration, and renewing of the holy Ghost, Tit. 3. 5. that we being [sprinkled in our hearts from an evil conscience, and washed in our outward parts with water, may draw neerer wit a true heart, assurance of faith, Heb. 10. 22, and washing our hands in innocencie, may compelle the Altar of the Lord, Psalme 26. 6. to burne the fire offering] which the Greeke explaineth, to offer the burnt offerings; and the Chaldee more generally, to offer oblations b. fore the Lord.

Verse 21. wash] in the Chaldee, sanctifie to his seed] the posteritie of Aaron, the Chaldee expounds it, his sonnes.

Verse 23. chiefe] o. head spices, that is, the principall and most excellent: so in Ezek. 27. 22. Song 4. 14. pure myrror] in Greeke chaste myrror, Hebrew myrror of freedom; that is, free, pure, naturall, as it floweth. Myrror] so named of the Hebrew Mor, is a sweet gumme or moisture, that issueth out of the myrror tree, and none is preferred before it; as Plinie sheweth in his hist. booke 12. chap. 15. The graces of Christ and of his Church, are often resembled by this myrror, Song 1. 13. and 3. 6. and 4. 14. and 5. 1. 5. 13. 2. Tim. 4. 5. 3. sweet] this word is added by the Greeke, and the Chaldee in Thargum Ierusalem, and in the verse following it is here explicated. sweet] or, aromaticall, in anion, which cometh of the Hebrew name Kinnomon, and is the barked of a tree, used for sweet odours, and signified spiritual grace, Prov. 7. 17. Song 4. 14.

half thereof] that is, halfe the fore-said quantity, (as followeth) 250 shekels weight. But the Hebrew Doctors understand it otherwise, and say there was of this 500 shekels, as of the former; and this which the Law saith, Cinnamon the halfe thereof 250, is because they weighed it at two times, 250 at each time: saith Maimony, in treat. of the Implements of the Sanctuary, Chap. 1. Sect. 2.

Calamum for Cane, according

ding to the Hebrew name Caneh, for Calamum is alter the Greeke name. It is kind of sweet reed, bought and brought out of farre Countries; as appeareth by Ier. 6. 20. Ezech. 43. 24. Verse 22. Calpha] or Cassia, another sweet cane, called in Hebrew Kiddah, mentioned

only here, and in Ezek. 27. 19. an Him] whereof see Exodus 29. 40. Maimony, in the fore-named treatise, Chap. 1. Sect. 2. saith, the Him was twelve logs; (of which measure, see Levit. 14. 10.) and every log, foure quadrants. Others, more fully thus: a quadrant (or quarter) containeth as much as an egge and an halfe. A log containeth foure logs, that is, six egges. A Kab containeth foure logs, that is, 24 egges. A Him, twelve logs, that is, 72 egges. A Seab (or Pecke, whereof see Gen. 18. 6.) containeth six Kabs, that is, 24 logs, two Hims, or 144 egges. An Ephah, was three Seabs, 18 Kabs, six Hims, 72 logs, or 432 egges. R. Alphe, in treat. of the Passover, Chap. 5.

Verse 25. make it] The manner is recorded to bee thus; Every of those foure spices, was pounded severally: then mixed altogether, and steeped in water pure & sweet, till all the strength of them was gone out into the water; then they put unto the water an Him of oile olive, and boyled all on the fire, till the water was consumed, and the oile left in the vessel for use afterward. Maimony, treat. of the Implements of the Sanctuary, Chap. 1. sect. 3. compound ointment] or, sweet-confection. Apothecarie] or, compounder of ointments. Such in the ages following, were of the priests sonnes, 1. Chron. 9. 30. holy anointing] Hebrew unction of holiness, or as the Greeke translateth it, an holy chrisme.

Verse 26. anoint therewith the Tent] or, the Tabernacle, with all things about the same; which was performed in Exodus 40. and Lev. 8. 10. &c. These sweet odours, signified the joyfull graces of Gods Spirit; and the anointing with this oile, the pouring out of the holy Spirit upon Christ, his Church and ministers, Act. 10. 38. Ezech. 61. 1. Psalme 45. 8. 2. Cor. 1. 11. 22. Song 3. 6. Psalme 133. 2. As it is written, Ye have an ointment from him that is body, and know all thin: and the Anointing that ye have received of him, dwelleth in you, and

ye need not that any man teach you, but as the same Anointing teacheth you of all things, &c. 1. Joh. 2. 20. 27.

Verse 29. whatsoever] or, whosoever: so the Greeke saith, everie one that toucheth them, shall be sanctified.

Verse 32. poured] in Greeke, anointed. not make] the Greeke addeth, not make unto your selves. holiness shall be unto you] the Greeke translateth, holy it is, and a sanctification (or sanctified thing) shall it be unto you. Therefore it might not be used unto common affairs: God hereby teaching the holy and reverend use of his graces, and sanctified ordinances; which must not be communicated with the unregenerate and sensual, which having not the Spirit, doe turne the grace of God into lasciviousnesse, Mat. 7. 6. 1. Joh. 2. 19, 20. Jude verse 4. 19. 1. Cor. 2. 6. 14.

Verse 33. like it] Of this point the Hebrews doe record; He that maketh anointing oile, according to the worke, and according to the weight of this, without adding or diminishing: if he doe it presumptuously, is guilty of cutting off; if ignorantly, he is to bring the sacrifice appointed for it. He that shall anoint any with the anointing oile presumptuously, is guilty of cutting off; if ignorantly, he is to bring a sacrifice, whether hee anoint himselfe, or another man. Maimony, treat. of the implements of the Sanctuary, Chap. 1. Sect. 4. 5.

a stranger] whosoever was not Priest, or King. Maimony (in the foresaid place) saith. They anointed none herewith in the generations following, but the high Priests, and him that was anointed for the warre, (Deut. 20. 1. 2.) and the Kings of Davids house onely. Though he be a Priest, and Sonne of a Priest, yet they doe anoint him, Lev. 6. 22. But they anoint not the King that is Sonne of the King, because the kingdom is the Kings inheritance for ever, Deut. 17. 20. But if there be a sedition, they doe anoint him, for to cease the sedition, and to make knowne unto all, who is the right King. Even as Solomon was anointed, for the Edition of Adonias, 1. King. 1. and Ioshu, because of Athaliah, 2. King. 11. and Iachaz, because of his brother Elisaphim, 2. King. 23. 30. And where as Elisaphim anointed Iahaz, 2. King. 9. hee did

did not anoint him with the anointing oil, but with the oil of Balm; as ear wise men have said.

34 Verse 34. *Stalle* ] so called in Greeke, the Hebrew name is *Nataph*; both of them signifie *Drooping*: and this *Stalle* is a famelle or gumme that droppeth from the Myrrh tree, very sweet and precious, as *Discorides* sheweth, lib. 1. cap. 65. The *Jerusalem* Thargum calleth it *Ketaph*, that is, *Rosin*: and so *Maimony*, in treat. of the Implements of the Sanctuary, Chap. 2. Sect. 4. saith, *Nataph* is the *Rosin* tree, out of which *baulme* (or *balsam*) issueth. *Orycha* ] this also is the Greeke name, and it signifieth a *myrtle*, or *boofe*: to which the Chaldean name *Tupira* doth accord: and the Arabick *arabizab*. In Latine it is called *Vingula aromatica*, or *Vingula odoratus*, or *Blatta Byzantia*: of which *Discorides* in his 2. booke, cap. 7. saith, it is the cover of a shellfish, like the purple, and it is found in the fishermen's Licks of *frida*, and doth give a sweet odour, for that the shellfishes there doe feed upon *spikenard*. The best is brought from the red sea, white, and fat. Some out of *Babylon*, which is blackish; both are burnt for sweet favour. The Hebrew name is *Schebelitib*, and is not found in Scripture, but in this one place: of it *Maimony* also (in the foresaid place) saith, it is a *naile* (or *shell*) which men use to put in perfumes. *Galbanum* ] or *Syrax* : in Hebrew *Chelbenah*, in Greeke *Chalbanace*. It hath the original name of *fennell*: of a plant like fenell, growing in Syria, of a strong favour; that when it is burned, the smell of it driveth away serpents, &c. as *Discorides* sheweth, in his 3. booke, cap. 79. and *Plinie*, in his 12. booke, chap. 26. The Hebrew Doctors say also, that *Chelbenah* is like blacke honey, of a strong smell, and is the *rosin* (or gumme) of trees, in the cities of Greece. In Arabick it is called *Miba*. *Maimony* in the Implements of the Sanctuary, Chap. 2. Sect. 4. [sweet spices] this word some referre to the three before mentioned: the Greeke version referreth it onely to the *Galbanum* aforesaid, saying *Galbanum* of sweet-smell, as to distinguish it from the common *Galbanum*, which is of strong favour. Others understand

them of those sweet spices spoken of in verse 23. and some, of the leaves of *Spikenard*; which for excellencie are called by this name. The Hebrewes say, by their traditions, that howsoever four odours are only named here, yet there were eleven spoken of to *Moses* on mount *Sinai*; *Thalud* *Bab* tract. *Cher. luth*, Chap. 1. in *Gemara*. The same doth *Maimony* affirme, and nameth them, *St. Be*, and *Orycha*, and *Galbanum*, and *Frankincense*; of every of these (saith he) there was 70. pound weight (Their pound weighed 50 shekels of the Sanctuary, and every shekel 320 graines of barley.) And *Myrrhe*, and *Cassia*, and *Spikenard*, and *Saffron*, of every of these 16. pound. Of *Cassia* twelve pound. Of *Cinnamon*, nine pound; and of sweet *baile* (or *Cassia lignea*, in Arabick, *Cassia* *faliche*), three pound. The weight of all was 368. pound. Every day they burned a pound of this confectiō, upon the golden altar, 365 pound in the yere, according to the daies of the Sunne, and the three pound that were over, they did beat (and prepare) in the even of Reconciliation day, &c. *Maimony*, treat. of the Implements of the Sanctuary, Chap. 2. Sect. 23. Howbeit the Scripture mentioneth but four species for the perfume, as there were four for the holy oile: and the Greeke interpretation, may well stand. This rite of burning sweet odours, the Gentiles also used in the service of their gods; *Alb. Tibull. l. 2. saith*, *P. rantur pia thura focis, urantur odores*, &c. alone ] every species beaten severally by it selfe, and after that mixed, as *Maimony* sheweth in the foresaid place, Sect. 5. The Chaldean translateth it, weight with weight, and the Greeke, equal to equal, meaning that there should be an equal weight or quantitie of all these fore-named.

35 Verse 35. [shall make it] *Moses* made it now at first: after in *Israel*, there was made every yere, the quantitie fore-mentioned; *Maimony* ibidem, Chap. 2. Sect. 1. an incense ] or, a perfume, this signified our prayers, as it is written, they had golden cups full of incense (or perfumes) which are the prayers of the Saints, Revel. 5.8. salted ] the Chaldean paraphrase, and Thargum *Jerusalem*, translateth it mixed, tempered: and the Greeke version favourerth this

this exposition. But it may bee understood properly: for, from the Law in *Lev. 2. 13. WITH ALL THINE OFFERINGS THOU SHALT OFFER SALT*, the Hebrews teach, that there was not any thing offered on the Altar, without salt, except the wine of the drink offerings, and the blood, and the wood: *Maimony*, treat. of things forbidden to be offered on the Altar, Chap. 5. Sect. 11. And of this hee saith, they added to the incense, the fourth part of a *Kav* of salt: [that is, the quantity of six e. ges:] *Maimony*, treat. of the Implements of the Sanctuary, Chap. 2. Sect. 3. Our Saviour saith, Every sacrifice shall be seasoned with salt, and have salt in your selves, *Mark. 9. 49. 50.* It our speech must be always with grace, seasoned with salt, as the Apostle teacheth, *Colus. 4. 6.* how much more should our incense, our prayers unto God, be therewith seasoned? holy ] Hebrew *holi* esse: which the Greeke translateth a holy worke. For it signified the holy mediation of Christ, with the prayers of the Saints; as is before noted, on verse 8.

36 Verse 36. [of it] of these, saith the Greeke That is, some of this confectiō, (as it was daily to be used,) was first to be beaten small. Which may signifie unto us, exactnesse in the particularities of things to be prayed for; and how afflictions, and contrition of heart, are furtherances in this worke. *Act. 4. 24. 30. 1oh. 17. Luk. 17. 1. 2. 7. Psal. 51. 19.* where I will meet with thee ] the Greeke expounds it, whence I will be knowne unto thee; the Chaldean, where I will appoint (or prepare) my word unto thee.

38 Verse 38. [to smell therein] This Law accordeth with the former of the oile, verse 33. the Hebrew Doctors explaine it thus: Hee that maketh a perfume, according to these weights, for to smell therein; although hee doe not smell, is guiltie of cutting off, for the wry making; if he doe it presumptuously. If ignorantly, he is to bring the offering appointed: and thus, although he make not the whole quantitie, but a halfe, or a third part thereof: for much as he hath made it according to these weights, he is guiltie of being cut off. If he smell therein, and made it not; he is guilty of cutting off, but his doome is like all theirs that use (or make profit of) any of the sanctified

things; (to wit, unlawfully,) *Maimony*, in treat. of the holy Implements, Chap. 2. Sect. 9. 10. be cut off ] the Chaldean expoundeth it, be destroyed: the Greeke saith, the soule of that man shall perish from his people. God, by this judgment, would keepe men from profaning & abusing the holy exercise of prayer, and doctrine of Christs mediation, when the abuse even of the shadow becometh brought destruction upon the offenders.

## CHAPTER XXXI.

1 Bezaleel and Aholiab, are called and made meet for the worke of the Tabernacle, and furniture thereof. 2 The observation of the Sabbath is againe commanded. 3 Moses receiveth the two Tables of the Law.

AND Iehovah spake unto *Moses*, saying. See, I have called by name, *Bezaleel* the son of *Vri*, the son of *Hur*, of the tribe of *Iudah*. And I have filled him with the Spirit of God: in wisdom, and in understanding, and in knowledge, and in all workmanship. To devise cunning-works: to worke in gold, and in silver, and in brasse. And in engraving of stone; to fill; and in carving of wood: to worke in all workmanship. And I, beheld I have given with him, *Aholiab* the son of *Ahismac* of the tribe of *Dan*; and in the heart of all w sehearted, I have given wisdom; that they may make all that I have commanded thee. The Tent of the congregation, and the Arke of the Testimonie, and the Covering-mercies-seat that is thereupon: and all

C c

the

8 the vessels of the Tent. And the  
Table, and the vessels thereof : and  
the pure Candlestick, and all the ves-  
sels thereof : and the Altar of incense.  
9 And the Altar of burnt-offering, and  
all the vessels thereof: and the Laver,  
10 and the foot thereof. And the gar-  
ments of ministry, and the garments  
of holiness for Aaron the priest, & the  
garments of his sons, to minister in-  
11 the-priests-office. And the anointing  
oil, & incense of sweet-spices, for the  
holy place: according to all that I have  
commanded thee, shall they do.

12 And Iehovah spake unto Moses,  
13 saying, And thou, speake thou unto  
to the sons of Israel, saying; Verily  
my Sabbaths ye shall keepe: for it is  
a signe between me & you, through  
out your generations; to know, that  
14 I am Iehovah, that sanctifieth you.  
And ye shall keepe the Sabbath, for  
it is holinesse to you: they that profane  
it, every one shall be put to die  
the death: for every one that doth  
15 any worke therein, even that soule  
shall be cut-off, from amongst his  
peoples. Six daies shall worke be  
done; but in the seventh day, is the  
Sabbath of Sabbathisme, holinesse to  
Iehovah: every one that doth any  
16 worke in the Sabbath day, shall be  
put to die the death. And the sons  
of Israel shall keepe the Sabbath: to  
observe the Sabbath throughout  
their generations, for an everlasting  
17 covenant. Betwene mee and the  
Sonnees of Israel; it shall be a signe for  
ever: for in Six daies, Iehovah made  
the heavens and the earth; and in

the Seventh day hee rested and was refreshed.

And he gave vnto Moses, when he had made an end of speaking with him, on mount Sinai, two Tables of testimonie: Tables of stone, written with the finger of God.

*Annotations.*

**B**ezaleel] in Greeke, *Beseleel*; by interpretation, *In the shadow of God*: he was the Sonne of *Nuri*, the son of *Hur*, the son of *Caleb*, or *Chelubai*, the son of *Esfon*, the sonne of *Pharez*, the son of *Judah*; from whom he was the seventh generation, (as *Enoch* was the seventh from *Adam*.) and is here designed the masterworkman of the *Lords Tabernacle*. See his genealogie, in *1. Chron. 2. 5. 9. 13. 19. 20.*

Verse 3. *Spirit* ] that is, gifts of the Spirit, such as are after mentioned So Paul openeth it, in 1. *Cor.* 12. 4. 8. - 11. See also *Aff.* 2. 4 The Greeke expoundeth it, a *divine Spirit*; the Chaldee, *a Spirit from before the Lord.* *workmanship* ] or, *Art.* Hebrew *make.* So verse 4.

Verbe 4 [*evangelicunning-works*] such as were mentioned in Exodus 2:6, 1, &c. see the notes there. The Hebrew phrase is figurative; *to think* (thoughts); which the Greeke explaineth *to think* (o *mind*) and *to make* artistically: the Chaldee faith, *to teach* officers: as it is in Exodus 35: 3, 4. These three things in Bezaleel; a calling; a furnishing with gifts, and working or operation accordingly, are necessary in all the publicke ministers of the Church. So Paul mentioned diversities (or distributions) 1 of gift; 2 by the Spirit; 3 of administrations (or ministeries) by the Lord [Jesus]; and 3 of operations, by God [the Father]; 1. Cor. 12. 4, 5, 6. *to make* (or) *to doe*, *to make*: but *doing* is often used *for working* (as is noted on Exodus 5: 9.) and

Exodus, Chap. 31.

So the Greeke translaterh it here; also in  
verse 5. *... cutting.* The He-

*verse 5.* *Verfey, engraving*] or *cutting*. The Hebrew word generally fignifieth a ftudious and artificial engraving or cutting in ftone, in wood, in yron, in earth, (and then it is Englifhed *ploughing*;) or any other like handicraft. *to fuf*] that is, *to fet in the golden ouches*, as Exodus 28. 11. *to worke*] or, *to make in all worke*: fignifying *cutting worke*; as is expreffed in Exodus 35. 33.

6 Verse 6. *Abolish*] in Greeke, *Elim*; by interpretation, *The Tabernacle of the Father*. He is the second master-workman, and of the tribe of Dan the hindmaids sonne, joyned with Beſeleel, as God usually joyneth two together in all weighty affaires: See *Exodus* 4. 14. 15. and 6. 26. *Mal* 10. 2. 3. *Luk* 10. 1. *Aff* 13. 2. *Hag* 1. 14.

7 Verse 7. *vestibils*] or instruments, furniture,  
implements. So after.

10 Verse 10 of *ministerium*] veils, clothes,  
coverings, which served to wrap up the holy  
things in, when the host removed; as *Numb.*  
4. 5. 9. 11. 12, &c. Of the Priests garments,  
see *Exodus* 28.

13  
 Verse 13. *Verily* / *or* *Notwithstanding*: the  
 Greeke translatheth it *See*. Though the woeke  
 of the Tabern: de, were studiously and speedily  
 to be done, yet God would not have any of  
 it done on the Sabbath daies. The Law of  
 the Sabbath is very often repeated: see *Gen.*  
 2.2. *Exodus* 16. 23. &c. and 20. 8. &c. and  
 23. 12. and 35. 2. 3. *to know* / that is,  
*thou may know*, as the Greeke translatheth.  
 The principall signification of the Sabbath,  
 was for grace and sanctitie; which therefore  
 the Lord often urgeth, and blameth the breach  
 of this day, as the violating of his covenant.  
 See *Neh.* 9. 14. *Ezek.* 20. 12. 13. 16. 20. 21.  
*Ef.* 58. 13. The true observation hereof, is  
 by faith in Christ, *Heb.* 4. 3. 9, 10, 11. The  
 Hebrew Doctors say, *The Sabbath, and the precept*  
*against idolatry, each of these two, is as*  
*weighty as all the other Commandments of the*  
*Law: and the Sabbath is a fine betweene God*  
*and us for ever. Therefore who so transgresseth*  
*the other commandments, he is generally a wicked*  
*life-sinner: but hee that openly profaneth the*

*Sabbath, is as an Idolater, both of them as infidels in all their affaires. Therefore the Prophet saith (Ej. 56. 2.) Blessed is the man that doeth this, and the sonne of man that layeth holdeth on it: that keepeth the Sabbath from polluting it. Maimon, treat. of the Sabbath, Chap. 30. Sect. 15.*

Verfe. 14 *that [soul]* the Chaldee trans-  
lareth, *that man shall be esteemed*. This cut-  
ting off, the Jewes understand to be untimely  
death by the hand of God; when a man to  
violate the Gods Law, as there are no witnesses  
whereby men should punish him: See  
Gen. 17. 14. And of the Sabbath thus they  
write; *that for doing worke therein, if a man  
doe it willingly and presumptuously, he is guilty  
of cutting off.* (to perish by the hand of God:)  
*and if there be witnesses that see him, he is to be  
fined to death; [as was performed in Numb.  
15. 35, 36.] and if hee doe it of ignorance,  
(or error,) he is bound to bring the fin offering  
appointed for the same: (according to the Law  
in Numb. 15. 27. - 30.)* *Maimony*, in treat.  
of the Sabbath, chap. 1. Among the Heathen  
Romanes, their Flamins (or Priests) might  
see no worke done on their holy daies, but by  
a crime gave men warning to the contrary:  
and who so obeyed not, was mulcted, and gave  
a beaft for a sacrifice. Albeit, they might doe  
things whereof damage would follow, if  
they were omitted, as to pull an oxe out of a  
ditch, to underlie an house ready to fall, &c.  
*Maerob Saturn. bookes 1. chap. 16.*

Verse 15. of Sabbathisme] that is, of cessation and rest. See Exod. 16. 23. The Greeke translateth it, *a Rest holy to the Lord.*

Verse 16. *to observe*] Hebrew *to do*; see the notes on *Exod.* 34. 22.

Verle 17. me] the Chaldee translatereth,  
Between my word and the omnes of Israel, that  
Word is Christ, by whom the Sabbath is  
truly sanctified to his Church, *Rebieres 4*.  
From this Scripture the Hebrews gather  
that only Israel was charged with the sabbath  
day, and not the nations of the world. *Tst*  
*mad in Buzif, Chap. I. to Job* "Sabbathum  
16. 29. Yet ye say to they lyve in the shadow  
fall to speake to an Israelite to doo the Sabbath  
on the Sabbath day, although he be not a Jew

to keepe the Sabbath, and although hee be spoken to before the Sabbath. *Maimon's treat. o the Sabbath, Chap. 6. Se 7.1.* Howbeit this opinion of theirs seeme in not agreeable to Gods will ; for the Sabbath was to be kept before the Law was given at mount Sinai, *Exodus 16. 23.* even from the Creation, *Genesis 2. 2.* therefore it was given to all the world. *mus refreshed* ] the Greeke and Chaldee doe translate, *hee cooled and refreshed.* This is spoken of God, after the manner of men, who are refreshed by rest from their workes. Of such manner speeches, the want is noted on *Gen. 6. 6.*

18 Verse 18. *offore* ] that of the record of them might remaine for ever, *Iob. 9. 25.* These Tables were the worke of God, even as the writing was the writing of God, *Exodus 32. 16.* and these being broken in peeces, (*Exodus 32. 19*) two other tables of stone, like them, were hewed out by Moses, but written againe by the Lord, *Exodus 34. 1. 4.* After this, Christ by the Spirit of God writeth his Law, not in Tables of stone, but in *fl. fleshy tables of the heart,* *2. Cor. 3. 3.* and these fleshy tables, are also the worke of God, as he saith, *I will take the stonie heart out of their bodies, and I will give them an heart of flesh,* *Ezek. 11. 19.* The *Mind and the Heart,* are the spirituall tables, *Heb. 8. 10.* in the one, such things are written as men should know and beleue in the other, such as should be done or omitted. The first Tables which God made, signified the stonie hearts, which all men have by nature now corrupted, in which notwithstanding God hath left his Law written, so that they doe by nature the things of the Law, and shew the worke of the Law written in their hearts, *Rom. 2. 14. 15.* though still they continue hard and stonie, and their sinfull nature is not changed. The second tables of stone, signified the heart

of the Iewes, hewed and polished by Moses and his legall ministration, in whose heart God also wrote his Law, wherein they rested, and made their boist of God, and knew his will, and had the information of knowledge, and of the truth in the Law, *Rom. 2. 17. 18. 20.* Howbeit their heart continued stonie and unchanged, so that they which taught others, taught not themselves; neither could they see if they looke on Moses face, nor see the end of that which is abolished, but their minds were blinded, and even to this day, *a veile* is laid upon their heart, *Rom. 2. 27. 2. Cor. 3. 7. 13. 14. 15.* The third, which are tables of flesh, is the worke of Christ by his Spirit, giving us new hearts, and writing his Lawes in them, *2. Cor. 3. 3. Ezek. 36. 26. Heb. 8. 10.* These things, both of the weakenesse of Moses ministration, and of the grace of Christ, the ancient Hebrew Doctors acknowledged, as in their glosse upon *Song. 1. 1. Let him kisse me,* &c. there is mentioning that request of the people in *Exodus 20. 10. Speak thou with us,* &c. they say, *Moses is in the Law, and whatsoever they learned, they forgot againe.* Then they came unto Moses and said, O that God would shew himlike againe; and kisse us with the kisses of his mouth, that his doctrine might bee fastened in our hearts. Moses said unto them, *This cannot be done now, but it shall be in the dayes of Christ; as it is written. (Jer. 31. 33.) I will put my Law in their inward parts, and write it in their hearts.* *Midrash, Cant. 1. 1. finger* ] which signified Gods Spirit, as, *I with the finger of God, cast out devils,* *Luk. 11. 20.* which is expounded, the Spirit of God, in *Mat. 12. 28.* That which was written, was according unto all the words, which the Lord spake with Israel in the mount, out of the midst of fire, *Exodus. 20. Deut. 9. 10.*

CHAPTER XXXII.

1 The people in the absence of Moses, cause Aaron to make a Calfe. 6 They sacrifice thereunto. 7 God curseth Moses of their sinne, 10 and his purpose to consume them therefore. 11 Moses intercedeth for the people. 14 The Lordv enteth concerning the evill against them. 15 Moses cometh downe with the Tables, 19 and upon sight of their sinne, hee breaketh them. 20 Hee destroyeth the Calfe. 23 Aaron excuse for himselfe. 25 Moses causeth the Idolaters to be slaine. 28 The Levites are the executioners. 31 Moses prayeth that either the sinne of Israel be forgiven, or himselfe to be. blotted out of the Booke of God. 34 God sheweth the people for their sinne, but after plagueth them.

1 AND the people saw that Moses delayed to come downe out of the mountaine : and the people gathered themselves together unto Aaron, and said unto him, Rise up, make gods for us, which may goe before us; because this Moses, the man which brought us up out of the land of Egypt; we know not what is become of him. And Aaron said unto them; Breake-off the eare-rings of gold, which are in the eares of your wives, of your sonnes, and of your daughters: and bring them unto me. 3 And all the people brake-off, the eare-rings of gold, which were in their eares: and brought them unto Aaron. 4 And he received them at their hand, and fashioned it with a graving-tool, and he made it, a molten calfe: and they said; These be thy gods, ô Israel, which brought the up, out of the land of Egypt. And Aaron saw it;

and he built an Altar before it: and Aaron proclaimed and said; Tomorrow is a feast to Iehovah. And they rose-up early on the morrow, and offered Burnt-offrings, and brought-neer Peace-offrings: and the people sat-downe to eat and to drinke, and role-up to play.

And Iehovah spake unto Moses, (*saying:*) Goe get thee downe; for thy people, which thou broughtest-up out of the land of Egypt, have corrupted themselves. They have turned-aside quickly out of the way which I commanded them; they have made them a molten calfe: and they have bowed themselves-down thereto, and have sacrificed thereunto, and said; These be thy gods ô Israel; which have brought thee up, out of the land of Egypt. And Iehovah said unto Moses: I have seene this people, and behold; it is a stiffe-necked people. And now, let me alone, and my anger shall waxe hot against them, and I will consume them: and I will make of thee a great nation. And Moses earnestly-besought the face of Iehovah his God: and said, Wherfore ô Iehovah, shall thy anger waxe hot against thy people; which thou hast brought-forth out of the land of Egypt with great power, and with a mighty hand? Wherfore should the Egyptians speake and say; For evill did he bring them out, to kil them in the mountaines, and to consume them from upon the face of the earth: Turne from the hotnesse of thine anger, and repeat of the evill against

13 against thy people. Remember Abraham, Isaac, and Israel thy servants: unto whom thou swearst by thy selfe, and I pakelt unto them, I will multiply your seed as the starres of the heavens: and all this land which I have spoken of, will I give unto your seed, and they shall inherit it for ever. And Iehovah repented concerning the evill which hee had spoken to doe unto his people.

14 And Moses turned and went downe from the mountaine, and the two Tables of the testimonie were in his hand: the tables were written on both their sides; on the one side and on the other, were they written.

15 And the tables, they were the worke of God: and the writing, that was the writing of God; graven upon the Tables. And Ioshua heard the voice of the people as they shouted: and he said unto Moses; there is a voice of warre in the campe. And he said; It is not the voice of them that shout for masterie, neither is it the voice of them that cry for discomfiture: the voice of singing, doe I heare. And it was when hee came nigh unto the campe, then hee saw the calfe and the dances: and Moses anger waxed hot, and he cast the Tables out of his hands; and brake them, beneath the mount. And he tooke the calfe, which they had made, and burnt it in the fire; and ground it, till it was small: and strawed it upon the face of the water; and made the sonnes of Israel drinke of it. And Moses said unto Aa-

ron, what did this people unto thee: that thou hast brought upon them, so great a sinne? And Aaron said, Let not the anger of my Lord waxe hot: thou knowest the people, that they are set on evill. And they said unto me; Make gods for us, which may goe before us, because this Moses, the man which brought us up out of the land of Egypt, wee know not what is become of him. And I said unto them, Who soever hath any gold, breake ye it off; and they gave me: and I cast it into the fire; and there came out this calfe. And Moses saw the people, that they were naked: for Aaron had made them naked, unto their shame, amongst those that rose up against them. And Moses stood in the gate of the campe; and said, Who is for Iehovah? (let him come) unto me: and all the Sons of Levi, gathered themselves unto him. And hee said unto them; Thus saith Iehovah, the God of Israel, Put ye every man his sword upon his thigh: Passe ye and returne ye from gate to gate, in the campe, and kill ye every man his brother, and every man his fellow-friend, and every man his neighbour. And the Sons of Levi did, according to the word of Moses: and there fell of the people in that day, about three thousand men. And Moses said, Fill ye your hand to day unto Iehovah, even every man in his Son, and in his brother: that he may give upon you, this day a blessing. And it was on the morrow that Moses said unto the people,

ple, you have sinned a great sin: and now I will goe up unto Iehovah; peradventure I shall make atonement for your sin. And Moses returned unto Iehovah, and said; Oh, this people hath sinned a great sinne, and they have made them gods of gold. And now, if thou wilt forgive their sinne, and if not, wipe me I pray thee out of thy Booke, which thou hast written. And Iehovah said unto Moses, Whosoever sinneth against me, I will wipe him out of my Booke. And now, goe, lead the people vnto (the place) that I have spoken to thee, behold my Angell shall goe before thee: and in the day when I visit, then will I visit their sin upon them. And Iehovah plagued the people: for that they made the calfe, which Aaron made.

Annotations.

1 Delayed] The first signification of the Hebrew word is to be ashamed, Gen. 2. 25. and because long tarrying and looking for ones coming, causeth shame, (as in Iudg. 3. 25. they tarried till they were ashamed;) therefore the word is also used for tarrying or delaying of the time, Iudg. 5. 28 and is so here translated by the Chaldee and the Greeke: and in Rev. 10. 6 time is used for delay. the people] that is, some of them, as the like word in verse 6 is opened by Paul, in 1. Cor. 10. 7. Gods] that is, an image or representation of God; as after in verse 4. and the words here following manifest this narration sheweth, how the Israelites (who promised to doe all that the Lord commanded, Exod. 19. 8) did have them selves in keeping: of the moral Law, and of that great Commandment,

which God had both spoken to them himselfe from heaven, and repeated againe by Moses, Exod. 20. 4. 23. that is the impossibility of the Law, in that it was weaker through the flesh, might be seene in this people, even at the first before any obedience was performed, Rom. 8. 3. Nehem 9. 13. 16. become of him] or, done to him. They looked for Moses, to bring them a forme of worship, and some visible signe of Gods presence among them, (as afterwards was in the Tabernacle, and the Arke with the mercy-seat, Exod. 40. 34. 35. Numb 7. 83.) but because he came not, they would have a worship of their owne, such (in likelihood) as they had used or seene in Egypt, for now in their hearts they turned backe againe into Egypt, as is written in Act. 7. 39. 40 And yet fourtie daies were not expired, neither were the terrible signes of Gods presence taken away; for the mountaine still burnt with fire, Deut. 9. 15. The Hebrewes say, They required not the Calfe, that it should be unto them for a God, &c. but only that it might teach them the way, as in other Moses. R. Menachem, on Exod. 32. fol. 117.

Verse 3. ere-rings] the Jewels which God had given them, of the spoiles of Egypt, (Exod. 12. 35. 36.) they now abuse to make an Idol of, to dishonor God with. So after God complained of Israel, that the ere-rings and Jewels wherwith he had decked them, they took and made images, and committed whoredome (that is Idolatry) with them, Ezek. 16. 11, 12. 17. And the words and doctrines in the Scriptures, being likened to chains and ornaments, Prov. 1. 8, 9. the like sinne to Israels is committed, when men pervert the holy Scriptures unto heresies, to their owne perdition, 2. Pet. 2. 16.

Verse 4. fashioned it] or, formed it, meaning the Calfe: or it, is put for them, the Jewels &c. every one: and so the Greeke saith, hee formed them. graving-toole] or, pen, as the original word elsewhere signifieth, Esay 8. 1. which may be understood, that first Aaron drew with pen or pencil, the forme of a calfe, and afterward cast the mould thereof: or, that hee cut and polished the calfe herewith, when he had molten and made it. So Idolaters doe even to this day

day, draw out and polish with your pennes,  
idoll worship and herie. *and hee made it*  
*or, when he had made it.* molten calfe  
Hebrew, *calfe of melting, or of molten worke*;  
meaning the image of a calfe, as before the  
image of God, is called *God, verse 1*. As the  
Heathens changed the glorie of the incor-  
ruptible God, into images made like to cor-  
ruptible men, birds, beasts, &c. *Rom. 1. 23.*  
so Iuda now changed their Glorie into the forme  
of an ox that eateth grasse; and for that God their  
Saviour, *Psal. 105. 19, 20, 21.* These be  
thy Gods] that is, This is thy God; as the holy  
Ghost expounneth in *Nehem. 9. 18.* *Thy*  
*made them a molten calfe, and said, this is thy*  
*God;* meaning an image of the true God,  
which had brought them out of Egypt, who is  
also called in Scripture after the like phrase  
plurally, though he be but one; as in *Gen. 20.*  
*13. and 35. 7. 10. 24. 19.* As the image  
of a calfe, was before called a calfe; so the  
Scripture useth figuratively to call signes and  
figures, by the names of those things they sig-  
nified, as *Exod. 11. 11. and 17. 15.* *Gen. 37.*  
*7. Mat. 26. 26. 28. 1. Cor. 10. 4.* Thus Ie-  
roboam spake also of his golden calves, *1. King.*  
*12. 28.* And the intent of Israel in making the  
calfe, and the intent of Ieroboam, were one. *R.*  
*Menachem, on Exod. 32.*

*Verse 5 to Iehovah*] or of Iehovah, as the  
Greeke is, of the Lord; unto whom a feast  
should have beene kept, *Exod. 10. 9.* and to  
him they intended this their service, although  
indeed they sacrificed unto the Idoll, and rejoiced  
in the workes of their own hands: *verse 8. Ait.*  
*7. 41.* and in Gods account, offered unto Di-  
vels, after whom they went a whoring, *Levit. 17.*  
*7.* So Iehu would be thought zealous for Ie-  
hovah, when yet he worshipped Ieroboams golden  
calves, which also were Devils, *1. King. 10.*  
*16. 29. 2. Chron. 11. 15.*

*Verse 6. brought-neer*] to the altar; that is,  
offred, as the Greeke translatheth, *(to play)*  
to the Apollite translatheth it also in Greeke,  
*1. Cor. 10. 7.* sometime the word is used for  
laughing and rejoicing, *Gen. 21. 6.* here it is  
meant of their fingring, dancing, &c. about  
their Gods of gill, *verse 18. 19.* So that  
which one Prophet calleth playing (the word

here used) *1. Chron. 15. 29.* another calleth  
dancing, *2. Sam. 6. 16.* The Hebrewes (as  
*R. Menachem* on this place) expound it where-  
dome, according to that in *Gen. 39. 14.* *He*  
*hath brought in to us. n. Hebrew man to mocke us*  
*(or to play with us,)* which being understood  
of spirituall who edome, that is, Idolatrie, is  
according to truth. And from this their  
practise, we are warned not to be Idolaters like  
them, *1. Cor. 10. 7.*

*Verse 7. Gae*] the Greeke addeth the word  
quickly, as Moyses also doth in *Deut. 9. 12.* *A*  
*rise, get thee downe quickly.* corrupted]  
this implieth both their Idolatrie, and the  
judgement which they brought upon them-  
selves therefore, as in *Gen. 6. 11, 12, 13.*  
whereupon he calleth them Moyses his people,  
as not being worthy to be named Gods chil-  
dren, *Deut. 32. 5.* but under the wrath and  
curse of Moyses law. The Greeke interpreteth  
it, *have transgressed the Law.*

*Verse 9. stiffnecked*] or *hard necked*, as else  
where the Lord saith, *Thou art hard, and thy*  
*neck is as iron snew, Esay 48. 4.* It is a simi-  
litude taken from unruly heifers that will not  
submit their necke to the yoke, *Hof. 4. 16.*  
*Ier. 5. 5. and 7. 8.* and to meaneth stubborn  
and disobedient carriage; of which God  
often reproveth them by this name, *Exod. 33.*  
*3. 5. and 34. 7. Deut. 9. 6. 13. and 10. 16.*  
*and 31. 27. Ier. 7. 26. and 19. 15. 2. Reg. 9.*  
*17. 29. Ait. 7. 51.*

*Verse 10. Let me alone*] that is, intreat me  
not to spare them; or, hinder mee not by thy  
prayer, from punishing them. So the Chaldee  
translateth, *Leave off thy prayer before me.*  
*consume*] and put out their name from under  
heaven, *Deut. 9. 14.* of thee] Hebrew  
make thee to a great nation. In *Deut. 9. 14.* it is  
said, a mighty nation, and greater than they. So  
again in *Numb. 14. 12.*

*Verse 11. the face*] this the Greeke and  
Chaldee translatheth, *he praised before the Lord;*  
but *Gods face*, is sometime used for his anger,  
as in *Gen. 32. 20. Lev. 20. 6. Psal. 21. 10.*  
and 34. 17. and so it meaneth a supplicating  
against the anger which was now waxing hot.  
For they had beene abolished, had not Moyses  
stood before God in the breach, to turne away  
his

his wrath from destroying them, *Psal. 106. 23.*  
*Wherefore &c.*] This is not a question, as if  
there were no cause for the Lord to be angry;  
but is a manner of earnest intreaty, that hee  
would not in wrath destoy them. So the Pro-  
phets often used to pray in this sort, as in *Psal.*  
*10. 1. and 44. 25. Esay 63. 12.* And when  
Christ said, *Wherefore make ye this adoe and*  
*weeping, weeping not, Luke 8. 52.* and, *Al*  
*thou comest to torment us? Luke 8. 29.* as ex-  
pounded, *I pray thee torment me not, Luke*  
*8. 28.*

*Verse 12. for evill*] or, *in evill*, in malice, that  
is, malice; the Greeke translatheth with  
malice; *report*] the Greeke translatheth  
be made; *unto the evill of thy people*:  
which thing is here implied, but the Hebrew  
phrase meanteth also the evill of punishment,  
which God should repeat on that is, not punish  
upon them; playing first the manner of men,  
as in *Gen. 46. 6.* Therefore the Chaldee addeth  
resent of be evill, which is an image fit to see to  
thy people, which is confirmed by *verse 14.*

*Verse 13. by thy self*] God having no greater  
to swear by, and in such an oath, willing  
to shew the instability of his countely, as  
Paul expoundeth in *Heb. 6. 13. 17.* The  
Chaldee translatheth by thy hand, *See Gen. 22.*  
*16. 17. 18.* unto which place, this phrase of  
Moses hath speciall reference; where also the  
blessing of all nations in Christ, is mentioned,  
with the ground of this request, & of Gods  
yeelding thereunto. So the Hebrew Doctors  
after a fore acknowledged saying, *Thou*  
*God-forsaken and sought mercie at the face of the*  
*Lord, wherefore have I beene able to see the salvation of*  
*Israel, who was bound by his father in mount Ma-*  
*rishabon the Altar: and the Lord turned from*  
*his anger, and asid his hand, and refused to dwell*  
*in the midst of them, as before. Thargum in*  
*Gen. 48. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17.*

*Verse 15. on the face*] Hebrew on the side,  
and *status*. This manner of writing on both  
sides, was also in other many small bookes. *Esay.*  
*40. 10. R. v. 5. 1.* It signified in respect of the  
Law written, as it hath both the outward letter  
and inward spirituall mean in *Rom. 7. 12.*  
*Gal. 4. 4.* in respect of men, that the Law

should be written outwardly in their actions  
before men, and inwardly in their hearts be-  
fore God, *Mat. 5. 16. Heb. 8. 10. Rom. 2. 28.*  
*30.* See the notes on *Exod. 31. 18.*

*Verse 16. the worke of God*] herein they  
differed from the second tables, which were  
the worke of Moyses, *Exod. 34. 1.* It is a tradi-  
tion of the Levites, that these first tables were  
brought out of the Spirit of the throne of Gods  
glorie, (mentioned in *Exod. 24. 10.* *Thargum*  
*in Cant. cap. 1. v. 11.*

*Verse 17. Ithra*] or, as the Greeke wri-  
teth him, *Ithra*; see *Exodus 17. 9*  
*of them that shall*] or, of them that shall  
(or play) Hebrew, of answering, (or singing).  
The Chaldee translatheth it, *it is not the voice of*  
*strong men, but it is come in the voice, neither*  
*is it the voice of strong men, which are discomfited.*  
*discomfited*] or *weakened*, of such as  
are overcome. *Psalm 134.* for play and vo-  
luntary, as the good charres, &c. as in *verse 6.*  
Therefore the Chaldee translatheth it, *the*  
*voice of them that play;* and the Greeke ad-  
deth, *of them that sing for wine.*

*Verse 18. his hand*] or, *his hand*: that is,  
each of his hands: the Hebrew hath both  
readings; the first by the vowels and margins;  
the other by the letters in the line. So in  
*Exod. 31. 1. Lev. 22. 1. and 16. 21. Deut. 2. 35.*  
*break them*] to signify the breaking of  
the covenant by reason of their sin. For that  
God did this advisedly, and by the motion of  
Gods Spirit, appeareth by his relation or argu-  
ments in *Deut. 9. 16. 17.* Wherefore the  
Torneale of the congregation, (wherein  
the Lord was to be seen) was upon this  
pitched as farre off from the campe, unill by  
Moses intreaty, reconciliation was made be-  
tweene God and the people, *Exodus 33. 7. 9.*  
&c.

*Verse 20. small*] even as dust, *Deut. 9. 21.*  
that it might utterly be abolished; and that  
they might drinke thereof. *the waters*  
*of the brinke that come downe out of the mount*  
*Deut. 9. 21.* from the Rock in Horeb, *Exodus*  
*17. 6.* which Rocke was his fist. *1. Cor. 10. 4.*  
*drinke*] By this they were taught the  
way of salvation from their sins: whiles Moyses  
(that is the Law) giveth the knowledge of sin,  
D d and



and condemnation for the same, Rom 3. 20. Gal. 3. 10. and for them men unto Christ, the Rocke from whom doe flow the waters of life, wherein all sinne is swallowed up to the repentant believing sinner; who by drinking the duff thereof with the waters of the Gospel, into their owne bowels; doe acknowledge the curse which they have deserved, and doe judge themselves, who are else to bee condemned of the Lord, Gal. 3. 24. Ezk. 36. 31. and 10. 43. 1. Cor. 10. 31. Compare Num. 5. 17. 19. &c.

Verse 21. *are set*] or, he *is* evil; as the Apostle useth a like speech of the world, 1. Job. 5. 19. or, are *is* evil: that is, are *very* evil: as Gods works are said to bee in faith, Psal. 33. 4. that is, *most* faithful; or true: the woman is said to be in the transgression, 1. Tim. 2. 14. that is, the transgressor, and many the like. The Greeke translateth, *that knoweth the violent force of this people.*

Verse 24. *there came out*] Aaron here is not so free in confessing his owne sinne, as he did the peoples; but speaketh of the Calte, as if it had beene made rather by him, than by his art, vs. 4. But Aarons sinne was so great, as the Lord was very angry with him, to have destroyed him: had not Moses prayed for him also, Deut. 9. 20. for he had made the people naked unto their shame; as after, in vs. 25. Compare Aarons excuse with Adams, Gen. 3.

Verse 25. *naked*] in the shame of their sinnes, deprived of the glorie and protection of God, as naked unarmed men, to bee devoured of their enemies, Compare Gen. 3. 10. Rev. 5. 18. and 16. 15. The Greeke translateth it *disfigured*, (or *scattered*), for *Aaron* had *disfigured* them; for *a* rejoicing to their adversaries. *unto shame*] or, *infamie*, and as the Greeke translateth it, *a* rejoicing; or *mockerie*: which the Chaldee paraphraseth thus, *to blot them with an evil name in their generations.* So the Thargum on Solomons Song, cap. 1. vs. 11. saith herof; *the wicked of that generation rose up, and made a golden cal, together with the mixed people which were among them: and they made their works to sinke, and their evil name went out into the world.* And

Paul applyeth the lie against the Iewes, *Throwing breaking the Iew disbonnest thou God, For the name of God is blasphemed among the Gentiles through you,* Rom. 2. 23. 24. *among* [those that rose up against them] or, by their adversaries. For a people naked without Gods protection, are easily by their enemies foyled, and put to shame; as in Num. 14. 42. 43. 45. 2. Chron. 12. 5. and 28. 5, 6.

Verse 26. *the gate*] the public place of judgement: see Gen. 34. 20. Deut. 17. 5. Ruth 4. 1. 11. *let him come*] this word, (supplied also by the Greeke,) Moses through haste and earnestnesse omitteth. See the like in Gen. 13. 9. and 11. 4. and 23. 13. The Chaldee also addeth it, saying, *They thus sware the Lord, let them come untome.*

Verse 28. *3000 men*] the principall authors of this wickednesse, for that many more were guiltie also of the same, appeareth by vs. 30. &c.

Verse 29. *Fill your hand*] that is, Consecrate your selves and your service to the Lord, a phrase taken from the ordaining of sacrificers, Exodus 19. 7. Hee sheweth that the executing of justice, is acceptable to Gods sacrifice, 1. Sam. 5. 18. 22. The Chaldee translateth, *Ye have offered your offerings this day, &c. that he may give*] or, that there may be given, namely, for God. For this faith of the Levites, who acknowledged not their owne parents, brethren or children, to put them from death; is after mentioned to their praise, in the blessing that Moses uttered, Deut. 33. 9. &c. And this tribe of Levi, was adjoynd by the Lord unto the priests, and taken in stead of all the first borne of Israel, Num. 3. 9. 41. 45. So the children wiped out as it were, the shame of their Father Levi, who had before abused his sword unto injustice; for which hee lost the blessing that else hee should have had, Gen. 49. 5. 7.

Verse 30. *peradventure I shall*] or, it may be I shall, or, if so be I may; the Greeke translateth, *that I may.* They are words that imply a difficultie, though good hope to obtaine, as sinners are taught to have upon their turning unto God, Luke 15. 18. So

So in Amos 5. 15. *It may be the Lord will be mercifull*: and Jos. 14. 12. *If so be (peradventure) the Lord will be with me*; also in 1. Sam. 14. 6.

Verse 31. *unto Ishobab*] before whom, he [all downe forie dyes and fourie nights, as before: for he was afraid of the anger and hot displeasure, whereunto the Lord was wroth against them, Deut. 9. 18. 19. of gold.] As Moses here particularly expresseth the sinne of Israel, to the Hebrew Doctors gather from this example a generall rule, that every sinner when he repenteth, must confesse that particular sin which he hath committed. *Maimony*, treat. of Repentance, chap. 2. Sect. 3.

Verse 32. *if thou wilt*] an unperfect speech, through passion of mind: such as are sundry times used in Scripture. See Luke 13. 9. and the notes on Exodus 4. 5. and 18. 11. The Greeke translation supplieth the defect thus, *And now, if thou wilt for give them the sinne, forgive them.* The word *if*, is used also in prayers, as Gen. 44. 42. and 28. 20. *thy Booke*] the Booke of life. Phil. 4. 3. or, of the living, Psal. 59. 29. called the *writing* of the booke of Israel, Ezk. 13. 9. spoken of God, after the manner of men. This with proceeded from great sorrow in heart, for the fall of this people: from the zeale of Gods glorie, and love of his brethren, for whose sakes hee could with himselfe accursed (or separated) from Christ, as Paul also did, Rom. 9. 1. 2. 3. Herein also Moses dealt as a mediator betweene God and men; and was a figure of our Mediator Christ, who laid downe his life for the sheepe, John 10. 15. and redeemed us from the curse of the Law, when he was made a curse for us, Gal. 3. 13. although Moses could not fully effect the grace that hee desired for the people. *The intent of Moses* (say the Hebrew Doctors) *was, that he might die in stead of them, and beare their punishment, according to that (in Esay 53. 5.) hee was wounded for our trespasses: for the death of the iust maketh reconciliation,* &c. R. Menachem, on Exod. 32.

Verse 33. *who soever*] the Greeke saith, if

*any hath sinned*; meaning such sinne as where-by men fall away finally; against whom David prayeth, *Let them be wiped out of the booke of the living*, Psal. 69. 29. but who so overcometh, Christ will wipe his name out of the Booke of life, Rev. 3. 5. *I will wipe*] or, *I should wipe* him out, if any.

Verse 34. *unto the place*] the word place, the Greeke also addeth, meaning the land of Canaan. So God in indignation giveth over the people unto Moses, and the conduct of the Angel, and would withdraw the signes of his presence from them; as after hee did, in Exodus 33.

Verse 35. *Angel*] there was an Angel fore-promised in Exod. 23. 20. Howbeit, R. Menachem on this place saith, *This Angel is not the Angel of the covenant, of whom hee spake in the time of favourable acceptance, My presence shall goe, for now the holy blessed God, had taken away his diuine presence from amongst them, and would have led them by the hand of another Angel.* And Moses speech in Exod. 33. 12. seemeth to imply so much. *when I visit*] or, *of my visitation*, that is, when I see good to punish them; for so *visiting* here signifieth, as in Exod. 20. 5. By this God would teach the impossibility of the law, to reckon ile men unto God; in that Moses could obtaine but a defer of his punishment; they still remaining under wrath.

Verse 35. *they made*] that is, caused to be made, for they that occasion or cause a thing, are said to doe the same; as Iudas *purcell* of the field (Mat. 1. 18.) which was bought by the Priests, with the money which Iudas returned, Mat. 27. 3. 7. See Exodus 7. 17. The Greeke here translateth, *for the making of the Calte*, but the Chaldee saith, *for that they served it.* Amongst other punishments which God inflicted upon the people, there was one speciall for this sinne, that *God turned, and gave them up to worship the host of heaven, &c.* Act. 7. 42. so giving them over from one evil to another, as hee did also the Gentiles, Rom. 1. 24. 26. 28.

## CHAP. XXXIII.

1 The Lord desired to go as he had promised, with his people. 4 The people in unbelief, did put off their ornaments. 7 The Tabernacle is removed, & is built again. 9 The Canaanite is inquired of. 11 He praiseth the Lord to his wives. 15 And to his presence, & to his people. 17 God grants him. 18 He is desired to be God to him. 19 God promises to proclaim him before him, but will not make him a sign.

- 1 And Jehovah spake unto Moses, A Go get thee up hence, thou and the people which thou hast brought up out of the Land of Egypt, unto the Land which I swore unto Abraham, unto Isaac, and to Jacob, saying, unto thy seed will I give it. And I will send before thee, in Angel: and I will drive out, the Canaanite, the Amorite, and the Canaanite, and the Pherezite, the Evrean, and the Iebusite. Vnto a Land, flowing with milke, and honey: for I will not goe up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way. And the people heard this evil word, and they mourned: and no man did put his ornament upon him. For Jehovah had said unto Moses, Say unto the Sons of Israel, ye are a stiff-necked people; in one moment I will come up in the midst of thee, and consume thee: now therefore put off thy ornament from on thee, and I shall know what I shall doe unto thee. And the Sonnes of Israel, stript themselves of

their ornament, from the mount Horeb. And Moses tooke a Tent, and pitched it for him, without the campe, afar off from the campe; and called it, the Tent of the congregation: and it was, that every-one which sought Jehovah, went out unto the Tent of the congregation, which was without the campe. And it was when Moses went out unto the Tent; all the people rose up, and stood every man at the doore of his Tent, and looked after Moses, untill he was entred into the Tent. And it was as Moses entred into the Tent; the pillar of the cloud descended, and stood at the doore of the Tent; and he spake with Moses. And all the people saw the pillar of the cloud stand at the doore of the Tent, and all the people rose up, & bowed themselves down, every man at the doore of his Tent. And Jehovah spake unto Moses, face unto face, as a man speaketh unto his friend: and hee returned into the campe, and his minister, Joshua the Sonne of Nun, a young-man, hee departed not from within the Tent.

And Moses said unto Jehovah, See, thou saiest unto mee, Carie up this people, and thou hast not let me know whom thou wilt send with mee: yet thou hast said, I know thee by name; and also thou hast found grace in mine eyes. Now therefore, I pray thee, if I have found grace in thine eyes, shew mee ô now, thy waies, and let me know thee, that I may finde grace in thine eyes, and consider

- consider, that this nation is thy people. And hee said: My presence shall goe, and I will give thee rest. And he said unto him: If thy presence goe not, carie us not up hence. For wherein shall it be knowne here, that I have found grace in thine eyes, that I send thy people? Is it not in that thou goest with us? So shall we be marvellously separated, I and thy people, from all the people which are upon the face of the earth.

- And Jehovah said unto Moses, I will doe this thing also, which thou hast spoken: for thou hast found grace in mine eyes; and I know thee, by name. And hee said, I pray thee, shew me thy glorie. And he said, I will make all my goodnesse passe before thee, and will proclaim the name of Jehovah, before thee: and will be gracious, to whom I will be gracious: and will be mercifull, to whom I will be mercifull. And hee said, thou art not able to see my face: for no man shall see my face, and live. And Jehovah said, Behold, there is a place by mee: and thou shalt stand upon a rocke. And it shall be while my glorie passeth by, that I will put thee in a cleft of the rocke, and will cover thee with my hand, while I passe by. And I will take away my hand, and thou shalt see my back-parts: but my face shall not be seene.

## Annotations.

1 Thy see. That is, as the Chaldee saith, thy Sonnes: the Greeke saith, thou seed. Hee saith chiefly the promise to Abraham, Gen. 12. 7. which hee could performe, notwithstanding their unfaithfulness.

Verse 2. *on me*. In Greeke *my Angel*: of whom see Exo. 23. 20. 23. Though this is thought of to be, to be meant of another Angel: for the notes on Exodus 32. 34. *I will direct*. The Greeke expounds it, *thou shalt direct*. Canaanite; that is, as the Chaldee translaterh, *Canaanites*, &c. see Gen. 10. 16. Vnto the five nations here mentioned, the Greeke addeth the *Gergeite*: to make up the number of Seven, as in Deut. 7. 1.

Verse 3. *Vnto a land*. For explanation the Greeke addeth, *And I will bring thee into a land*. *mine*. A figure of heavenly blessings: see the notes on Exod. 3. 8. *I will not goe*. To wit, with a visible signe of my presence, as in the cloud: so the Chaldee translaterh, *I will not cause my presence*, (or *presence*) to goe up in the midst of thee. So after in verse 5. And now God had withdrawn the cloudy pillar (the signe of his gracious conduct) from them, as appeareth by verse 9. 10. So in the *Thargum* (or Chaldee paraphrase) on Cant. 2. 17. the Hebrew Doctors say, *The Sonnes of Israel made the golden calfe, and the glorious cloud which over shadowed them, was taken away, and they remained uncovered*, &c. *stiffe*. *on hard*, *cegele*, that is, stubborn and disobedient: see Exodus 32. 9.

Verse 4. *will not*. That is, hard or heavy tydings. *men*. *men*. It shewed their mourning, by their habit, gesture, &c. as the words following manifest, and the force of the original word implyeth, 1 Sam. 14. 2. Dan 10. 2. 3. The Greeke translaterh, *they mourned in mourning weeds*.

Verse 5. *to the Sonnes of Israel*. The Hebrews (as R. Menachem on his place) doe observe, that the manner of speech, was in the way of *men*, for hee to be called them *thy* people (Exodus 2. 7.) and *THE PEOPLE*

1. 2 (Exodus 33.1.) But now he calleth them by their beloved name, Sons of Israel. I will come up] to wit, if thou repent not; so it is a threatening of judgement; as the Greeke also translatheth, *Looke that I bring not another plague upon you, and consume you.* Or it may be beguiled, *If I should go up in the midst of thee, I should consume thee,* to wit, unless thou repent and walke better, thy ornament; that is, humble thy selfe, & shew fruits of repentance. The Greeke saith, *now therefore put off the garments of your glorie, and your ornament.* The Chaldee expound it, *the ornament of thy armour: so in verse 6.* and I will know] God speaketh after the manner of men, who judge by the actions that appeare; as in Gen. 18. 21. and 22. 12. for other wife God knoweth al his works, from the beginning of the world, till 15. 18. The Greeke interpreters understood it of Gods making knowne to others, and translatheth, *I will shew what I will doe unto thee.*

6 Verse 6. from the mount] that is, far from it, as being unworthy to come nere unto God, whose glory was yet upon the mount, which burned with fire, Deut. 9. 15.

7 Verse 7. a Tent] or, the Tent; not that which after was the place of publike worship, for it was not yet made: (Exodus 36.) but either Moses owne Tent, (as the Greeke translatheth his Tent,) or some other for this speciall use. Tent of the congregation] which was the name of that glorious tent which God commanded to be made; see Exodus 25. 4.

The Greeke translatheth it, the Tabernacle of testimony: the Chaldee, the Tabernacle of house of doctrine. This which should have been in the midst of the host, Num. 1. 17. was now placed farre out of it: signifying Gods displeasure against, and departure from his people, Prov. 15. 29. According to which situation, are the complaints of holy men made to God, in their tentations, Psal. 10. 1. & 35. 22. and 38. 22. [saith Iehovah] the Chaldee paraphratheth, *that sought doctrine (or information) from the face of the Lord.*

8 Verse 8. and stood] to looke and observe with reverence, what signes of grace, Moses should have from the Lord, about this business in hand; for reconciling him unto his

people. The Hebrewes in their Testament on Solomons song, apply hereunto that in Song 3. 1, 2, 3. thus: *When the people of the house of Israel saw that the cloud of glorie was removed away, and the crown of holinesse which had been given them at (mount) Sinai, was taken from them: then they remained darke as the night, and sought the crowne of holinesse which was taken from them, but found it not.* The Sons of Israel said one to another, let us rise and goe, and compass the Tent of the covenant, which Moses hath spread without the campe: and let us seeke information from the face of the Lord, and the holy Majestie which is taken away from us, &c.

Verse 9. he] that is, Iehovah spake (as in verse 11) out of the cloudy pillar, which was a signe of favor, Psal. 9. 7.

Verse 10. bowed] or worshipped; so with humility thanking God for this token of his gracetowards them

Verse 11. face unto face] familiarly, plainly, in his presence, as with lively voice, as he spake before unto all the people: from the mount, Exo. 15. 20. which is said to be face to face, Deut. 5. 4. Howbeit, the Hebrewes (as R. Menachem on this place,) observe a difference in the words, this here being *Psalmim*; that in Deut. 5. 4. being *Panim bepanim*, as implying a different manner of speaking to Moses, from that unto all Israel. A like phrase is of speaking mouth to mouth Num. 11. 8. So this was a speciall privilege that Moses had above other Prophets, Deut. 34. 10. who had darke visions. See this more fully expounded on Num. 12.

Ishua] in Greeke, Iesus the son of Nave. you man] so called in respect of his service, not of yeres: for he was now above fiftie yeres old, as may be gathered by Isai. 24. 29. But because ministry and service is usually by the younger sort, allervants are called young men. See Gen. 14. 24.

he] that is, Iesus (or Ishua) departed not. This sense the Greeke plainly yieldeth; but the Hebrew is so understood by some, as if Iesus returned with Moses, and Iehovah departed not out of the Tent.

Verse 12. whom] or, what thou wilt send: that is, what signe of thy gracious presence, which hitherto hath beene in the cloud conducting

13 ducting us, Exodus 13. 21, 22. The Greeke translatheth, *thou hast not manifested unto me, whom thou wilt send with me.* See the notes on Exodus 32. 34. by name] that is, in speciall and particular manner; as the Greeke translatheth, *above all men.* So after in verse 17.

Verse 13. thy majestie] This sometime meaneth Gods owne workes, and administration, as Job 77. 22. sanctification: those things which men are to doe and walkein, as Exodus 18. 20. If some 24. 4. 5. The former sense seemeth here to be meant; the Chaldee translatheth, *the way of thy sanctitie;* and the Greeke thus, *show thy selfe unto me, let me manifestly see thee, that I may finde grace before thee: and that I may know, that thou art my people.* consider] Hebr. see.

Verse 14. my presence] or, my face, that is, a visible signe of my presence; which the Chaldee calleth *Shechinah*, used for the Divine presence or Majestie of God, and Christ dwelling with his people. The Greeke translatheth, *my selfe w<sup>th</sup> goe before thee,* and so the phrase is used in 2 Samuel 17. 11. *that thy presence (or face) goe to battle;* that is, thou in thine owne person. In Esay 63. 9. the Prophet mentioneth the Angel of God, presence (or face) which saved his people. And to some Hebrewes have expounded this here, saying;

The ground of this, My presence shall goe, as if hee should say, the Angel the Redeemer, as it is written (in Esay 63.) And the Angel of his presence saved them. And (in Mat. 2. 1.) the Angel of the Covenant whom ye delight in. And hee is called the Face (or Presence) because he is the Face of wrath to consume thine enemies. And I will give thee rest, that thy people shall not be vexed, with the bar measure of judgement, but with the albusate measure of mercie; according to the meaning (of this word in Deut. 25. 19.) when the Lord thy God hath given thee rest from all thine enemies. R. Menachem, on Exodus 33. give thee rest] to wit, from all thine enemies, as is explained in Deut. 12. 10. and so it implyeth the subduing of them; as I

have given thee rest from all thy enemies, 2 Sam. 7. 11. is expounded, *subdued all thy enemies,* 1. Chron. 17. 10.

Verse 15. thy presence] or, thy face. The Greeke saith againe, *if thou thy selfe goe not with us;* and so it is explained by Moyses, in verse 16. the Chaldee addeth, *if thy divine presence (Shechinah) goe not with us, that miraculous workes may be done for us.* It implyeth Gods care and protection of his people by Christ (as is before noted,) who is the express image of Gods face (or person,) Heb. 1. 3. Compare Psal. 31. 21.

Ver. 16. here] or, now; the Greeke translatheth, *shall it be knowne in deed, (or truly.)* marvelously separated; severed and exempted to be more precious and excellent; the Greeke translatheth *shall be made glorious.* Compare Exod. 8. 22. Psal. 44. from all] or, above all, as the Greeke saith, *above all nations.* This Moyses respecteth in Deut. 4. 7. *for what nation is so great, who hath God so nigh unto them, &c.*

Verse 17. I know thee by name] the Greeke expoundeth it, *I know thee above all men.* So in verse 12.

Ver. 18. thy glorie] hereby he meant the face of God, as after is explained in verse 20. that is a plaine and manifest knowledge of God, as men are plainly discerned one from another, by the face. The Hebrewes unfold it thus, *What was that which Moses our Master sought to attaine unto, when he said, I PRAY THEE SHEW ME THY GLORIE? Hee requested to know the truth of the Being (or Essence) of the Almighty blessed (God), until that he were knowne in his being, like as a man is known, whose face is seen, and whose forme is ingraven in ones heart, so as that man is distinguished (or separated) in his knowledge from other men. So Moyses requested, that the Essence of God, might be distinctly knowne in his heart, from the Essence of other things, so that he might know the truth of his Essence, as it is. But God answered him, that the knowledge of living man, who is compounded of body and soule, hath no ability to apprehend the truth of this thing, concerning his creator. Maimony in Mishneh, in Iesudei hatovah, chap. 1. sect. 10.*

Verse 19. my goodness] The Chaldee expounds it, *my glory,* and the Greeke, *I will*

posse before thee with my glorie. The goodness  
(or good things) of God, is that which with his  
people are faulshed, *Jer. 31. 14. Psalm 65. 5.*

*The name* ] Thargum Ierusalemly ad-  
deth, *the good name*. This promise was fulfil-  
led in Exodus 34. 6. The Hebrews explaine  
it thus, *I will proclaime of thee, my great  
Name, which thou canst not see. R. Menas-  
chem, on Exodus 33. be gracious* ] or,  
*be merciful*, as the Greek translatereth, whi-  
ch the Apostles followeth, *Rom. 9. 15.*

*be merciful*, or, *have compassion*, commiserati-  
on. As this teacheth that Gods grace, mer-  
cy, and compassion, is the cause of our hap-  
pinesse: so in that hee doth this to whom he  
will, it sheweth Gods freedome in communi-  
cating his grace where hee pleaseth, without  
wrong to any. So that which Moses asked  
for all the people, (*verse 16*) God restrayn-  
eth to his owne will, according to his election of  
grace, excluding all others, and mans owne  
will and works. Wherefore Paul citeth this  
text, conclusively, *So it is, it is not in him that  
willth, nor in him that runneth; but in God  
that sheweth mercie, Rom. 9. 15. 16* The an-  
cient Hebrewes saw this grace of God, though  
now they be ignorant of it. For *R. Menaschem*  
on this place, writeth, how God shewed Mo-  
ses at that time, his treasures; and he sayd, *O  
Lord of the world, whose is that great treasure?*  
*He answered, who so haib good works, to him will  
I give his wages: and who so haib none, I will  
doe, and give unto him freely: as it is written,  
I will be gracious, to whom I will be gracious.*  
This exposition accordeth with Pauls, in *Rom.*  
*4. 4. 5. and 3. 24.*

*Verse 20. my face* ] that is, see and know  
my glorie as it is perfectly: by reason of sin,  
*Rom. 3. 23.* and of the weaknesse of the flesh,  
which alwayes fearcheth death, when God ap-  
peareth, as *Deut. 4. 24. 25. Iude 12. 22. Elij. 3.*  
*6. 5. Dan 10. 8. Rev. 1. 17.* But after this  
mortall hath put on immortality, we shall see  
God as he is, even *face to face*, *1. Ioh. 3. 2.*  
*1. Cor. 13. 12* So the Hebrewes have doe  
observe, *why les men live, they are not covered  
with thy; when they shall see coraile with  
thee, to see the face of God: R. Elias in  
Reshit chomoth, fol. 41. 4.* And *R. Menas-*

*chem* here saith, *after his death he should attain  
unto it, for it is treasured up in the joy, against  
the time to come*

*Verse 22. chfi* ] or, *hole, cave*: which is  
a place of hiding, or *secret*, as in *Elij. 2. 21.*  
*Song 2. 14.* The Rocke on which God peo-  
ple are set, is spiritually God himselfe in  
Christ, and saith in him, *Psalm 18. 3. 31.*  
*Mit. 16. 18.*

*cover* ] this *cover* is  
signifieth safe protection, *Psalm 91. 4.* Some-  
times a covering withe feare and affliction, *Iob*  
*3. 23. Lam. 3. 4.* Here it is meant in the  
first sense. *my and* ] or, *my palmes*, the  
hollow of my hand, which all his lornes are  
instrument of helpe, (*Psalm 91. 4. 12. and*  
*119. 17.*) fountain of affliction, *Iob 13. 21.*  
*and 3. 7.* It may also mean *my cloud*, for  
as a cloud arose in the sight of Elias, *Lev.*  
*like a man hand, 1. Kings. 18. 44.* to shew  
callethe the cloud, *Cal. 4. 31.* that is, *hard*, *Iob*  
*36. 32.* The Chaldees here translate it, *his  
word*: (which is the rule of Christ, *John 1. 1*)  
So in the verse following the Chaldees saith,  
And I will take a way the word of my glorie.

*Verse 23. back part* ] or, *after parts*; the  
things behind me. This may be understood of  
an imperfect image of the glorie of God, such  
as man is able to behold in this life, where we  
see through a glasse, darkly: opposed to the  
face which is to come, when we shall see  
face to face, or eye to eye, as *1. Cor. 13. 12.*  
*Elij. 32. 8.* And it is spoken of God, after  
the manner of me; for properly he (being a  
Spirit infinite and infinitely visible) hath  
neither face nor back parts, nor any such thing,  
as is noted on *Gen. 6. 6.* Some referre this  
to the vision which Moses saw of Christ trans-  
figured upon the mount, *Mit. 17. 23* where  
also a cloud over shadowed the disciples, *verse 4.*  
If we apply it unto Christ, his back parts may  
be understood of his afflictions and sufferings,  
which in this life, his people doe see and are  
partakers off: as in the life to come, they shall  
behold his face, and partake of his glorie,  
*Mit. 10. 38. Phil. 3. 10. 13. 14. 1. Ioh. 3. 2.*  
*Psalm 17. 15.* The Hebrewes say, God  
made known unto Moses, that which no man  
knew before him, nor shall know after him: that  
he apprehended in his knowledge, the rule of

the Essence of God, distinctly from the essence  
of other things, as a man whose back parts are  
seen, and his whole body and spirit are not  
unto us as one knoweth, from other bodies of men.  
Maimony in Ierusalemly, Chap. 1. Sect. 10.  
It is a tradition of the Levites, that God now  
appeared like Shabbath tshibour (the Messenger  
or Minister of the congregation): clad with a robe.  
*R. Menaschem on Exodus 33.* and to Maimony  
in Ierusalemly, Chap. 1. Sect. 9. saith, Mo-  
ses saw him on the Sea, like a mighty warrior,  
and on Sinai, clad like a Minister of the congre-  
gation. *See sense* ] the Greeke addeth,  
(sense of thee, but it is more generally, of no man,  
as in *verse 20.* And by seeing is not meant  
only with the outward eye, but with the heart  
or understanding, according to that phrase in  
*Eccles. 1. 16.* mine heart hath seen: because  
the mind of man cannot apprehend God, who  
is incomprehensible, *Iob 11. 7. 1. Tim. 6. 16.*  
*R. Menaschem* here saith; *Observe how he saith  
not, My face thou shalt not see, but SHALL NOT  
BE SEEN, as if he should say, there is no po-  
wer in any creature to comprehend it.*

# CHAP. XXXIII.

1 God willethe Moses to have two tables of  
stone, on which he would write againe the words  
of the covenant. 2 Moses having done sayreth  
unto the mount: 3 The Lord ascendeth in  
a cloud, and proclaimeth his Name. 4 Moses  
was suppleth, and knewe that God to see with  
him. 5 God sheweth a covenant with him,  
renewing the, 12 of the Levities of the Canaanites,  
16 an images with him. 18 He reneweth  
the covenantment of the Feast of unleavened  
bread, and shall sing their first borne. 21 Of  
the Sabbath. 22 Of other feasts, and rites ap-  
bont suffering. 28 Moses after parties a dis-  
tinct mount, cometh downe with the Tables. 29  
Moses sheweth, and he covereth it with a veil.

And Iehovah said unto Moses,  
Hew thee two Tables of stone,  
like the first: and I will write upon

the Tables, the words which were on  
the first Tables which thou brakest.  
And be thou ready in the morning:  
and come up in the morning, unto  
mount Sinai, and present thy selfe un-  
to mee there, upon the top of the  
mount. And let no man come up  
with thee; neither let any man see  
thee, throughout all the mount: nei-  
ther let the flocks nor herds feed be-  
fore that mount. And hee hewed  
two tables of stone like the first; and  
Moses rose up early in the morning,  
and went up unto mount Sinai, as Ie-  
hovah had commanded him: and  
tooke in his hand the two Tables of  
stone. And Iehovah descended in  
the cloud; and hee stood with him  
there: and he proclaimed the Name  
of Iehovah. And Iehovah passed  
by, before him, and hee proclaimed:  
Iehovah, Iehovah: God, pitifull and  
gracious, long suffering, and much in  
mercie and truth. Keeping mercie,

for thousands; forgiving iniquitie,  
and trespass, and sin: and that will  
not clearing cleare, (*the guiltie*) visit-  
ing the iniquitie of the fathers, upon  
the Sons, and upon the Sons sonnes,  
unto the third, and unto the fourth  
generation. And Moses made-haft,  
and bended-downe-the head toward  
the earth and bowed himselfe. And  
he said; If I now have found grace  
in thine eyes, O Lord; let the Lord  
now goe amongst us: for it is a stiffe  
necked people; and pardon thou our  
iniquitie and our sin, and take us for  
thine inheritance. And hee said:  
Behold, I, strike a covenant: before

E c all

all thy people, I will doe marvels, which have not beene created in all the earth, or in any of the Nations: and all the people amongst which thou art, shall see the worke of Iehovah, for it is a fearefull thing; which I doe with thee. Observe thou that which I command thee this day: Behold I drive out from before thee, the Amorite, and the Canaanite, and the Cherite, and the Pherezite, and the Evite, & the Jebusite. Take heed to thy selfe, lest thou strike a covenant, with the inhabitant of the Land, into which thou entrest: lest he bee for a snare in the midst of thee. But yee shall destroy their altars, and breake their pillars, and cut downe their groves. For thou shalt not bow-downe thy selfe to another God: for Iehovah, whose Name is Jealous, hee is a Jealous God. Lest thou strike a covenant with the inhabitant of the Land; and they goe a whoring after their gods, and sacrifice unto their gods; and he call thee, and thou eate of his sacrifice. And thou take of his Daughters, unto thy Sonnes: and his daughters goe a-whoring after their gods; and make thy Sonnes goe a-whoring after their gods. Thou shalt not make unto thee, any molten gods. The feast of unleavened cakes thou keepe: seven daies thou shalt eate unleavened cakes, as I commanded thee; at the appointed time, of the moneth of Abib: for in the moneth of Abib, thou camest out from Egypt.

All that openeth the wombe, is mine: and all hye creteil that is made, that which openeth the wombe, of oxe and of sheepe. And that which openeth the wombe, of an asse, thou shalt redeeme with a lanney; and if thou wilt not redeeme it, then thou shalt breake the necke of it: Every first borne of thy Sonnes, thou shalt redeeme; and they shall not appeare before mee, empty. Six daies, thou shalt labour, and in the seventh day, thou shalt cease: in eareing time, and in harvest, thou shalt cease. And thou shalt observe to thee, the feast of weekes: of the first fruits of Wheat harvest: and the feast of ingathering, at the revolution of the yere. Three times in the yere, every male of thee shall appeare, before the face of the Lord, Iehovah, the God of Israel. For I will cast out the nation, from before thee, and will enlarge thy border: and no man shall desire thy land: when thou goest up, to appeare before the face of Iehovah thy God three times in the yere. Thou shalt not slay the blood of my sacrifices, with leavened bread: neither shall the sacrifice of the feast of the Passover, remaine unto the morning. The first of the first fruits of thy land thou shalt bring into the house of Iehovah thy God: Thou shalt not seeth a kid in his mothers milke.

And Iehovah said unto Moses, Write for thee these words: for after the Tenor of these words, I have stricken a covenant with thee, and with

with Israel. And he was there with Iehovah, Fortie daies and fortie nights, hee did eate no bread, nor drinke water: and hee wrote upon the Tables the words of the covenant; thenen words. And it was when Moses came downe from mount Sinai, and the two tables of testimonie in Moses hand, when hee came downe from the mount: that Moses knew not, that the skin of his face shone, when he spake with him. And Aaron, and all the Sonnes of Israel, saw Moses: and behold, the skinne of his face shone: and they feared to come nigh unto him. And Moses called unto them, and Aaron, and all the rulers of the congregation, returned unto him: and Moses spake unto them. And afterward, all the Sonnes of Israel came nigh: and he commanded them, all that Iehovah had spoken, with him, on mount Sinai. And Moses made an end of speaking with them: and he put a veile upon his face. And when Moses went in before Iehovah to speake with him, he tooke off the veile, untill he came oor, and spake unto the Sonnes of Israel, that which he was commanded. And the sons of Israel saw the face of Moses, that the skinne of Moses face shone: and Moses did put the veile againe upon his face, untill he went in to speake with him.

## Annotations.

**H** *How thee?* or, *How unto thy selfe*, where- as the former tables were the *work* of God himselfe, Exodus 31. 16. See the notes on Exodus 31. 18. Here followeth the renewing of the covenant, betweene God and his people: rehearsed againe in Deut. 10. 1, &c. and 1.] The Greeke here addeth, *and come thou up unto me into the mount, and I, &c.* So Moses himselfe repeareth it, in Deut. 10. 1.

*Verse 2. present thy selfe?* or, *stand for mee there*, that is, wait till I come downe, as *verse 4.* and then (as the Chaldee translatheth) *stand before me there.* And this being to be done in the morning, it was a signe of mercie, Psalm 90. 14. and 30. 6 and 5. 4.

*Verse 3. before?* The Greeke translatheth, *neere the mount*, see Exodus 19. 12, 13. with the annotations.

*Veile 5. descended?* by a manifestation of his glorious presence. The Chaldee faith, *was revealed.* See Exod. 16. 18. *he proclaimed?* that is, the Lord did proclaim; as he promised, Exodus 3. 19. Or it may be understood of Moses, and translated, *he called on the Name of Iehovah*: for so the Hebrew phrase sometime signifies, as Genesis 12. 8.

*Verse 6. passed by?* that is, as the Chaldee translatheth, *cause his Majesty (Shechinah) to passe by.* Whereupon the Hebrew 5, comparing this with Exod. 13. 10. 22. say, *The Shechinah*, (or divine Majesty) called 1, *passed by*. R. Menachem on Exod. 34. So they held it, *Shechinah*, to be one with the Father. See after on *verse 3. reprove him*: that is, God proclaimed, Exod. 33. 19. But Thargum Ierusalem returned it to Moses, saying: *And the glory of the Majesty of the Lord passed before him, and Moses proved and said, &c.* Howbeit Moses himselfe faith, the Lord spake these words, Num. 14. 7, 18. And so ther of the Hebrews understand it as before, that *Shechinah* (the Divine presence) *proclaimeth these properties.* R. Menachem. Iehovah, Iehovah, &c.]

Here all Gods goodnesse passed before Moses, and was proclaimed, according to the promise, *Exod. 33. 19.* the three first titles signifying God in his Essence or Being, distinguished in three persons, 1 *John 5. 7.* God in Hebrew, *El*, which signifieth Mighty: see *Gen. 14. 18.* pitifull or compassionate; of tender mercy. These next seven attributes, shew Gods affection towards repentant and believing sinners, 1 in pitying their misery; 2 shewing favour and grace unto them, though unworthy; 3 long suffering their infirmities; 4 of much mercy and bounty, in doing them good; 5 of much truth, in fulfilling his promises unto them; 6 and extending the like mercy to their children, even to the thousand generation; 7 and so giving their sinners of all sorts when in the blessedness of man consisteth, *Psal. 32. 12.* *Rom. 4. 6, 7, 8.* long suffering, or, long ere he be angry; Hebr. *long anger*, (or, of rashness) mercy, or, long-teousness, kindness, which David six and twenty times in one Psalm, confesseth to endure for ever, *Psal. 136.* Compare also *Nehem. 9. 17. 10. 42.* *Psal. 103. 7, 8, &c.*

Verse 7. for the *sancti* that is, (as Thargum Ierusalem explaineth it) for a thousand generations. See *Exod. 20. 6.* The Greeke translatheth, *And doing mercy unto thousands.* not leaving thee that is, be will in no wise cleave, (or acquit, hold innocent) to wit, the guiltless person as the Greeke version addeth, or (as the Chaldee saith) *them that convert not.* Also the Ierusalem Thargum expoundeth it, *I will not cleave sinners in the day of the great judgement.* The like defect is in *Numb. 14. 18.* *Numb. 1. 3.* and in other like speeches, as *Lev. 19. 13.* which sometime the scripture itselfe suppleth, as is noted on *Gen. 1. 20.* and *24. 33.* And these two last attributes, are in respect of Gods dealing with the wicked; unto whom he imputeth no righteousness for their good; but inflicth punishment upon them and theirs, unto perdition. Yet this his justice upon the wicked, is a part of his goodnesse towards his people, as it is said, *The just shall rejoice, while he seeth the vengeance. I will not shun his feet, in the blind of the wicked.* *Psal. 58. 11.* visiting that is, punishing; see *Exod. 20. 5.*

*sonnes* to wit, of the wicked, or rebellious, as the Chaldee here addeth. And Thargum Ierusalem saith, *remembering the sinnes of wicked fathers, upon the rebellious sonnes, unto the third generation, and unto the fourth generation.* Verse 8. bowed himselfe or, bowed down, self-prostrate; Thargum Ierusalem expoundeth it, *he bowed and lauded God.* See the notes on *Exod. 4. 31.*

Verse 9 *now goe* or, I pray thee go, to wit, with the signes of his presence, in the cloudy syne pilu. The Chaldee saith, *Let me be a sign of the Lord goe.* By the *Sancti* (or Divine presence) of the Lord, which the Hebrewes call *Shechinah*, we may well understand Christ: for the Hebrewes usually distinguish this from God the Father; and say, *there is a commandment before the blessed and most high King, without Shechinah.* *R. Menachem on Levit. 10.* Our Saviour more plainly saith, *No man cometh unto the Father, but by me,* *John 14. 6.* Of him the ancient Jewes seeme to spake, under this name *Shechinah*; though at this day, they despise their salvation. See before, on *Exod. 23. 14, 15.* and *34. 6.* and *14. 19.* for it is, or, though it be a stiff-necked people, yet pardon thou, &c. For in the time of favourable acceptance, it was well with thee; by *Shechinah* (the Divine majesty) that tooketh upon them: saith *R. Menachem.* Take us for inheritance or, inherit (possess) them: which the Greeke translatheth, *we shall be thee.* This is the blessedness of a people, that God choiceth them to be his inheritance; as *Psal. 135. 12.* *Zach. 12.* and God doth inherit or possess, those whom he subdueth unto his obedience, and ruleth over them, *Psal. 82. 1.* *1 Cor. 15. 46.*

Verse 10, *he said* the Greeke explaineth it, *the Lord said unto Moses.* *saith* that is, make to wit, with thee, as the Greeke explaineth it. *marvell* in Greeke, *glorious things*; and so the Evangelist useth the word, *Luke 13. 17.* *the people rejoiced for all the glorious things that were done by Jesus*; where the Syriack hath, *marvellous things.* So in *Job 5. 9.* *Exod. 33. 16.* This promise seemeth to concern the marvellous works, which God did at before all Israel, in the daies of Joshua: as when the Sunne and Moone stood still in the midst

midst of heaven, &c. *Job 10. 12, 13.* of which it is there said; is not this written in the booke of Isaiher? which the Chaldee there expoundeth, *the booke of the Law*; as being a thing whereto Moses here wrote.

created] the making or doing of a new marvellous and glorious thing; as *Gen. 1. 1.* *Numb. 16. 30.* a *marvellous thing* or, he is fearfull meaning God: but the Greeke expounds it, they are marvellous things.

with thee] that is, as the Greeke translatheth, to thee: meaning all Israel; as the words following manifest; or with thee, meaning Moses, that is, by thy hand; as Paul saith, *not I, but the grace of God with me,* *1 Cor. 15. 10.*

Verse 11. O force thou] or, keep for thy selfe; for thine own good. *Anore* that is, *Amorites*, &c. as the Chaldee translatheth, see *Gen. 10. 16.* *Exod. 23. 28.*

Verse 12. *saue* or cause of thy ruine: see *Exod. 33. 33.*

Verse 13. pillars] or, standing images; statues: see *Exod. 23. 24.* groves] which they used to consecrate to their gods, offering sacrifice under greene trees. *Deut. 2. 2.* *2 King. 16. 4.* So among other heathens, trees & groves were the Temples of their gods, saith *Plinius*, *hist. booke 12. cap. 1.* And in the Roman lawes of the 12. Tables, in the 2. law of Religion, it was commanded to have groves in the field. For this cause, Israel is here bidden to cut them down, and in *Deut. 12. 2.* to burne them: and were also forbidden to plant any grove, or any tree near unto the Altar of the Lord, *Deuteronomy 16. 21.*

Verse 14. other god] to the idols of the people, as the Chaldee expoundeth it.

Verse 15. goe a worshipping] that is, commit idolatry, which is spiritual whoredome, *Jer. 3. 9.* and so the Chaldee explaineth it, here to ere after their errors, that is, their idols.

he] that is, the inhabitants aforesaid; put for all and every of the inhabitants: therefore the Greeke translatheth, *they call*; and so after. Compare *Numb. 25. 12.* *Prov. 9. 13. 15.*

Verse 17. *molten gods* or, gods of melt; Hebrew of melting. So *Levit. 19. 4.* *Exodus 30. 33.*

Verse 18. a I] or which I commanded: but

the Hebr. after is put for *castles*, as in *Exod. 23. 15.* and so the Greeke translatheth it here.

*Abib* in Greeke, the month of new fruits. See *Exod. 13. 4.*

Verse 19. *is mine* or, shall be mine, that is, sanctified unto me: see *Exod. 13. 2. 12.* that which openeth] or, the firstborne, as the Greeke and Chaldee here translatheth it. See *Exod. 13. 12, 13.* and *22. 29, 30.*

Verse 20. with a lamb] a living lamb, of the sheepe or goats, and no other beast; as is noted on *Exod. 13. 13.* and the lamb was to be given to the priest, *Numb. 18. 8. 15.* The Hebrewes say, *it might be redeemed with a lamb, whether male or female, unblemished or blemished, small or great.* If a man have no lamb: to redeem it with, he may redeem it with the value of it, and give the price to the Priest. The Law commandeth not a Lamb, to make it heavier upon him, but lighter. For if he have the filling of an Ass, which is worth ten shekels, he may redeem it with a lamb worth a quarter of a shekel. But the price in money, is from three zuzims and upward: [that is, three quarters of a shekel; for one zuz is the fourth part of a shekel.]

If the price be lesse then three zuzims, they redeeme it not therewith: and a good eye (that is, a liberrall person) groweth more lesse then a shekel. *Alimony* in tree of Firstfruits, *Chap. 12. 1.* *sect. 10. 2c.* breake the re] the Chaldee saith, *kill it.* They might have no use or benefit of the Ass till it was redeemed. If he sold it before it was redeemed, the price was unlawful. If it died before it was redeemed, or if the necke was broken, it was buried. For it was unlawful to make benefit of it, even after the necke was broken, because it was not redeemed. The cause if he redeemed it was not, but gave the Ass to the priest; it was unlawful for the Priest to put it to any service, untill it was redeemed with a lamb. *Maimonides*, *Chap. 12. sect. 4.* *the* shall not appear] or, my face shall not be seen: to wit, by any man: the Greeke saith, *thou shalt not care.* *empty* without an oblation: see *Exod. 22. 15.*

Verse 21. labour] or, sow: see the notes on *Exod. 20. 8.* For this in *Exodus 23. 12.* is written, *six daies thou shalt doe thy work.*

Verse 22. observe to thee] Hebr. *doe to thee,*

E. e. meaning

meaning observe, or make holy, celebrate. According to this phrase is, *to do the Sabbath day*, Exod. 31. 16. Deut. 5. 15. *to do the Passover*, Deut. 16. 1. Mat. 26. 18. *to do the feast of Booths*, Deut. 16. 13. and the like. The Greeke translateth, *Thou shalt doe* (that is, observe) *to me*. of weeks; or, of seven; a feast seven weekes after the Passover, called Pentecost, Lev. 23. 15, 16. A. 2. 1. it was also called harvest, Exod. 23. 16. *revolu- ion* ] or circumsolution, circuit, that is, the returne, as the revolution of the year, 2. Chron. 24. 23. is explained to bee the returne of it, 1. King 20. 26. when the old year ended, and the new beginneth. This was in the seventh month, which wee call September, see the notes on Exod. 23. 16.

23 Verse 23 every male of thee ] or, all thy male- kind: see Exod. 23. 17. Deut. 16. 16.

24 Verse 24 no man ] to wit, of thy neighbors or enemies round about thee, shall live the heart, to set upon thy coasts, when all the men are gathered before me.

25 Verse 25, not slay ] for sacrifice, as in Exodus 23. 18. see the notes there. *[sacrifice]* in Greeke, *sacrifice*, meaning of the Passover, as after is explained. Hence the Hebrewes gather their rite of purging Leaven out of their houses, before the Passover; they expound it thus: *Thou shalt not slay the Passover, whyles Leaven yet remaineth*. Now the killing of the Passover, is the fourteenth day (of Aib) after midday. Maim. treat. of Leaven and Unleavened bread, Chap. 2. Sell. 1. See more in the notes on Exodus 12 verse 15. and 16. 10.

26 Verse 26, first ] or, beginning of the fruits: see Exodus 23. 19. *a kid* ] in Greeke a lamb: in Chaldee, *thou shalt not eat the flesh with milke*: and the Ierusalem Targum addeth, *not to boile nor to eat flesh and milke mixed together*. See Exodus 23. 19.

27 Verse 27, tenor ] Hebrew the mouth of the words, which the Chaldee expounds, the speech of these words. *have stricken* ] or, due strike; that is, *make*: for these precepts were both given before, and now repeated.

28 Verse 28, be ] that is, God wrote, verse 1. *ten words* ] that is, ten commandments, which therefore we call of the Greeke name,

the Decalogue. *Ten*, is often used for many; as *ten times*, means many times, Gen. 31. 7. *ten men*, Zach. 8. 23. and *ten women*, Lev. 26. 26. and *ten thousands*, Heb. 11. 22. that is, many: and as other numbers are made of ten, by reduplication; so all other writings of the Law and Prophets, depend upon these words: so by this number ten, God gave a perfect and complat Law. And words, are used for whole sentences, or commandments: as Paul saith also, *one word*, Gal. 5. 14. when he rehearseth a commandment; and that is called the Word of God, in Mark 7. 13. which another calleth the Commandment of God, Mat. 15. 6. The *ten words*, were according to the first writing, and to the words which were spoken before, in the day of the Assembly, Deut. 10. 4.

Verse 29, *from* ] which the Greeke translateth, *was glorious*, and so the Apostle alleadgeth it, in 2 Cor. 3. where, by *glorie*, is meant *shining brightnesse*, as in 1. Cor. 15. 41. *there is one glory of the Sun, and another glorie* (that is, brightness) *of the Moon*, &c. and the Israelites could not behold the face of Moses, *for the glorie* (that is, the brightnesse) *of his countenance*, 2 Cor. 3. 7. and the earth was lightened with the glorie of the Angel, Rev. 18. 1. The Childee also translateth *Mose knew not that the brightnes of the glorie of his face was multiplied*. The same verbiage saith, *Moses face was horned*, mistaking the word: for of the Hebrew *Keren*, which is to shine; or cast forth glorious beams, the name *Keren* or *Horn* is derived; in which sense the Latine translated it here; and gave occasion unto the ignorant, to paint Moses face with two hornes like an Oxe; whereby this glorious mystery hath been obscured, & turned to a fable. For the glorie of Moses face, signified the glorie of the Law which he preached, 2 Cor. 3. 7. &c.

Verse 30, *feared* ] for Moses his ministration was death and condemnation, 1. Cor. 3. 7. 0. (because the Law giveth knowledge of sinne, and causeth wrath, Rom. 7. 20. and 4. 15.) and therefore the more bright and glorious that it is, the more to our it striketh in all mens hearts, there being a weakness and impossibility in all men, to doe

doe the same, Rom 8. 3. For Aaron him-selfe, and all the Rule were afraid of Moses, as well as the other people: even as at the first giving of the Law, Moses him-selfe, with all the people, were affrighted, and trembled, Exodus 19.

33 Verse 33, and he put ] or, and he had put a veil; but the Greeke translateth, *And when he had covered the king unto them*, he put a veil, &c. that is, after this first communing with them, when he knew the cause of their feare, he put on a veil (or covering:) which signified the obscurity of the Law; whose first, true, and proper meaning and end, could not easily be discerned: all the darknesse that is in all mens hearts natural, till God take away the veil and hardnesse that is upon them. For so the Apostle speaketh of a doable veil, one outward in the Law, another inward in the heart, 2 Cor. 3. 15, 16. &c. And as without a veil the people could not heare Moses; so except the Law be veiled, and ha as it were a new face upon it, the natural man cannot endure the glorie of it: so terrible it is to the conscience of sinners. R. Merca him here observeth how the former Arcenis of Israel, at the reading of the Booke of the Law, covered their faces, and said; *he that beareth from the mouth of the readers, as he that beareth from the mouth of Moses*.

34 Verse 34, *take off the veil* ] whereof there was no use in the sight of God; who doth not onely know him-selfe the use and end of his Law; but it is with the same also to others; which was likewise here figured; for when men shall be turned to the Lord, *the veil shall be taken away*, 1 Cor. 2. 14.

35 Verse 35, *put the veil againe* ] he say signifying the continuall glorie of the ministration, and affirming of the people, that both of them be done away. Which is accomplished by the Gospel, the *ministration of the Spirit*, and of righteousness, which exceeds in glorie, so that Moses ministration hath no glory in comparison: For Christ taketh away the veil, so that we may boldly and steadfastly looke to the end of the Law, which is abolished; and all eyes without veiled face beholding as in a glasse the glorie of the Lord, are changed into the same image

from glorie to glorie, even as by the Spirit of the Lord, 2 Cor. 3. 8. — 18.

## CHAPTER XXXV.

1 Moses commandeth the people, from the Lord, to keep the Sabbath; 4 to bring wilkin offerings, of gold, silver, brass, and other stuffe for the Tabernacle and furniture thereof. 20 The people doe, and bring voluntary gifts. 22 Men and women bring their jewels and ornaments, and other stuffe, such as they had. 25 The women bring spin the stuffe. 27 The rulers bring precious stones, and spices. 30 Bezleel and Aholiab, are chosen to be the men whom God had filled with his Spirit and wisdom, to doe the worke of the Sanctuary.

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And Moses gathered together, all the Congregation of the sonnes of Israel, and said unto them: These are the words, which Iehovah hath commanded, to doe them. Sixe dayes, shall worke be done; but on the seventh day, there shall be to you holinesse; a Sabbath of sabbathnes, to Iehovah: whosoever doth any worke therein, shall be put to death. Ye shall kindle no fire, in any of your habitations upon the Sabbath day.

And Moses said, unto all the Congregation of the sonnes of Israel, saying: this is the thing, which Iehovah hath commanded, saying: Take ye from amongst you an offering, unto Iehovah; whosoever is willing, let him bring it, the offering of Iehovah: Gold, and silver, and brass, and blew, & purple, & scarlet, and



7 and fine-linnen, and Goats *bayre*.  
 And Rammes skinned dyed-red, and  
 8 Tachash skins, and Shittim wood.  
 And oil, for the Light: and spices,  
 9 for the anointing oil, and for the incense  
 of sweet-spices. And Beryll  
 10 stones, and filling stones, for the Epod,  
 and for the Breast-plate. And  
 every wise hearted among you, shall  
 11 come and make all that Jehovah  
 hath commanded. The Tabernacle,  
 the tent thereof, and the covering  
 thereof: the raches thereof, and the  
 12 boards thereof; the bars thereof, the  
 pillars thereof, and the sockets thereof.  
 The Arke, and the bars thereof,  
 13 the Covering-mercies-seat: and  
 the veile of the covering. The Table,  
 and the barres thereof, and all the  
 14 vessels thereof: and the shew-bread.  
 And the Candlestick for the Light,  
 and the vessels thereof, & the lamps  
 15 thereof: and the oil for the Light.  
 And the Altar of incense, and the  
 16 barres thereof, and the anointing oil  
 and the incense of sweet-spices: and  
 the hanging veile of the doore, for  
 17 the doore of the Tabernacle. The  
 Altar of Burnt-offering, and the grate  
 of brasie which is for it; the barres  
 18 thereof, and all the vessels thereof:  
 the Laver, and the foot thereof. The  
 19 tapestrie hangings of the Court, the  
 pillars thereof, and the sockets thereof:  
 and the hanging-veile, of the  
 gate of the Court. The pins of the  
 20 tabernacle, and the pins of the Court,  
 and their cords. The garments  
 of ministerie, to minister in the Holy-  
 place: the garments of holiness, for

Aaron the Priest, and the garments  
 of his Sonnes, to minister in the  
 21 priests-office. And all the congregation  
 of the Sons of Israel departed,  
 from the presence of Moses. And  
 22 they came every man whose heart  
 stirred him up, and every one whose  
 spirit made him willing; they brought  
 the offering of Jehovah, for the worke  
 of the Tent of the Congregation, and  
 for all the service thereof, and for the  
 23 garments of holiness. And they  
 came; the men with the women, every  
 one *that was* willing hearted, they  
 brought bracelets, and ear-rings, and  
 24 rings, and tablets, all jewels of gold;  
 and every man that offered, offered an  
 offering of gold unto Jehovah. And  
 every man with whom was found  
 25 blew, and purple, and scarlet, and  
 fine-linnen, and Goats *bayre*: and  
 Rams skins dyed-red, and Tachash  
 skins brought *them*. Every one that  
 offered, an offering of silver, and of  
 26 brasie; they brought the offering of  
 Jehovah: and every one with whom  
 was found Shittim wood, for any  
 27 worke of the service brought it. And  
 every woman *that was* wife hearted,  
 did spin with her hands: and they  
 brought the spun-worke, the blew,  
 28 and the purple, and the scarlet, and  
 the fine-linnen. And all the women  
 whose heart stirred him up, in wisdom,  
 spun Goats *bayre*. And the Rulers  
 brought Beryll stones, and filling  
 stones, for the Epod, and for the  
 Breast-plate. And spice, and oil,  
 for the Light, and for the anointing  
 oil, and for the incense of sweet-  
 spices.

spices. Every man, and woman  
 29 whose heart made them willing; to  
 bring for all the worke, which Jehovah  
 had commanded, to make, by  
 the hand of Moses: the sonnes of  
 Israel brought, a willing-offering, unto  
 Jehovah.

And Moses said, unto the sonnes  
 30 of Israel; See, Jehovah hath called  
 by name, Bezaleel, the son of Uri,  
 the sonne of Hur, of the tribe of  
 31 Judah. And he hath filled him, with  
 the Spirit of God; in wisdom, in  
 understanding, and in knowledge,  
 32 and in all workmanship. And to  
 devise cunning worke: to worke in  
 gold, and in silver, and in brasie.  
 33 And in engraving of stone, to fill;  
 and in carving of wood: to worke in  
 34 all cunning worke. And he hath  
 given into his heart, for to teach: he  
 and Ahobab the son of Ahisamach,  
 35 of the Tribe of Dan. He hath filled  
 them with wisdom of heart; to  
 make all worke of the engraver, and  
 of the cunning-workman, and of the  
 embroyderer: in blew, and in purple;  
 in scarlet, and in fine-linnen, and  
 of the weaver: *even* of them that doe  
 any worke: and that devise cunning-  
 worke.

Annotations.

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H Fire began the 22. Section of the law.  
 See Gen. 22. 15. and 22. 16.  
 Verses 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Lord: See Exod. 31. 13, 14. &c. *o* *tabernacle* [that is, of rest: see Exod. 25. 1. and 31. 15.] any *worke*, to wit, of his own worke, wayes, or worke, Exod. 25. 1. *Epod*, 31. 13. to except the worke commanded by God, as circumcision, offering of sacrifices, and the like, Job 7. 20. 21. *Ministerie*, 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Verses 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Verses 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Verses 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Verses 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Verses 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Verses 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

In Greeke, the *Arke* of the testimony  
of the covering ] the veil that hid the most  
holy place; whereof see Exod. 26. 31 &c. So  
after in Exodus 39. 34. The Greeke translate  
it onely, the veil.

13 Verse 13. *Table*] described in Exod. 25. 23.  
&c. *Show bread*] in Greeke, *bread of*  
*propitiation*. See Exod. 25. 30.

14 Verse 14. *for the light*] or, *Can'testick* of  
light; that is, the shining Candelstick, whose  
lamps gave light alway. So, *stars of light*,  
Tf. 148. 3. that is, shining stars.

15 Verse 15. *Altar*] the golden altar, where-  
of see Exod. 30. 1. &c. *hanging veil*] see  
Exod. 26. 36.

16 Verse 16. *Altar*] the brazen altar; whereof  
see Exod. 27. 1. &c. *the foot*] or, *the*  
*base*] see Exod. 30. 18.

17 Verse 17. *tapestry hangings*] see Exodus  
27. 9. &c.

19 Verse 19. *of ministerie*] or, *of service*; see  
Exod. 31. 10. *for Aaron*] described in  
Exod. 28. This was the summe of Moses Ser-  
mon to the people at this assemble: wherein  
he taught them both what gifts to bring; and  
what holy things were to be made for the ser-  
vice of God; as he had beene before coman-  
ded, Exod. 25. &c.

21 Verse 21. *lifted him up*] or, *lifted him up*, to doe  
it cheerfully; and so made him willing, as the  
Chaldee translateth it.

22 Verse 22. *brooches*] or, *chains*, or *hookes*;  
the Greeke translateth, *chains*. Compare this  
with their faith before, in Exod. 32. where they  
gave their jewels to make an idol. *offered*] *offed*  
Hebr. *waved*; because they were heaved up  
and waved, when they were given to the Lo. d,  
and is therefore called a *wave offering*. Exod.  
38. 24.

24 Verse 24. *was found*] If there be first a wil-  
ling mind, it is accepted according to that a  
man hath, and not according to that he hath  
not, 2 Cor. 8. 12.

25 Verse 25. *did spin*] of the vertuous woman  
it is said, *She layeth her hands to the spindle, and*  
*her hands hold the distaff*, Prov. 31. 19. So for

the building of Gods spirituall Tabernacle,  
there were women that laboured in it. Gospel,  
Phil. 4. 3. that laboured much in the Lord, Rom.  
16. 3. 6. 12. Contrary were they that were in-  
gings for the grove, 2 King. 23. 7.

Verse 29. *willing offering*] or, *voluntary gift*.  
So ought all things that we give unto God, or  
for his sake, be freely given, as every man pur-  
poseth in his heart; not of grise, or of necessity;  
for God loveth a chearfull giver, 2 Cor. 9. 7. Com-  
pare herewith, the offerings of David, and the  
Princes and people of Israel, towards the build-  
ing of Gods Temple, which caused great joy  
in men, and thanks unto God, 1 Cor. 12. 3.  
6. 7. 10. &c.

Verse 30. *Bezaleel*] of whom see Exod. 31. 2.  
&c. He was for Moses Tabernacle, as Hiram  
for Solomons Temple, 1 King. 7. 13, 14. 25.  
Paul and the other Apostles for the Temple of  
Christs Church, 1 Cor. 3. 10. But the Taber-  
nacle of Christs naturall body, was *g. cater and*  
*more perfect*; not made with hands, that is, not  
of this building, Heb. 9. 11. and 10. 20. the Work-  
master thereof, was the holy Ghost himselfe,  
Like 1. 34. 35.

Verse 31. *Spirit of God*] in Greeke, *adi-*  
*vine Spirit of wisdom*. See Exod. 31. 3.

Verse 32. *Aholiab*] in Greeke, *Eliab*. See  
Exod. 31. 6.

Verse 35. *cunning workmen*] who wrought  
both sides alike: whereas the embroider  
wrought curiously but the one side: see the  
notes on Exod. 26. 1. *of the weaver*] which  
the Chaldee expoundeth *weaving*: understand-  
ing by the *weaver*, the weavers voice: as  
elsewhere the Scripture useth *Spirits* for the  
gifts of the Spirit, 1 Cor. 14. 12. 32. *that*  
*devise*] in Chaldee, *that teach cunning* (or  
*artificiall*) *works*. By these were figured the va-  
rieties of graces, which were abundantly to  
be seene in the first building of Christs  
Church, after that men had received the Spi-  
rit of God, by the preaching of the Gospel  
from the mouthes of the master work-men,  
the Apostles, 1 Cor. 1. 5. 7. and 12. 4. 8, 9, 10, 11.  
Gal. 3. 2. 5. Acts 19. 4. 6.

CHAPTER XXXVI.

1 The offerings are delivered to the workmen.  
2 The people bringing more then enough for the  
worke, are restrained. 3 The making of the em-  
broidered curtaine with cherubims; 14 The coverings of  
curtaine of Goats haire. 19 The coverings of  
Rams skinner and Tachash skinner. 20 The  
boards, with their sockets. 31 The bars. 35 The  
veil. 37 The hanging for the doore.

1 T Hen did Bezaleel, and Aholiab,  
and every wise man, they  
to whom Iehovah gave wisdom &  
understanding, to know to doe, all  
the worke for the service of the San-  
ctuary: according to all, that Iehovah  
2 had commanded. And Moses cal-  
led Bezaleel, and Aholiab; and every  
wise man, in whose heart Ie-  
hovah had given wisdom: even  
every one whose heart stirred him  
up; to come neere unto the worke,  
3 to doe it. And they tooke from be-  
fore Moses, all the offering which the  
sonnes of Israel had brought, for the  
worke of the service of the Sanctua-  
ry, to make it: and they brought  
yet unto him, a willing offering eve-  
4 ry morning. And all the wise men  
that made all the worke of the San-  
ctuary, came; every man from his  
worke, which they made. And  
5 they said unto Moses, saying; The  
people bring much: more then e-  
nough for the service of the worke,  
which Iehovah commanded to make.  
6 And Moses commanded; and they  
caused a voice to passe throughout  
the campe, saying; Let neither man  
nor woman, make any more worke,

for the offering of the Sanctuary: and  
the people were restrained, from  
bringing. And the worke was e-  
nough for them, for all the worke to  
make the same: and to be overplus.

Then made they, even every wise  
hearted among them that did the  
worke; the Tabernacle, of ten cur-  
taines: of fine-linnen twined, and  
blew, and purple, and scarlet; with  
Cherubims, the worke of a cunning  
worke-man, made he them. The  
length of one curtaine, was eight  
and twenty cubits; and the breadth,  
four cubits, of one curtaine: one measure,  
was for all the curtaines. And he  
coupled-together five curtaines, one  
to another: and five curtaines hee  
coupled-together, one to another.  
And he made loops, of blew; upon  
the edge of the one curtaine, from the  
selvedge, in the coupling: likewise  
he made in the utmost edge of the  
curtaine, in the second coupling.  
Fiftie loopes, made he, in the one  
curtaine; and fifty loopes, made he,  
in the selvedge of the curtaine, which  
was in the second coupling, the loops  
being one right over against another.  
And he made fiftie taches of gold:  
and coupled-together the curtaines,  
one to another, with the taches; and  
it was one Tabernacle.

And he made curtaines of Goats  
haire, for a Tent, over the Taberna-  
cle: eleven curtaines, he made them.  
The length of one curtaine, was thir-  
tie cubits; & foure cubits, the breadth  
of one curtaine: one measure, was for  
the eleven curtaines. And he cou-  
pled.

pled-together five curtains, by themselves: and sixe curtaines, by themselves. And he made fifty loops, on the edge of the (one) curtaine, the outmoſt in the coupling: and fifty loops, made he, on the edge of the curtaine, of the ſecond coupling. And he made, fifty raches of braſſe: to couple-together the Tent, for to become. And he made a covering, for the Tent; of Rammes ſkinnes dyed-red: and a covering of Tachafh ſkinnes above. And hee made boards for the Tabernacle: of Shittim wood, ſtanding-up. Ten cubits was the length of a board: and a cubit and halfe a cubit, the breadth of one board. Two Tenons, for one board; ſet in order, one againſt another: ſo did he make for all the boards of the Tabernacle. And he made the boards for the Tabernacle: twenty boards for the South ſide, ſouthward. And forty ſockets of ſilver, he made, under the twentie boards: two ſockets under one board, for his two tenons; and two ſockets under another board, for his two tenons. And for the ſecond ſide of the Tabernacle, on the North ſide: he made twentie boards. And their forty ſockets of ſilver: two ſockets, under one board; and two ſockets, under another board. And for the ſides of the Tabernacle, ſea ward: hee made ſixe boards. And two boards made hee, for the corners of the Tabernacle: in the

two ſides. And they were equally-joynd beneath; and likewise they were perfectly-joynd, at the head of it, unto one ring: ſo did he for them both; for the two corners. And they were eight boards; and their ſockets of ſilver; ſixteene ſockets: two ſockets two ſockets, under one board. And he made barres of Shittim wood: five, for the boards of the one ſide of the Tabernacle. And five barres, for the boards of the ſecond ſide of the Tabernacle: and five barres, for the boards of the Tabernacle, for the two ſides ſea ward. And he made the middle barre; to reach, in the midit of the boards, from end to end. And he overlaid the boards with gold, and made their rings, of gold, places for the barres: and overlaid the barres with gold. And hee made a Veile; of blew, and purple, and ſcarlet, and fine-linnen twined: the worke of a cunning-workman, made he it, with Cherubims. And he made thereunto, foure pillars of Shittim, and overlaid them with gold; their hooks were of gold: and he cal for them, foure ſockets of ſilver. And he made an hanging-veile, for the doore of the Tent; of blew, and purple, and ſcarlet, and fine-linnen twined: the work of the embroiderer. And the five pillars of it, and their hookes; and he overlaid their chapters, and their fillets with gold: and their five ſockets were of braſſe.

Annota-

## Annotations.

- 1 **T**hen did [or, Then made Bezaleel, &c. that is, began to doe, or to worke. Some reſerre this to the end of the former Chapte 3. and tranſlate, And Bezalel ſhall doe, &c. with interpretation the Hebrew well beareth. But the Greeke tranſlateth, And Bezalel did.
- 2 **Verſe 2.** And Moſes [or, For Moſes had called. As they had gifts of wiſdome from God, ſo were they alſo to have a calling unto the worke: as Aaron had unto the prieſthood, Lev. 8. Heb. 5. 4.
- 3 **Verſe 3.** they took from before Moſes [or, the Chaldee alſo tranſlates it: the Greeke, they receive of Moſes. every morning.] Hebrew in the morning in the morning. So in verſe 4. man many, that is, every men. This noteth their zeale and diligence: for ſo the morning often ſignifieth, Pſal. 5. 4. and 101. 8. Eſay 50. 4. Lev. 21. 12.
- 4 **Verſe 4.** wiſe [that is, skillfull men. In this ſenſe Paul uſeth the word wiſe, in 1. Cor. 3. 10. from his worke] or, as the Greeke tranſlateth, according to his worke, for ſo the Hebrew phraſe ſometime ſignifieth as in Exod. 7. 27.
- 6 **Verſe 6.** a voice [that is, a proclamation, The Chaldee ſaith, a cryer, and the Greeke, becryed (or proclaimed) make any more worke] that is, make ready any more ſuffice to worke with. So in the verſe following.
- 7 **Verſe 7.** the worke [that is, the ſuffice for the worke: as verſe 6. to be overplus] or, to remaine over: that is, too much. Thus the people ſhewed their ready obedience unto that part of the Law, which conſiſted in outward ordinances of ſervice, and for the making of a worldly Sanctuary, (as the Apoſtle callith it, Heb. 9. 1.) whereas in the former Law, which God had himſelfe ſpoken from heaven, they had ſhewed their headſtrong diſobedience, Exodus 32.

**Verſe 8.** the Tabernacle [or, Habitation, ſee the notes on Exodus 26. 1. &c. This is firſt made, (though in the commanding of theſe things, the Ark, Table, and Candleſtike were firſt mentioned, Exod. 25.) becauſe it was to receive and containe thoſe holy things, which might not ſtand without them. Tent or Habitation, 1. Chron. 15. 1. and 16. 1.

**Verſe 9.** cubits [or, by the cubit, which is a foot and a halfe; ſee Exod. 26. 2.

**Verſe 10.** to another [Hebrew to one, meaning to the fellow of it, called the ſſter, in Exodus 26. 3.

**Verſe 11.** edge [Hebr. ſip, ſo Exod. 26. 4. **Verſe 12.** being one right or er] or, receiving one to another: the Greeke hath, oppoſite one to another: ſee Exod. 26. 5.

**Verſe 17.** one cartage [the word one (ſupplied alſo in the Greeke) is expreſſed in Exodus 26. 10.

**Verſe 18.** for to be [or, that it might be, the Greeke ſaith, and it was one. See Exod. 26. 11.

**Verſe 20.** boards [in Greeke, the pillars of the Tabernacle. See Exodus 26. 13, &c.

**Verſe 27.** ſea ward, the Greeke interprets; the port towards the ſea, that is, as the Chaldee tranſlateth, the weſt, ſo Exodus 26. 22.

**Verſe 29.** equally joynd [or, joynd as two twins: ſee Exodus 26. 24.

**Verſe 30.** under one [or, under every board; which the Greeke explaineth theſe two ſockets for one pillar, and two ſockets for another pillar; and ſo the Hebrew was in Exodus 26. 25.

**Verſe 22.** of the Tabernacle [in Exodus 26. 27. it is, of the ſide of the Tabernacle; and ſo the Greeke here ſaith, of the back ſide of the Tabernacle.

**Verſe 25.** cunning workman [in Greeke, woven worke. It meaneth woven both ſides alike, ſee Exodus 26. 31.

**Verſe 27.** embroide or [or, weaver with fineſt worke. See Exodus 26. 36.

**Verſe 33.** their chapters [Hebr. their heads, or tops. In Exodus 26. 37. it was commanded ſo to overlay them, having ſpoken of the pillars.

fillets] or, hoops, ſee Exodus 27. 10.

## CHAPTER XXXVII.

<sup>1</sup> The making of the Arke, 6 and the covering-mercie-seat with Cherubims. <sup>10</sup> The Table, with the vessels thereof. <sup>17</sup> The Candlestick, with the lamps and instruments thereof. <sup>25</sup> The Altar of incense. <sup>29</sup> The anointing oile, and sweet incense.

<sup>1</sup> **A**ND Bezalcel made the Arke of Shittim wood: two cubits, and a halfe *was* the length thereof, and a cubit and a halfe, the bredth thereof; and a cubit and a halfe, the height thereof. And hee overlaid it *with* pure gold, within and without: and made for it a crowne of gold round about. And hee cast for it, foure rings of gold, in the foure corners thereof; and two rings, *were* in the one side of it; and two rings, in the second side of it. And he made bars of Shittim wood: & overlaid them *with* gold. And he put the bars into the rings, by the sides of the Ark, to beare the Ark. And he made the Covering-mercie-seat of pure gold: two cubits and a halfe *was* the length thereof; and a cubit and a halfe, the bredth thereof. And hee made two Cherubims of gold, of beaten worke, made he them, at the two ends of the Covering-mercie-seat. One Cherub, on the end on this *side*; and one Cherub on the end on that *side*, of the Covering-mercie-seat, made he the two Cherubims, on the two ends thereof. And the Cherubims, stretched-forth the wings on high;

covering with their wings, over the Covering-mercie-seat; and their faces *were* one to another: towards the Covering-mercie-seat *were* the faces of the Cherubims.

And he made the Table of Shittim wood: two cubits *was* the length thereof, and a Cubit the bredth thereof; and a cubit and a halfe the height thereof. And he overlaid it, *with* pure gold, and made thereunto a crown of gold round about. And he made unto it a border of an hand-bredth round about: and made a crowne of gold, to the border thereof round about. And hee cast for it foure rings of gold: and put the rings in the foure corners, which *were* on the foure feet thereof. Over against the border, *were* the rings: the places for the barres to beare the Table. And he made the barres of Shittim wood, and overlaid them, *with* gold, to beare the Table. And he made the vessels, which *were* for the Table; the dishes thereof, and the cups thereof, and the bowles thereof, and the covers which *were* to cover withall, of pure gold.

And he made the Candlestick of pure gold, of beaten worke made he the Candlestick, his shaft, and his branch, his bowles, his knops, and his flowres, *were* of the same. And six branches comming out of the sides of it: three branches of the Candlestick out of the one side of it; and three branches of the Candlestick, out of the second side of it. Three bowles made-like-almonds,

in

in one branch, a knop and a flowre; and three bowles made-like-almonds, in the other branch, a knop and a flowre: so in the six branches, that came out of the candlestick. And in the Candlestick *were* four bowles: made like-almonds, his knops, and his flowres. And a knop under two branches of the same; and a knop, under two branches of the same; and a knop under two branches of the same, to the six branches that came out of it. Their knops, and their branches, *were* of the same: all of it, *was* one beaten worke, of pure gold. And he made the seven lampes thereof; and the rongs thereof, and the snuff-dishes thereof, of pure gold. Of a talent of pure gold, made he it: and all the vessels thereof.

And he made the Altar of incense, of Shittim wood: a Cubit *was* the length thereof, and a cubit the bredth thereof, foursquare: and two cubits the height thereof; the hornes thereof *were* of the same. And he overlaid it *with* pure gold; the rooffe thereof, and the walls thereof round about, and the hornes thereof: and hee made unto it, a crowne of gold, round about. And two rings of gold made he to it, under the crowne thereof, by the two ribbes thereof; upon the two sides of it, for places for the barres, to beare it withall. And hee made the barres of Shittim wood: and overlaid them, *with* gold. And he made the oile of holy anointing; and the pure incense,

of sweet-spices: the worke of the Apothecarie.

## Annotations.

**A**RKE ] or, Offer: whereof see Exodus 25. 10, &c.

Verse 6. Covering-mercie-seat ] or, Propitiatorie. See Exodus 25. 17, &c.

Verse 8. on the end ] or, out of the end. So after.

Verse 9. stretched ] Hebrew *were stretching*, (or *spreading*.) So Exodus 25. 20.

Verse 16. dishes ] or, chargers: see the notes on Exodus 25. 29.

Verse 17. beaten worke: ] out of one whole peece. See Exodus 25. 31, &c.

Verse 21. that came out of it ] namely, of the candlestick, as Exodus 25. 35.

Verse 25. of incense ] or, of perfume, See the notes on Exodus 30. 1, &c.

Verse 26. rooffe ] or, top, Exodus 30. 3.

Verse 29. holy anointing ] Hebrew *unction of holiness*. See Exodus 30. 25.

in Greeke, the composition: see Exodus 30. 34, &c. The recording of these particulars by Moses, as in an Inventorie; is to shew both the care which they had to make all things according to the patterne and precepts given on the mount, Exodus 25. 10-40. and how God esteemed the obedience of his servants, in that he caused their works to be particularly written in his Register. But chiefly to set forth the beauty of Gods Sanctuary, and furniture thereof, which is worthy all serious consideration, not so much for the outward worke, as for the heavenly mysteries of the same, Psalm 84. Heb. 9.

## CHAP. XXXVIII.

<sup>1</sup> The making of the Altar of burnt-offering. <sup>8</sup> The Laver of brass, and the feet thereof. <sup>9</sup> The Curt. and hangings thereof round about. <sup>20</sup> The golden

*the Tabernacle, and Court. 21. The summe of  
the things offered. 22. The summe of  
the things offered. 23. The summe of  
the things offered.*

1 And he made the Altar of Burnt-  
offering, of Shittim wood : five  
cubits the length thereof, & five cu-  
bits the breadth thereof, four square,  
and three cubits the height thereof.  
2 And he made the horns of it, upon  
the four corners thereof : the horns  
of it were of the same : and he over-  
laid it with brasle. And he made all  
the vessels of the Altar, the pans, and  
the shovels, and the buisons, the flesh-  
hookes, and the firepanes : all the  
vessels thereof made hee of brasle.  
4 And he made for the Altar, a grate,  
of net worke, of brasle : under the  
compass thereof, beneath, unto the  
midst of it. And he cast foure rings,  
5 in the foure utmost parts, for the  
grate of brasle : to be places, for the  
bars. And he made the bars of Shit-  
tim wood : and overlaid them with  
6 brasle. And he put in the bars into  
the rings, on the sides of the Altar,  
to beare it withall : hollow, with  
boards made hee.

8 And he made the Laver of brasle,  
and the foot of it of brasse : of the  
looking-glasse of the women assem-  
bling by troops, which assembled-  
by-troops, at the doore of the Tent  
of the congregation.

9 And hee made the Court, for the  
Southside fourth-ward, the tapestrie-  
hangings of the Court, were of fine-  
linen twined ; an hundred cubits.  
10 Their pillars, twentie, and their sock-  
ets twentie, of brasle : the hookes of

the pillars and their fillers of silver.  
And for the North side, an hundred  
cubits ; their pillars twentie, and their  
sockets twentie of brasle : the hookes  
of the pillars, &c. their fillers of silver.  
And on the Sea side, tapestrie-han-  
gings, of fittie cubits ; their pillars ten,  
and their sockets ten : the hookes of  
the pillars, and their fillers of silver.  
And on the East side eastward, fittie  
cubits. The tapestrie hangings of  
fifteene cubits, for the side : their  
pillars three, and their sockets three.  
And for the second side, on this hand  
and on that, for the gate of the court,  
tapestrie-hangings, of fifteene cubits ;  
their pillars three, and their sockets  
three. All the tapestrie hangings of  
the Court round about, were of fine-  
linen twined. And the sockets for  
the pillars, were of brasle ; the hookes  
of the pillars, and their fillers of silver,  
and the overlaying of their chapters  
of silver : and they were filleted with  
silver, all the pillars of the Court.  
And the hanging-veile for the gate of  
the Court, was the worke of the em-  
broiderer, of blew, and purple, and  
twentie cubits was the length ; and  
the height in the breadth, five cubits,  
answerable to the tapestrie-han-  
gings of the Court. And their pillars  
were foure, and their sockets foure, of  
brasle : their hookes of silver, and the  
overlaying of their chapters, and  
their fillers of silver. And all the pins  
of the Tabernacle, and of the Court  
round about, were of brasle,

The

21 These are the counted-things of the  
Tabernacle, of the tabernacle of testi-  
mony as it was counted by the  
mouth of Moses, for the service of the  
Levites, by the hand of Ichamar, son  
22 of Aaron the Priest. And Bezaleel,  
the son of Uri, the son of Hur, of the  
tribe of Iudah, made all that Iehovah  
commanded Moses. And with  
33 him, Aholiab son of Ahisamach, of  
the tribe of Dan, an engraver and a  
cunning-workman : and an embroi-  
derer, in blew and in purple, and in  
scarlet, and in fine-linnen. All the  
44 gold that was occupied for the work,  
in all the worke of the Sanctuarie :  
even the gold of the offering, was  
nine and twentie talents, and seven  
hundred and thirtie shekels, by the  
55 shekel of the Sanctuarie. And the  
silver, of them that were numbred of  
the congregation, was an hundred ta-  
lents : and a thousand and seven hun-  
dred and seventie and five shekels, by  
66 the shekel of the Sanctuarie. A Bekah  
for a poll, halfe a shekel, by the shekel  
of the sanctuary : for every one that  
passed unto them that were numbred  
from twentie yeres old and upward ;  
for six hundred thousand, and three  
thousand, & five hundred, and fittie.  
77 And the hundred talents of silver,  
was, to cast the sockets of the Sanctu-  
arie, and the sockets of the veile : an  
hundred sockets, of the hundred ta-  
lents, a talent for a socket. And of  
88 the thousand and seven hundred and  
seventie and five shekels : hee made  
hookes for the pillars : and overlaid

their chapters, and filleted them.  
And the brasle of the offering, was se-  
ventie talents, and two thousand and  
foure hundred shekels. And there-  
with he made the sockets for the doer  
of the Tent of the congregation, and  
the altar of brasle, and the grate of  
brasle, which was for it : and all the  
vessels of the altar. And the sockets  
of the Court, round-about, and the  
sockets of the gate of the Court : and  
all the pins of the Tabernacle, and all  
the pins of the Court, round-about.

## Annotations.

1 A [Lar] whereoff see Exod. 27. 1. &c. *four-  
square,* the Greeke explaineth it, the al-  
tar was four square. So Exod. 27. 1. Ezek. 43. 16.  
Verse 8. Laver] see the notes on Exod. 30.  
18, &c. *assembling by-troops,* or, *war-  
ring,* to wit, the Lords spirituall warfare and  
service : as the Chaldee translateth, *which came  
to pray* ; and the Greeke, *which fasted* ; and Thar-  
gum Ierusalem, *which were humbled*. The  
same word is used againe in 1. Sam. 2. 22. of  
women that *assembled by-troops* at the doore  
of the Tabernacle : that is, *came to pray*, as the  
Chaldee there also saith. So Anna in the Tem-  
ple served God with fastings and prayers night  
and day, Luk. 2. 37. and Paul speaketh of the  
desolate widow, that *trusteth in God, and con-  
tinueth in supplications and prayers night and day*.  
1. Tim. 5. 5. Accordingly Moses speaketh of  
the Levites that entred in *to warre the warfare*,  
(that is, to performe the service,) and to doe the  
worke in the Tabernacle, Num. 4. 23. And Paul  
saith to Timodie, *that thou by them mightest  
warre a good warfare*, 1. Tim. 1. 18. so that this  
phrase is usuall, to signifie the service of God.  
Now of the brazen looking-glasse of these reli-  
gious women, was the Laver made : who gave  
the instruments whereby they drest their bo-  
dies, to make the instrument whereby through

G g

saith

faith they might sanctifie their soules. See before, on *Exod.* 30. 18, 19.

Verse 9. *Court* ] whereof, see *Exod.* 27. 9.

Verse 12. *sea* ] that is, the *west*, as the Chaldee expoundeth it, see *Gen.* 12. 8.

Verse 14. *the side* ] that is, the *one side*; to wit, of the *Court gate*, as after the text it leweth. See *Exod.* 27. 14.

Verse 17. *chapters* ] or *beads, tops*: so after, in *verse* 19. 28. filletted ] or, *hooped*.

Verse 18. *hanging-veil* ] of it, see *Exod.* 27. 16.

Verse 20. *pins* ] or *nailes, stakes*: see *Exod.* 27. 19.

□ □ □

Here beginneth the 23 Section of the Law see *Gen.* 6. 9. and 128. 10.

Verse 21. *counted things* ] that is, the summe and particulars of the things about the making of the Tabernacle; which the Greeke translatheth the *constitution*, (or, *constitution*) of the Tabernacle.

the *mouth* ] that is, the word as the Chaldee expoundeth it, or *commandment*. *Ithamar* ] under his hand, the Levites of Merari, had charge of the boards, bars, pillars, sockets, pins, cords, &c. about the Tabernacle and Court thereof, *Numb.* 4. 29. 33.

Verse 24. *occupied* ] Hebr. *made*, in Greeke, *wrought offering*; Hebr. *were offering*; as the offering of it is also called *wrought*, *Exod.* 31. 2. It was likewise called an *heave offering*, *Exod.* 25. 2. what these two motions meant, see the notes on *Exod.* 29. 24-27.

*Talents* ] every talent was 120. pound weight; for a talent weighed three thousand shekels, and every shekel, 320. graines of Barley; see the notes on *Gen.* 30. 16. and *Exod.* 24. 39. This is confirmed by the summe here following, in *verse* 25. 24. for 603550. men, paying every one halfe a shekel, it amounted to 100. talents, and 177. shekels.

Verse 26. *Be'ah* ] this, in the next words, is expounded to be *halfe a shekel*; see the notes on *Gen.* 24. 22. The Greeke translatheth it, a *dram* (or *dram*), as a *shekel* is sometime turned in Greeke *didrachme*, a double dram, see *Gen.* 20. 16. *apoll* ] Hebr. *a shekel*, which the Greeke translatheth *head*, used for the per-

son or whole man. So in *Exodus* 16. 16. old ] Hebr. *son of 20 years*; see the notes on *Gen.* 5. 32.

# CHAP. XXXIX.

1 The making of the garments of ministers, and holy garments for the priests. 2 The Ephod. 3 The Breechplate. 4 The setting of the twelve precious stones, in four rows, upon it. 5 The ephod, and rings of it. 6 The Role of the Ephod, with the pomgranats and bells, on the skirts thereof. 7 The Coats, Miter, Bannets, and Girdle of fine linen. 8 The plate of the holy Crown, set to the Miter. 9 All the work is finished. 10 brought into Moses by the particulars. 11 Moses vieweth all the work, and saith: it to be done as the Lord had commanded, be blesteth them.

And of the blew, and purple, and scarlet, they made the garments of ministerie, to minister in the Holy place: and made the garments of holiness, which were for Aaron, as Iehovah commanded Moses.

And he made the Ephod of gold, of blew, and purple, and scarlet, and fine-linnen twined. And they did beat-thin, the plates of gold: and he cut wiers, to work it in the blew, and in the purple, and in the scarlet, and in the fine-linnen: with the work of a cunning-workman: They made shoulder-peece for it, joyning together, at the two edges thereof, it was joyned together. And the curious-girdle of his Ephod, which was upon it was of the same, according to the work thereof; of gold, of blew, & purple, and scarlet, and fine-linnen twined, as Iehovah commanded Moses.

And they wrought Beryll stones, inclosed

## The Ephod, Brestplate, Exodus, Chap. 39.

inclosed, in ouches of gold: engraven, like the engravings of a signet; with the names of the Sons of Israel. And hee put them on the shoulders of the Ephod, stones of memoriall, for the sonnes of Israel: as Iehovah commanded Moses.

And hee made the Brestplate, the worke of a cunning-workman, like the worke of the Ephod: of gold, of blew, and purple, and scarlet, and fine-linnen twined. It was fouresquare; doubled did they make the Brestplate; a span the length thereof, and a span the bredth thereof, doubled. And they embossed in it, four rows of stones, a row, a Sardius, a Topaz, and a Smaragd; the first row. And the second row, a Chalcedonie, a Saphir, and a Sardonix.

And the third row: an Hyacinth, a Chrysoprase, and an Amethyst. And the fourth row, a Chrysolite, a Beryll and a Jasper: inclosed in ouches of gold, in their emboliments. And the stones were with the names of the sonnes of Israel: ewelve, according to their names: like the engravings of a signet, every man with his name, according to the twelve tribes. And they made upon the Brestplate, chaines at the end of wreathen worke, of pure gold. And they made two ouches of gold, and two rings of gold: and put the two rings upon the two ends of the Brestplate. And they put the two wreathings of gold in the two rings, on the ends of the Brestplate. And the two ends of the two wreathings, they fastened

on the two ouches: and put them on the shoulders of the Ephod, before it. And they made two rings of gold, and put them upon the two ends of the Brestplate, upon the border thereof, which was in the side of the Ephod, inward. And they made two (other) rings of gold, and put them on the two shoulders of the Ephod underneath towards the forefront thereof, over against the coupling thereof, above the curious-girdle of the Ephod. And they did binde the Brestplate, by the rings thereof, unto the rings of the Ephod, with a lace of blew, to bee above the curious-girdle of the Ephod; and that the Brestplate might not be loosed, from the Ephod: as Iehovah commanded Moses.

And hee made the Robe of the Ephod, of woven worke: all of blew. And there was a hole of the Robe in the midst thereof, as the hole of an habergeon: with a binding for the hole thereof, round about, that it should not bee rent. And they made upon the skirts of the Robe, pomgranats, of blew, and purple, and scarlet: twitted. And they made bells of pure gold: and put the bells betweene the pomgranats, upon the skirts of the Robe, round about, betweene the pomgranats. A bell and a pomgranate, a bell and a pomgranate, upon the skirts of the Robe, round about, to minister in: as Iehovah commanded Moses.

And they made Coats of fine-linnen, of woven worke, for Aaron, and

28 and for his sonnes. And a Miter of fine-linnen, and goodly-ornaments, Bonnets of fine-linnen : and linnen breeches of fine-linnen twined. And a girdle of fine-linnen twined, and of blew, and purple, and scarlet, the worke of the embroiderer : as Iehovah commanded Moses.

30 And they made the Plate of the crowne of holiness, of pure gold : and wrote upon it a writing, like the engravings of a signet ; HOLINES TO I E H O V A H. And they put upon it a lace of blew, to put it upon the Miter, on high : as Iehovah commanded Moses.

32 And all the worke of the Tabernacle of the Tent of the Congregation, was finished : and the sonnes of Israel did ; according to all that Iehovah commanded Moses, so did they.

33 And they brought the Tabernacle unto Moses ; the Tent, and all the instruments thereof : the taches thereof, the boards thereof, the bars thereof, and the pillars thereof, and the sockets thereof. And the covering of Rams skins, died-red ; and the covering of Tachash skins : and the veil of the covering. The Arke of the Testimonie, and the bars thereof ; and the Covering-mercy-sear. The Table, and all the vessels thereof ; and the Shew bread. The pure Candle-sticke, with the lamps thereof, the lamps to be set in order, and all the vessels thereof : and the oil, for the light. And the Altar of gold ; and the oil of anoynting ; and the incense of sweet-spices : and the hang-

ing-veil, for the doore of the Tent. The Altar of brasie ; and the grate of brasie, which was for it ; the barres thereof, and all the vessels thereof : the Laver, and the foot thereof. The tapestrie-hangings of the Court, the pillars thereof, and the sockets thereof ; and the hanging-veil for the gate of the Court, the cords thereof, and the pins thereof : and all the vessels of the service of the Tabernacle, for the Tent of the Congregation. The garments of ministerie, to minister in the Holy-place : the garments of holiness for Aaron the Priest ; and the garments of his sonnes, to minister in the - priests - office. According to all that Iehovah commanded Moses ; so the sonnes of Israel, made all the worke. And Moses saw all the worke ; and beheld they had done it ; as Iehovah had commanded, so had they done : and Moses blessed them.

Annotations.

OF minister] whereof see Exod. 31. 10. of holiness] that is, i. e. holy garments, specified in Exod. 28.

Vers 2. Ephod] described in Exodus 28. 6. &c.

Vers 3. beat-thinne] or, spread-abroad. wiers] or, twined, of those plates. in the blew] or, in the midst of (which the Greeke translatheth) the blew, &c. For the gold thred, was twisted with the blew, and with every of the other colours, as is noted on Exodus 28. 6.

Vers 6.

Vers 6. Beryl] see Exod. 28. 9. Vers 8. Breſtplate] whereof see Exod. 28. 15. &c.

Vers 10. Smaragd] or, Emerald : see Exod. 28. 17.

Vers 22. woven worke] Hebr. worke of the weaver : see Exod. 28. 31. &c.

Vers 14. twiſt] or twined : the Greeke addeth, and biſſe (that is, fine linnen) twined. See the notes on Exod. 28. 33.

Vers 27. coats] whereof see Exod. 28. 40.

Vers 28. goodly ornaments] this word is sometime used for the Bonnets themselves, as in Exod. 44. 18.

Vers 30. crowne of holiness] that is, holy crowne, or separation, as both the Hebrew and Greeke signifyeth : see Exod. 29. 6, and 28. 36.

Vers 32. ſo did they] this hath respect unto the charge before given, Exod. 25. 40. and for this cause, the particulars have bene repeated by Moses, that all might see the care which he and the workmen had, to make all things both for matter and forme, according to the patterne and commandement given of God. Such faithfulness also was in Christ, Heb. 3. 1. and ought to be in all Christians, concerning Gods heavenly ordinances in his Church, whereof these things were a patterne and shadow, Heb. 8. 5. 1 Tim. 6. 13, 14. and 5. 21.

Vers 33. bars] or, barres ; as in Exod. 35. 11. Vers 37. to be set in order] Hebr. lamps of ordering, or, of diſpoſition, which the Priests were to trim every day : see the notes on Exodus 27. 11. the Greeke translatheth, lamps of burning.

Vers 38. of sweet spices] in Greeke, of composition, that is, the compounded incense.

Vers 42. all the worke] or, all the service ; which the Greeke calleth Preparation, or Furniture.

Vers 43. ſaw] or, viewed, as hee that was charged with the oversight of this whole work, Exod. 31. 40. the worke] in Greeke, worke blessed them] that is, as Gods publike minister, pronounced a blessing from the Lord, upon these workmen ; see Gen. 1. 2. 19.

Herein Moses was a figure of Christ, who will bless them that faithfully observe the Commandements of God, 2 Tim. 4. 7, 8. for, who so

is a doer of the worke, this man shall be blessed in his deed, Jam. 1. 25. Hereupon the Hebrewes say, Worke is a great thing, for Shecinah (that is, the Divine-presence or Majesty of God in Christ) dwelled not in Israel, untill they had done the worke ; as it is written (in Exod. 39. 43) AND MOSES SAW ALL THE VVORKE, &c. AND MOSES BLESSED THEM. And how did hee bless them ? He said unto them, The Lord witnesseth that the Divine-presence (Shecinah) may dwell in the worke of your hands. And so it came to passe : as it is said (in Exod. 40. 34.) And the cloud covered the Tent, &c. and the glory of the Lord filled the Tabernacle. R. Elias in Reshith chocabab, fol. 420. a.

CHAPTER XL.

1 The Lord commandeth the Tabernacle to be reared. 4 and things to be set in order therein, 8 and the Court to be set about it. 9 The Tabernacle and all the vessels thereof, the Altar and Laver, to be anointed with oyle. 12 Aaron and his sonnes, to be washed, clothed, anoynted, sanctified. 16 Moses obeyeth, and reareth up the Tabernacle, 21 carrieth in the Arke, 22 placeth the Table, 24 and the Candlestick, 26 and the golden Altar, 29 and the brazen Altar, 30 and the Laver, 33 and reareth up the Court. 34 A cloud covereth the Tabernacle, and Gods glory filleth it. 38 The cloud was on the Tabernacle by day, and fire by night continually.

AND Iehovah spake unto Moses, saying : In the day of the first month, in the first of the moneth : thou shalt reare-up the Tabernacle, the Tent of the Congregation. And thou shalt put there, the Arke of the Testimonie : and cover the Ark with the veil. And thou shalt bring-in

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the Table, and set-in-order the order thereof: and thou shalt bring-in the Candlestick; and cause to ascend, the lamps thereof. And thou shalt set, the Altar of gold, for the incense; before the Arke of the testimony: and put the hanging-veil of the doore, to the Tabernacle. And thou shalt set the Altar of the burnt-offering, before the doore of the Tabernacle of the Tent of the Congregation. And thou shalt set the Laver, between the Tent of the Congregation, and the Altar: and shalt put water there. And thou shalt set the Court, round-about: and put the hanging-veil, at the gate of the Court. And thou shalt take the oil of anoynting, and anoynt the Tabernacle, and all that is therein: and shalt sanctifie it, and all the vessels thereof, and it shall be holy. And thou shalt anoynt the Altar of the burnt-offering, and all the vessels thereof: and shalt sanctifie the Altar, and the Altar shall be Holy of holies. And thou shalt anoynt the Laver, and the foot thereof: and sanctifie it. And thou shalt bring-neere Aaron and his sons, unto the doore of the Tent of the Congregation: and wash them, with water. And thou shalt clothe Aaron with the garments of holiness: and shalt anoynt him, and sanctifie him, and he shall minister in the priests-office unto me. And thou shalt bring-neere, his sonnes; and clothe them, with coats. And thou shalt anoynt them, as thou didst anoynt their fa-

ther; and they shall minister in the priests-office unto mee: and their anoynting, shall be, to be unto them, for an eternall priesthood, throughout their generations. And Moses did, according to all that Iehovah commanded him, so did he.

And it was in the first moneth, in the second year, in the first (day) of the moneth: the Tabernacle was reared up. And Moses reared-up the Tabernacle; and set the sockets thereof, and set-up the boards thereof, and put-in the bars thereof: and reared-up the pillars thereof. And he spread-abroad the Tent, over the Tabernacle; and put the covering of the Tent, upon it, above: as Iehovah commanded Moses.

And he tooke, and put the Testimony into the Arke, and set the bars on the Arke: and put the Covering-mercy-seat, above, vpon the Arke. And hee brought the Arke into the Tabernacle: and set up the veil of the covering; and covered the Arke of the Testimony: as Iehovah commanded Moses.

And he put the Table in the Tent of the Congregation; upon the side of the Tabernacle, Northward: without the veil. And he set-in-order upon it, the order of bread, before Iehovah: as Iehovah commanded Moses.

And he put the Candlestick in the Tent of the congregation; over-against the Table: on the side of the Tabernacle, Southward. And he caused the lamps to ascend before Iehovah:

Iehovah: as Iehovah commanded Moses.

And he put the Altar of gold, in the Tent of the congregation: before the veil. And he burned thereon, incense of sweet-spices: as Iehovah commanded Moses.

And he set-up the hanging-veil of the doore, of the Tabernacle. And the Altar of the burnt-offering, he put at the doore of the Tabernacle of the Tent of the congregation: and offered upon it, the burnt offering, and the meat-offering; as Iehovah commanded Moses.

And he set the Laver, between the Tent of the congregation, and the Altar: and put water there, to wash. And Moses, and Aaron, and his sonnes, washed thereat, their hands and their feet. When they went into the Tent of the Congregation, and when they came-neere unto the Altar, they washed: as Iehovah commanded Moses.

And he reared-up the Court; round-about the Tabernacle, and the Altar, and set up the hanging veil, at the gate of the Court: and Moses finished the worke.

And the cloud covered the Tent of the Congregation, and the glory of Iehovah, filled the Tabernacle. And Moses was not able to enter into the Tent of the congregation: because the cloud dwelt upon it: and the glory of Iehovah, filled the Tabernacle. And when the cloud was taken-up, from over the Tabernacle; the sonnes of Israel journeyed

in all their journeyes. But if the cloud werenot taken-up: then they journeyed not, till the day that it was taken up. For the cloud of Iehovah was upon the Tabernacle by day; and fire was on it by night: in the eyes of all the house of Israel, in all their journeyes.

### Annotations.

[In the day] to wit, the first day: so the Greek explains it, in the first day of the first moneth, in the new Moone. Among the Iewes, the months of the year, were the months of the Moone: as their years, were the years of the Sunne: Maimonides treat. of Sanctifying the new Moone, Ch. p. 1. And all new Moones, (or first days of the Moones), were Iohanne feasts unto Israel, Numb. 28. 11. 14. Psal. 81. 3. This (which was the first moneth of the second year, after their coming out of Egypt) was solemnized the first day, by the rearing-up of the Tabernacle, here described, which being done, the Priests of Israel, brought offerings of *incense* and *oils* for the service of the Tabernacle; and other offerings for the dedicating of the Altar, which solemnity dur'd twelve dayes, Numb. 7. On the *fourteenth day of this moneth*, the Israelites kept the feast of the Passover in the wilderness, Numb. 9. 1, 2, 3. The new Moone following, which was on the first day of the second moneth, the Israelites were numbered, and their Tents set in order four-square, round about the Tabernacle, Numb. 1. 1, 2. &c. and 2. 2, 3. &c. and all unclean persons, were put out of the Campe, Numb. 5. 2, 3, 4. On the twentieth day of that moneth, the Cloud removing, the Tabernacle now reared up, was then taken downe againe, and the Israelites tooke their journeyes out of the wilderness of Sinai, Numb. 10. 11. In the meane space, God by voyce out of the most holy of the Tabernacle, taught Moses and Israel all those Lawes, for sacrificing, cleansing, and other religious duties, which are written in

in the whole booke of *Leviticus*, and the nine first Chapters of *Numbers*, *Levit.* 1. 1. &c. *Numb.* 1. 1. &c. of the congregation ] or of the meeting: where God met with his people, *Exodus* 25. 22. and 30. 36. Elsewhere it is named the *Tent* of the *Testimony* (or *Tabernacle* of witness) *Numbers* 9. 15. and 17. 7. 8. so in the new Testament, *Acts* 7. 44. *Revelation* 15. 5. because the Tables of Testimony were kept in the Arke therein, *Exodus* 25. 16. and so the Greeke translatheth it in this place.

Verse 3. *cover the Arke* ] that is, hide it from the eyes of men, by hanging the veil before it: which parted the most holy place from the holy. Hereupon it is called the *covering veil*, *Numb.* 4. 5. The mystery of this veil is noted on *Exodus* 26. 33.

Verse 4. *the order* ] or *the disposition* thereof, that is, *the shew bread*; which was weekly to be put in two rows upon it: see *Exodus* 25. 30. The Greeke translatheth, *shall propose the proposition*, meaning the Bread of proposition, or shew bread; so called in *Mat.* 12. 4. *cause to ascend* ] that is, to burne; or, *shall light*: see *Exodus* 25. 37. and 27. 20.

Verse 5. *set* ] Hebr. *shall give*, which is used for *setting, placing, disposing*, &c. often in this Chapter, and elsewhere: see *Genesis* 1. 17. *hanging-veil* ] or *covering-veil*: which hindered the people from entering or seeing into the holy place; see *Exod.* 26. 36.

Verse 6. *Tabernacle of the Tent* ] so called because the Tabernacle was over-spread, and covered with the Tent, as verse 19. and *Exod.* 26. 7. and so it was an over-spread and covered Tabernacle, signifying Gods Church by his providence covered and protected. Alike phrase is in *Rev.* 15. 5. *the Temple of the Tent of the testimony in heaven was opened*. For Moyses Tabernacle is also called a *Temple* (or *Palace*.) as 1 *Samuel* 1. 9. and 3. 3. *Psalme* 27. 4. and 138. 2.

Verse 7. *there* ] that is, *therein*, as the Greeke translatheth in it; so verse 30. See *Exodus* 30. 18.

Verse 8. *hanging-veil* ] or, *covering*: see *Exod.* 27. 16.

Verse 9. *oil* ] whereof see *Exod.* 30. 23. &c.

*Levit.* 8. 10. *Numb.* 7. 1.

*holys* ] Heb. *holiness*, *holiness*, that is, *most holy*; as that which hallowed the sacrifices: see *Exod.* 29. 37.

Verse 15. *eternal priesthood* ] so that their children after them should not need to be anointed, but administer by reason of this first anointment of their fathers: onely the high Priests were anointed in the generations following, *Lev.* 4. 3. See the notes on *Exod.* 30. 33.

Verse 17. *second years* ] to wit, *after they were come out of Egypt*; as the Greeke version here addeth for explanation: and as Moyses speaketh in *Numb.* 9. 1. *first of the months* ] that is, the *first day* of it: as the *first of the feast*, *Matth.* 26. 17. is expounded, the *first day of the feast*, *Mark* 14. 12. The Greeke saith, *in the new Moone*: see the annotations on verse 2.

Verse 18. *the Tabernacle* ] a visible signe of Gods presence, dwelling with, and governing his Church in Christ, *Leviticus* 26. 11. *Ezeki.* 13. 27. 28. as it is said, *I heard a great voice out of heaven, saying; Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe will be with them*, &c. *Revel.* 21. 3.

*set* ] or *fastned*: Hebrew, *gave*, which is used for a firme setting or stablishing, as is noted on *Genesis* 1. 17. This setting of the *sockets*, with the *boards*, *burns*, and *pillars*, signified the stability of the Church, and members thereof, grounded and stablished by faith in Christ, *Ezay* 33. 20. and 14. 32. 1 *Tim.* 3. 15.

Verse 19. *the Tent* ] in Greeke, the *curtaines*: which were of two sorts, some of white, blew, purple, and scarlet, cunningly wrought with Cherubims, and coupled together: others, of Goates hair, *Exodus* 26. 1. 7.

*the covering* ] both that of Rams skinner, and the other of Tachash skinner, *Exodus* 26. 14: This Tent and covering, shadowed the heavenly graces wherewith Christ and his Church in him are adorned, their uniting together by the Spirit, through faith and love;

love; and their safe protection: though these veils veiled and obscure. See the notes on *Exod.* 26.

Verse 20. *the Testimonie* ] the two tables of Gods Law, *Exodus* 25. 16. *Covering-mercie-seat* ] a figure of Christ, in whose heart was Gods Law; by whom our transgressions of the Law are covered, and the word of grace from God cometh unto us: see *Exodus* 25. 17.

Verse 21. *covered the Arke* ] hid it with the veils hanged before it. A figure of Christs flesh, veiling the divine things in him, till he entered through it into the holy heavens, and opened a way for his Church thereinto, *Heb.* 10. 19, 20. *Rev.* 11. 19.

Verse 23. *the order of bread* ] that is, the bread set in order, called in Greeke, *the bread of proposition*, and so in *Matth.* 12. 4. but Paul nameth it *the proposition of bread*, *Heb.* 9. 2. which we call *Shew-bread*: twelve cakes representing the twelve tribes, that is, all believers, presented pure unto God in Christ: see *Exod.* 25. 30.

Verse 24. *the Candlestick* ] a figure of the Law, which giveth light to his people standing before God in his sanctuary, *Psalme* 119. 105. See the notes on *Exodus* 25. 31. &c.

Verse 25. *to ascend* ] that is, to burne and shine, as verse 4. representing the seven Spirits of Christ, whereby (through the oile of his grace) his Word shineth unto his Church, *Rev.* 4. 5.

Verse 26. *Altar of gold* ] figuring Christs mediation for his Church, whereby they and their prayers are presented as sweet odours unto God. See the notes on *Exodus* 30. These all being in the most holy and holy places, hidden with veils from the eyes of the people, signified the obscurity of the heavenly mysteries of the Gospell, before the veils of Christs flesh was rent, and the treasures of his grace more fully opened, *Heb.* 10. 1. *Rom.* 16. 25, 26. *Eph.* 3. 5.

Verse 29. *the Altar of burnt offering* ] the brazen Altar, standing in the open Court, for all to see: whereupon the daily sacri-

fices (figuring Christs death and sufferings) were burned: to leade the Church unto the expectation of his body to be offered for us, and our bodies by him unto God, *Heb.* 10. 5, 6, 7. *Rom.* 12. 1.

Verse 30. *The Laver* ] a figure of the sanctification of the Church, washed from their sinnes by the blood of Christ; that they may come neere unto God, *Heb.* 10. 22. *Rev.* 1. 5, 6. *Tit.* 3. 5.

Verse 33. *the Court* ] an holy inclosure, for the Church to be kept in pure, when they came to appeare before God. And here was the finishing of the worke of the Sanctuary: about which thus erected, first the tribe of Levi, *Numbers* 1. 50. and behinde them, the other tribes of Israel pitched their Tents in holy order appointed of God, in a foursquare forme, (*Numbers* 2.) such as is the forme of the heavenly Ierusalem, *Revelat.* 21. 16. which Tents were also holy, and might have no uncleane person within them, *Numbers* 5. 2. (as nothing that defileth, may be in the new Ierusalem, the Church of Christ, *Revel.* 21. 27.) and unto which Tents of Campe, the earthly Ierusalem, (*the holy citie*, *Nehemiah* 11. 1.) was answerable. For some open uncleane, might not be in the Campe, or Citie: others though in the Campe, might not come into the Lords Court: and of those in his Court, none entered into the Sanctuary but the Priests: and of them, none into the most holy of the Sanctuary, but the high Priest, once in the yeere, *Hebrewes* 9. 6, 7. because *holiness* becometh the *House* of the Lord, *for ever*, *Psalme* 93. 5. and the neerer they come unto him, the more they ought to be sanctified, *Leviticus* 10. 2, 3. and 16. 2, 3, &c. So after that Israel came into Canaan, and had there a Temple; they had degrees of holy places: both of them are described by the Hebrewes thus: *Three Camps were in the wilderness*; *the Campe of Israel, which was in foure Camps*, [*Numbers* 2.] *the Campe of Levi*, [*Numbers* 1. 50.] and *the Campe of the Drume majestie*, which was from the dore of the Court of the Tabernacle of the congregation, and forward.

Hh

And

And answerable unto them, in the ages following, from the gates of Jerusalem, unto the mountaine of the Temple, was as the Campe of Israel: and from the gates of the mountaine of the Temple, unto the doore of the Court, (which was the gate of Nicomus,) was as the Campe of Levi: and from the doore of the Court and forward, was the Campe of Gods majestie. Maimony in Bet habchirah, Chap. 7. Sect. 11. Other like differences of holinesse of places they also observe: which are to be mentioned elsewhere.

Verf. 34. the cloud] a testimony of Gods presence and approbation, who thus tooke (as it were) possession of the Tabernacle, to dwell therein amongst his people; but with an hiding of his glory and power. So when Solomon had builded the Temple, the cloud filled the house; then spake Solomon; The Lord said, that hee would dwell in the thicke daykenesse, 1 Kings 8. 10. 12. But when Gods presence was with displeasure for the finnes of the people, it was signified by a smooke filling the Temple, Esay 6. 4. Revelations 15. 8. for smooke was a signe of anger, Psalme 18. 9. Esay 14. 31. glorie] a signe of Gods glorious presence, who now came to dwell there, as hee had promised, Exodus 25. 8. So in 2 Chronicles 5. 14. and Ezekiel 43. 4. 5. where it is opened by God himselfe thus; Some of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the finnes of Israel for ever, &c. Ezekiel 45. 7. So the holy Jerusalem, hath the glory of God, Revelations 21. 11.

Verf. 35. dwell] that is, abode or continued; and as the Greeke translateth, overshadowed it. And in that Moses could not now goe into the Tent, nor the Priests into the Temple, 2 Chronicles 5. 14. and 7. 2. it sheweth the weaknesse and unworthi-

nesse of all flesh, to come into the presence of God: who therefore gave a Law, that the high Priest himselfe, should not at all times come into the holy place within the velle, &c. that he died not; because God would appear in the cloud, upon the Mercieseat, Leviticus 16. 2.

Verf. 36. journeyed in all their journeys] and in the place where the cloud abode, there the finnes of Israel pitched their tents. All the daies that the cloud dwelled upon the Tabernacle, (whether it were a day or two daies, or a moneth, or a yeere) they rested in the tents, and journeyed not; when the cloud was taken up, whether it were by day or by night, then they journeyed. At the mouth of the Lord they pitched their tents, and at the mouth of the Lord they journeyed; they kept the charge (or watch) of the Lord, Numb. 9. 17-23. This token of Gods guidance and protection of his people, continued with Israel whilst they travell'd in the wilderness: which grace, the generations following, remembered to the praise of God, Nehem. 9. 19. Psal. 78. 14. and 105. 79.

Verf. 38. the cloud of Ieborah] which in Thargum Jerusalem is called the cloud of the glorie of Shecinah (the Divine presence) of the Lord, and fire] At evening, there was upon the Tabernacle as it were the appearance of fire untill the morning: so it was alway; the cloud covered it (by day) and the appearance of fire by night, Numbers 9. 15, 16. Herby was figured the guidance and protection of the Church by Christ under the Gospell; whereof it is written, The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a Cloud and smooke by day, and the shining of a flaming fire by night: for upon all the glorie shall be a defence, Esay 4. 5.

The number of the Sections (or Lectures) in Exodus, are eleven: the verses 1209. The midst is at Exodus 22. 28.

Remember the Law of Moses my servant, which I commanded him in Horeb, for all Israel; with the Statutes, and Iudgements, Malac. 4. 4.

By the Law, is the knowledge of Sinne, Rom. 3. 20.

The Law worketh wrath; for where no Law is, there is no transgression, Romans 4. 15.

By the workes of the Law shall no flesh be justified, Gal. 2. 16.

The Law was our Schoolemaster (to bring us) unto Christ, Gal. 3. 24.

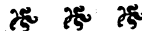
Christ is the end of the Law, for righteousness to every one that beleeveth, Romans 10. 4.



ANNOTATIONS  
UPON THE THIRD BOOK  
OF MOSES,  
CALLED  
LEVITICVS.

WHEREIN, BY CONFERRING  
the holy Scriptures, by comparing the Greek  
and Chaldee Versions, and monuments of the  
Hebrewes: the Sacrifices, and other legal  
ordinances heretofore comanded  
of God, to the Church of  
Israel, are explain-  
ed.

By Henry Ainsworth.



**T**He Law made nothing perfect, but the bringing in of a better  
hope, by the which we draw nigh unto God. Heb. 7. 19.

By one offering (Christ) hath perfected for ever,  
them that are sanctified. Heb. 10. 14.

By him therefore, let us offer the sacrifice of praise to God  
continually; that is, the fruit of our lips confes-  
sing to his name. Heb. 13. 15.

Imprinted in the yere 1618.

*The Summe of Leviticus.*

**T**His third book of Moses, containeth the Law of Sacrifices, and rites concerning them: of Sacrificers, and their holy ministracion in the Sanctuarie; of the peoples sanctification, from all outward and inward pollutions: of religious actions to be doen by the bodie of the church, and all the members therof, publickly and privately: of the place where, and times when Gods worship was chiefly to be performed: with a confirmation of the whole Law, by promises, and threatnings. All which, God (speaking out of the Tabernacle in the wilderness) declared unto Israel, by the hand of Moses, in the first moneth of the second yere, after their deliverance out of the land of Egypt: which was in the yere from the creation of the World, 2514.

*More particularly.*

GOD teacheth Israel how to sacrifice their Burnt-offrings.	Chapter 1.
The Meat-offring of flowre, cakes, wafers, and first-fruits.	Chap. 2.
The Sacrifice of Peace-offrings, of the herd or flock,	Chap. 3.
Syn-offrings, for the Priest, Congregation, Ruler, and private man.	Chap. 4.
Trespas-offrings of sundry sorts, for sundry synns,	Chap. 5.
Lawes more particularly touching the former sacrifices.	Chap. 6.
Lawes touching the Trespas-offring, and Peace-offrings: Fat, and Blood.	Chap. 7.
The consecration of Aaron and his sons, to the Priesthood.	Chap. 8.
Aarons first offrings for himself and the people, consumed by fyre.	Chap. 9.
Aarons sons transgress, and are slayn of God. Lawes for the Priests.	Chap. 10.
The Law for cleane and unclean beasts, foules, fishes &c.	Chap. 11.
Of a womans purification after child-birth.	Chap. 12.
Of discerning Leprosie and judging it, in men and in garments.	Chap. 13.
Of cleansing Lepers that are healed. Of leprosie in houses.	Chap. 14.
Of the unclean by running yssues, and their purification.	Chap. 15.
Of the high Priests service on Atonement day, to cleanse the Sanctuarie, and reconcile the Church unto God, once in the yere.	Chap. 16.
The place of sacrificing. Against eating blood, torne things &c.	Chap. 17.
Against unlawful copulations, idolatrie, and heathenish customes.	Chap. 18.
Sundry lawes for holynes and righteousnes, and against synns.	Chap. 19.
Punishments for idolaters, fornicators, and other the like.	Chap. 20.
Special holynes and perfection, required in the Priests.	Chap. 21.
Unclean priests may not minister. Sacrifices must be unblemished.	Chap. 22.
The solemne feasts at certaine times of the yere.	Chap. 23.
Provision for Lamp oile; and Shew bread. A blasphemers is stoned.	Chap. 24.
Of the seventh (or Sabbath) yere, and Iubilee: with their rites.	Chap. 25.
Promises and threatnings, to confirme the Law of God.	Chap. 26.
A law concerning Vowes, devoted things, and tithes.	Chap. 27.

*Ye shall be holy: for I Jehovah your God  
am holy. Levit. 19. 2.*



# THE THIRD BOOK OF MOSES, CALLED LEVITICVS.

## CHAPTER I.

*1. God giveth by Moses a Law unto Israel,  
touching the Burnt offerings: 3 of the herd,  
10. of the flock, 13 of the foules.*



And he called, unto Moses: and Iehovah spake unto him, out of the Tent of the congregation, saying. Speak unto the sonns of Israel, and say unto them; When any man of you, shall offer an oblation, to Iehovah: of the cattell of the herd, and of the flock, ye shall offer your oblation. If his oblation be a Burnt offering, of the herd; let him offer it, a male perfect: at the dore of the Tent of the congregation, shall he offer it; for his favourable-acceptation, before Iehovah. And he shall lay his hand, upon the head of the Burnt-offering: and it shall be favourably-accepted for him, to make-atonement for him. And he shall kyll the yongling of the herd, before Iehovah: and the sonns of Aaron the Priests, shall bring-neer the blood, and shall sprinkle the blood

upon the Altar, round about; which is by the dore of the Tent of the congregation. And he shall slay, the Burnt-offering: and shall cut it, into the peices therof. And the sonns of Aaron the priest, shall put fyre, upon the Altar: & shall lay the wood in order, upon the fyre. And the sonns of Aaron the priestes, shall lay in order, the peices; the head, & the fat: upon the wood which is on the fyre, which is upon the Altar. And the inwards therof, and the leggs therof, he shall wash in water: and the Priest, shall burn all, upon the Altar: as a Burnt-offring, a Fyre-offring, of a savour of rest, unto Iehovah.

And if his oblation be of the flock, of the sheep or of the goats, for a Burnt-offring: he shall offer it, a male perfect. And he shall kyll it, at the side of the Altar, northward, before Iehovah: and the sonns of Aaron, the priests, shall sprinkle the blood therof upō the Altar, round-about. And he shall cut it into the peices therof, and the head therof, and the fat therof: and the Priest shall lay-them-in-

order, vpon the wood, which is on the fyre, which is upon the Altar. And the inwards and the legges, he shall wash in water: and the Priest shall offer all, and burn it vpon the Altar: it is a Burnt-offering, a Fyre-offering, of a faviour of rest, unto Iehovah.

And if the Burnt-offering his oblation to Iehovah, be of the fowle: then he shall offer his oblation, of turtle-doves, or of yong pigeons. And the Priest shall bring it neer, unto the Altar; and he shall cut-with his nayl the head therof, and burn it on the Altar: and the blood therof, shall be wrung-out, upon the side of the Altar. And he shall pluck-away the crop therof, with the fethers of the same: and shall cast it beside the Altar, eastward; into the place of the ashes. And he shall cleave it, with the wings therof, he shall not divide it afunder: and the Priest shall burn it, upon the Altar, upon the wood, which is upon the fyre: it is a Burnt-offering, a Fyre-offering, of a faviour of rest, unto Iehovah.

*Annotations.*

**L**eviticus ] this name the book hath, from the Greek translation; because it chiefly treateth of the service and sacrifices, which the Levites used in the Tabernacle. The Hebrew name, is of the first word of the book *Vaykra*, that is, *And he called*. See the like noted upon Genesis and Exodus.

Verf. 1. *And he* ] namely the Lord (whose glorie had fylled the Tabernacle, Exod. 40. 35.) called unto Moyses. So the Greek also playneth it: & *Theo-gum-fusaemy* thus, *And the Word of the Lord called unto Moyses*. This book is by the word

*And*, joynd to the former, as a continuation of the historie. And here beginneth the 14. Section or lecture of the Law, wherof see, Gen. 6. 9. called] The last letter of this word, in Hebrew is written extraordinarily smal; wherin the Hebrew Doctors suppose some mystic to be implied. The manner of calling, was by a voice from the mercy-seat upon the Ark, Num. 7. 89. Exod. 25. 22. that being a figure of Christ, signified how God by him would teach Israel, how they should serve him in spirit and truth. John 1. 17. Heb. 1. 1. And God spake not with a loud strondring voice, as he did on mount Sinai, but with a soft low voice: which the smal letter seemeth to intimate. The phrase *he called*, and Iehovahs name being mentioned after, is like that in Exod. 3. 1. *he sayd, come vp unto Iehovah*. *Teal*] or, as the Challee translatheth it *Tabernacle*, where God and his people mett at appointed times, as he promised, Exod. 25. 22. & 30. 36. In Greek it is, *The Tent (or Tabernacle) of testimonie*: by which name Moyses also calleth it, in Num. 1. 5. and Stephen, in Act. 7. 44. As the Tabernacle principally figured Christ, Heb. 9. 11. John 2. 19. 21. so God speaking now from it, who before had spoken on mount Sinai, signified how in the last dayes he would speak unto us in the Son, who by himself should purge our synns, Heb. 1. 1. 2. 3.

V. 2. *offer an oblation*] or, *an offering*, or *bring neer a gift*; called in Hebrew *Kaphan*, of *coming neer* unto God thereby: the Greek usually translatheth it *doron*, a gift; and so doth the Holy ghost in Mark 7. 11. Mat. 5. 23. & 8. 4. & 23. 18. Heb. 5. 1. And to bring neer, to weert unto God, is to offer unto him: for one of these, is used for another; as in 1 Chron. 16. 5. *they brought neer Burnt-offerings*: for which in 2 Sam. 6. 17. is written, *David offered Burnt-offerings*. These offerings under the Law, were figures of Christs offering, who gave himself for us, Heb. 10. and by whom we also present our bodies a living sacrifice, holy, acceptable unto God, Rom. 12. 1. and doe draw nigh unto

God, Heb. 7. 19. and offer by him, the sacrifice of praise unto God, continually, Heb. 9. 11. 12. 14. & 13. 15. For the legal sacrifices, could not make him that did the service, perfect as pertaining to the conscience, Heb. 9. 9. And so the wise among the Hebrewes doe acknowledge their ignorance concerning the truth of these mysteries, until the spirit from above be powerd out upon them: yet supposing that they signified the offerings which Michael offereth of the fowles of the just; as sayth, *R. Menachem*, on Lev. 1. But unto us, the Apostles have opened these parables, and shewed their full accomplishment by Michael, that is Christ: Heb. 7. & 8. & 9. & 10. Rev. 12. 7. or, *Bulls* as the Challee expounds them. These cattel of the herd, and flock, were the principal sacrifices, both among Iewes and Gentils: as the law here, and Balaams historie, Num. 13. 1. 14. 29. and heathen writers manifest. *Homer Iliad. 1. flock*] the word comprehendeth sheep and goats, as is playnly in vers. 10. No beasts might be sacrificed to God, but these three sorts, bevers, sheep, or goats: nor any foules, but turtle-doves and pigeons, vers. 14. These five kinds of living creatures, (which onely might be offered to God,) are of the most tame and meek, profitable & servicable, harmless, sociable, &c: and so were fittest to signify the like things, in Christ & his people. God appointed not that men should be killed for sacrifices, (although the heathens & idolatrous Israelites sometimes killed such, Psal. 105. 37. 38.) because as it was not possible that the blood of Bulls and of Goats should take away synns, Heb. 10. 4. so neither could the blood of men: but God (that is Christ,) was to purchase his Church with his own blood, Act. 20. 28.

V. 3. *Burnt-offering*] called in Hebrew *Gholab*, that is, an *Ascension*; in Greek, *Holocautoma* (Heb. 10. 6.) that is, an *whole burnt-offering*: this was the first and principal sacrifice, wherewith God was served every day by the church of Israel. Num. 28. 3. the reason of the name is shewed on Gen. 8. 20. where also it appeareth that

this kind of sacrifice was not now first instituted, but observed from the beginning: and kept among the Gentiles, Num. 23. 1. 2. 3. 2 King. 3. 27. & 5. 17. The signification was of Christ, that through the eternal spirit offered himself, unto God, Heb. 9. 14. & 10. 8. 10. and of Christians, that present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service, Rom. 12. 1. There were five sorts of sacrifices ordinary, instituted of God: *Burnt offerings* (commanded here,) *Meat-offerings* (in Levit. 2.) *Peace-offerings*, (in Levit. 3.) *Syn offerings*, (in Levit. 4.) and *Trespass-offerings* (in Lev. 5. 15. &c.) a male] to must all burnt offerings of beasts be, vers. 10. but the like is not sayd of the fowles, vers. 14. And by the Iewish canons, the foules might be male or female; *Maimony*, in *Mishnetom. 3. in Maasch hakorbanoth* (or treat. of offering the sacrifices,) ehapt. 1. f. 8. 8. perfect] not having any deformitie, want or superfluity of parts without or within, nor other corruption. The Greek translatheth it, *without blemish*: see the notes on Exod. 12. 5. & Lev. 22. 21. Thus are we to understand the Prophet, when he sayth, *Cursed be the deceiver which hath in his flock a male*, [that is, a perfect male,] and voweth and sacrificeth unto the Lord a corrupt thing: Mal. 1. 14. It figured Christs perfection in himself, and ours in him; Heb. 9. 13. 14. Ephes. 5. 27. and teacheth us to honour God with our best things, and to serve him with a perfect heart. 1 Chron. 28. 9. at the dore] within the court, where the Altar was, vers. 5. see this law explained in Levit. 17. 3. 4. &c. As it was the way of honour unto God, for the Offerer to bring his sacrifice himself unto the Sanctuary, & not to send the Priest to take a beast out of his house and offer it for him: so the dore might also lead them unto Christ (who sayth, *I am the dore of the sheep*, Job. 10. 7.) by whom we enter into the holy place, Heb. 10. 19. 20. His body was the true tabernacle and Temple, called a greater and more perfect tabernacle, which the Lord pitched and not man, Heb. 9. 11. & 2. 14. 17. 22. The Church

was secondarily figured by the Temple & Tabernacle, Ephes. 2. 21. 22. for his favourable-acceptation ] or, for acceptance of him, that he and his offering may be favourably accepted of God. This sense, both the Greek and Chaldee versions yeeld, also the old Latine; and the promise in v. 4. confirmeth it; and the like phrase in Levit. 23. 11. is so interpreted of all: the contrary whereof, is in Lev. 6. 20. Your Burnt-offerings are not to favourable-acceptation, that is, they are not acceptable. And th'Apostle exhorteth, present your bodies a living sacrifice, holy, acceptable unto God, Rom. 12. 1. Some take the words of this Law here to meane, according to the good will of him that offereth, that he should not sacrifice to God by compulsion, but of his own voluntary will: for God loveth a cheerful giver, 2 Cor. 9. 7. In the former sense, it taught men to offer in the faith of Christ, without which it is impossible to please God, Heb. 11. 6. & by faith, Abel offered unto God, a more excellent sacrifice than Cain, Heb. 11. 4.

V. 4. shall lay his hand ] or, impose his hand, & by hand seemeth to be meant his hands, as elsewhere is expressed. Levit. 16. 21. The man that brought the offering, was to lay or impose hands himself upon it while it was alive; thereby disburdening himself of syn, and laying it upon the sacrifice, Levit. 16. 21. and testifying his faith in Christ the true sacrifice to be slain for him. The Hebrew doctors say; All oblations of beasts, which a particular person offereth either of debt or voluntarily, he layeth hands on them while they are alive; except it be the first borne, and the tithe, and the Passover. All doe impose hands, excepting the deaf, the fool, and a child, and a servant, and a woman, & the blind, and the stranger. Neither may a messenger impose hands, for there is no imposition but by the owners, as it is written, AND HE SHALL LAY HIS HAND; nor his wives hand, nor his servants, nor his messengers. Five that bring one sacrifice, a 1 doe lay hands upon it, one after another, not all together. Who so dyeth, and leaveth oblations, burnt-offering or peace-offerings; his boy is to bring the same, and

lay hands upon it &c. There is no imposition of hands on the sacrifices of the congregation, five two; on the scape goat, Lev. 16. 21. and the Syn-offering, Levit. 4. 15. They lay on no hands; but in the court: if they doe it without the court, they must lay on hands again within. And in the place where they impose hands, they kill it. And the killing is immediately after the imposition. And he that imposeth must doe it with all his might, with both his hands upon the head of the beast, not upon the neck or sides; and nothing may be between his hands and the beast. He layeth his hands between the two horns, & confisseth upon the syn-offering, the iniquity of syn, and upon the trespass-offering, the iniquity of trespass; and upon the burnt-offering he confisseth the iniquity of doing that he should not, and not doing that he ought, &c. Maimony in treat. of offering sacrifices, chap. 3. sect. 6. 8. 9. &c. But as for sacrifices of foules (verse 14.) there was no charge to impose hands on them: Maimony ibidem S. 7. make atonement ] or expiate, make-reconciliation, which is usually meant in regard of mans syn, and Gods wrath for the same, Levit. 4. 26. &c. The Hebrew Capper, signifieth covering; not as with a garment (which may easily be taken off), but as with plaister that cleaveth, Gen. 6. 14. and is applied to the covering, that is the appeasing of an angry countenance, Genes. 32. 20. and so for the anger of God which is appeased by the burnt-offering of Christs body, for his atonement (or Reconciliation) for our synns: Dan. 9. 24. 1 Ioh. 2. 2. Heb. 10. 8. 10. Thus the Burnt-offering was for atonement and remission of synns: Ioh. 4. 8. to weete, generall synns, and such as often are unknown to men, (as Ioh. offered burnt-offerings, saying, it may be that my synns have synned, Ioh. 1. 5.) Whereas for special synns, there was a special sacrifice and Syn-offering, Lev. 4. And both the Burnt-offering, & Syn-offering are joyned in Christs offering up of his own body for us, Pl. 40. Heb. 10. 1. 6. &c. Also Burnt-offerings were given in signe of thankfulness to God, and so betokened a new creature and holy life, Plal. 51. 19. 20. 21. & 66. 13. 14. 15. Gen. 8. 20. For this

this cause, the Burnt-offering is first taught, as being the principal and most common, as offered daily for the Church: & when other sorts of sacrifices were brought, this burnt-offering was always one; see Levit. 9. 8. 12. 15. 16. & 12. 6. & 14. 19. 20. & 16. 11. 24. Num. 6. 10. 11. & 7. 15. 16. & 29. 2. Iudg. 20. 26.

V. 5. he shall kill, ] in Greek they shall kill, meaning the Priests or Levites. For whereas it followeth, the sons of Aaron the priests, shall offer the blood; this killing is not referred to them as the offering of the blood, but might be performed also by the Levites, that were given to help the Priests in their service, Numb. 8. 19. So though the priests killed, in 2 Chron. 29. 24. yet the like is said also of the Levites, that they killed, & the Priests sprinkled the blood from their hands, and the Levites slayed, 2 Chron. 31. 10. 11. Also in 2 Chron. 30. 17. The Levites had the charge of the killing of the passovers. This killing therefore, and the slaying after mentioned in v. 6. was not strictly tied to the Priests office, as some other things were, in Num. 3. 10. So in the Hebrew canons they say, The killing of the holy things may be done by strangers [such as are not of Aarons seed,] even of the most holy things; whether they be the holy things of a particular person, or of the Congregation: Maimony in hish hamikdash, c. 9. f. 6. The place of killing was on the North side of the Altar, v. 11. And the Jews have a tradition, that the morning sacrifice was killed at the Northwest, and the evening sacrifice at the north-east, that it might be over against the Sun: Maimony in Tamidin (or treat. of the Daily sacrifices), ch. 1. f. 11. The slaying of the sacrifices, figured the death of Christ, of whom it is prophesied, Messiah shall be cut off (or slain) Dan. 9. 26. for, without bedding of blood, there is no remission, Heb. 9. 22. It figured secondly, the mortifying of Gods people, by his word, spirit, and participation of Christs afflictions; as, Mortifie (or Kill) therefore your members which are upon the earth, Coloss. 3. 5. and If ye through the spirit doe mortifie the

deeds of the body, ye shall live, Rom. 8. 13. whereby is meant a ceasing from syn, 1 Pet. 4. 1. 2. And, For thy sake, we are killed all the day; we are accounted as sheep of slaughter, Ro. 8. 36. yongling of the herd] that is, the yong bull, or, calf as the Greek translatheth it: Hebr. son of the herd: see Gen. 18. 7. In Mic. 6. 6. such sacrifices are called sons of a yere, that is, yong-bulls, or bullocks of the first yere, not older: see the notes on Exod. 12. 5. & 29. 1. before Jehovah ] in the court of the Sanctuary, where all sacrifices must be slain, Lev. 17. 3. 4. and unto God onely, not to creatures: for he that sacrificed to any, save unto Jehovah onely, was utterly to be destroyed, Exod. 22. 20. bring-neer ] unto the altar: or offer it. And this immediately; and out of the court it might by no means be carried. The blood of the holy things, that goeth out of the court, becomes unlawful for sacrifice; and though they bring it in againe, and sprinkle it on the altar, it is not acceptable: sayth Maimony, in treat. of holy things polluted, ch. 1. Sect. 35. sprinkle ] or, as the Greek translatheth, pour-on; for the original word signifieth a pouring-on with sprinkling; and this was in large measure, that the corners of the altar were fylled with blood, Zach. 9. 15. Therefore the Jewish canons say, that the sacrificers were to endeavour to receive all the blood; and the sacrifices of which lest blood was received then sufficed for the sprinkling, the blood was not sanctified. When the Priest took the blood in the bowl, he sprinkled therof two sprinklings, upon the two corners of the Altar overthwartly, on the north-east horn, and on the south-west horn. And this must be so thick, that by the twise sprinkling, the blood may be found on the four sides of the Altar, as it is written (Levit. 1.) ROUND ABOUT. And the rest of the blood, is poured at the bottom of the Altar on the south side. Maimony, treat. of offering the sacrifices, chap. 4. Sect. 8. & chap. 5. Sect. 6. This sprinkling had a fore shadowing of the sprinkling of the blood of Jesus Christ, 1 Pet. 1. 2. Epsa. 52. 15. And unto this rite of pouring the blood at the bottom of the Altar,



Altar, (commanded in Lev. 4.7.) that mystic hath reference, of the souls of them that were slain for the word of God, seen under the Altar, Rev. 6.9.

V. 6. he shall ] the Greek translatheth, they shall flay; it is meant of the Priests, & Levites which were to assist the Priests in offering all burnt sacrifices, 1 Chron. 23. 31. as before they helped to kill, ver. 5. and as appeareth, by 2 Chron. 29. 34. where the Priests were too few, and not able to flay all the burnt-offerings; therefore their brethren the Levites helped them. The Priest also had the skin of the burnt offering which he offered, Lev. 7. 8. They flayed not, until the blood was sprinkled: sayth Maimony, treat, of offering the sacrifices, chap. 5. Sect. 18. This flaying, signified also the afflictions of Christ and his people, Mic. 3. 3. Mat. 27. 28. and the opening and making bare of the mystic of Christ by the gospel. Gal. 3. 1. the pieces thereof ] the natural pieces, or members (as the Greek translatheth it) as head, breast, legs &c: it might not be a confused or disordered mangling. The manner of it, Maimony sheweth particularly, in his sayd treat. of offering sacrifices, chap. 6. where he mentioneth the cutting off of the head first, then of the legs or thighs, of the fore feet, and of the hinder feet, of the breast, of the sides, of the neck, of the Cane (or chanel bone) of the shoulder, of the Chine (or back-bone); and of the Rump. The Liver was left hanging on the right side; the hart and the lungs, on the channel bone: the milt, on the left side, and the kidneys on the rump. And to this question, why the greater members were not cut into small pieces? he answereth, because it is written, he shall cut it into the pieces thereof, and not, shall cut it into pieces. The Chaldee also here translatheth, he shall divide it by the members thereof. From this custom of dividing the sacrifices, it seemeth the Greek interpreters thus translated and expounded the words of God to Kain, If thou offer aught, and dividest not a right, hast thou not sinned? Gen. 4. 7. It figured the work of the Ministerie in the

church, rightly dividing the word of truth, 2 Tim. 2. 15. and so preaching the gospel, that before mens eyes Iesus Christ may be evidently set forth, and as it were crucified among them, Gal. 3. 1. Eph. 5. 6. 11. It also signified the effect of Gods word in us, peirving even to the dividing asunder of the soul and spirit, of the joynts and marrow, and a discerning of the thoughts and intents of the heart. Heb. 4. 12.

V. 7. put fyre ] Heb. give fyre. This may be understood of making and ordering the fyre, which was continually nourished upon the Altar, Levit. 6. 12. 13. and which at first came down from heaven, Lev. 9. 24. But the Hebrew doctors, from these words say, although that fyre came down from heaven, it is here commanded to bring common fyre. Maimony, treat. of the Day oblations, chap. 2. Sect. 1. It figured the continual ministratio[n] of the Spirit, by Christ & his ministers preaching the gospel, Mat. 3. 11. Gal. 3. 5. Lev. 23. 29. and especially the preaching of the Crofs, and afflictions of Christ and his people: Gal. 6. 12. 14. 1 Pet. 4. 12. 13. 14. lay the wood ] of this ordering see the notes on, Levit. 12. Moreover the wood (as also the salt) for all sacrifices, was to be the Congregatious publik: and no particular person, might bring salt or wood for his oblation, from his own house: sayth Maimony, in treat. Of things forbidden to come on the Altar, chap. 5. Sect. 13. Hereupon publik order was taken in, Nehem. 10. 34. & 13. 31. for the Wood offering. (or Korban,) to have it brought into the house of God, at times appointed. The Hebrew doctors say, that in the moneth Ab (the first moneth which we call July) they hewed wood for the Korban (or offering.) Jakob ben Aser, in Orach chajim.

V. 8. the pieces ] When they had cut in pieces the burnt offering, they brought all the pieces to the foot-stall (of the altar,) & salted them there, (as is commanded Lev. 3. 13. Ex. 43. 24.) Afterwards, they layd all the pieces on the top of the Altar. Then taking away the fyrewood that branck, (whereof see Gen. 32. 31.) on the top of the altar, they threw it upon the altar

which

which were in the midst of the altar. The sprinkled (or srowed) they all the pieces upon the fyre, as it is written (in Deut. 12. 27.) OF THE FLESH, AND OF THE BLOOD: THE FLESH, AND OF THE BLOOD: so all the flesh even as the blood was sprinkled, so all the flesh was sprinkled. And after they were sprinkled, they layd them in order againe upon the fyre, as it is written, (Lev. 1. 12.) And the priest shall lay them in order. Maimony, treat. of offering the sacrifices, chap. 6. Sect. 4. This dividing and laying by pieces on the Altar, was observed in all burnt-offerings, (see Exo. 29. 17. 18. 1 Kings. 8. 23. 32. Lev. 8. 20. 21. & 9. 13. the fat.) The Hebrew Peder, is used only here, and in v. 12. & in Lev. 8. 10. and is thought to be the fat-cale or midriff, that paiteth the intrals. The Greek and Chaldee, both translate it fat.

V. 9. in water ] not in wine, nor in any mixture, or other liquor. And the inwards they washed not less than three times, sayth Maimony in treat. of offering the sacrific. chap. 6. Sect. 6. The washing of the inwards &c. of the legs (or the feet, as the Greek translatheth;) signified our purification by the spirit of Christ, sprinkled in our harts from an evil conscience, and washed in our bodies with pure water, Ex. 36. 25. Heb. 10. 22. He that is washed, needeth not save to wash his feet. Heb. 11. 10. the Priest ] Michael (that is Christ, Rev. 12. 7.) he is the great Priest that is on high, and he offereth the souls of the just, like the daily offerings made by fyre: sayth R. Menachem on Lev. 6. shall burn ] to weet, as perfume, as the word implieth. It burned upon the Altar, all night, until the morning, Lev. 9. Howbeit, they offered no offerings; but by day, as it is written (Lev. 7. 38.) in the day that he commanded the souls of the just to offer &c., in the day, and yet in the night. Therefore they say no sacrifices, but by day nor sprinkle any blood, but in the day of the killing; but the sacrifices whose blood is sprinkled by day, they burn their fat &c. all the night, and so the members of the burnt-offering they burn them in the night. Maimony, treat. of offering the sacrific. chap. 4. Sect. 1. 2. This burning of sacrifices, signified the consecrating of Christ through afflictions

and sufferings, and the like syerie trials which his people must undergo: Heb. 2. 10. & 23. 11. 12. 1 Pet. 4. 1. 12. Zab. 13. 9. For every one shall be sated with fyre, and every sacrifice shall be sated with salt: Mark. 9. 49. It figured also the work of Gods Spirit, Mat. 3. 11. It is jer, it shalbe: these words in it, are added also in the Greek version, and rightly from the 13. and 17. verses following.

of rest ] that is, of sweet favour, as the Greek translatheth. The Chaldee expoundeth it, which shall be received with favourable acceptance before the Lord. See the notes on Gen. 8. 21. It figured the sweet-favour of Christs sacrifice, (and of ours in him) unto God: Ephe. 5. 2. Rom. 12. 1. 1 Pet. 2. 5. For as a sweet smell, refresheth and quieteth the senses; so Christs oblation appeareth Gods spirit. Therefore the Priest also prayed for the offerer, (figuring Christs mediation) & so by prayer and oblation pacified Gods wrath, as appeareth by Job 41. 8. where God sayd, Goe to my servant Job, and offer up for your selves a Burnt-offering, and my servant Job shall pray for you, for I will accept his sacrifice: lest I deal with you after your folly. So Darius ordeined that beasts should be given the lowest, for the burnt-offerings of the God of heaven, that they might offer sacrifices of rest, unto the God of heaven, and pray for the life of the King, and of his Sonnes, Ex. 6. 9. 10.

V. 10. Sheep ] or, young rams: which the Greek here translatheth lambs. They were of the first yere, Exo. 29. 38. For the Hebrew Choshef (called also Chibbi, Lev. 4. 32. whereupon the Dutch Schape, and English Sheep, by translating the letters, is derived,) whosoever these are taken of in the first yere, are the first yere. And whosoever they are of the first yere, are mentioned, they are milters of the second yere: sayth Maimony treat. of offering the sacrifices, chap. 1. Sect. 14. These also figure to Christ the Lamb of God, Eph. 5. 7. Job. 1. 2. &c. of the 24th. the law expreth several kinds by themselves: hereupon the Hebrews gather, it may not be a beast of divers kinds, part like a sheep, and part like a goat: nor

is

bone

born of such mixture, nor like another kind; as if a sheep bring forth a young like a goat, or a goat like a sheep: it is not lawful to bring such a beast upon the altar. *Maimony, in Issure Mizbeach, ch. 3. §. 4. 5. &c.*

V. 11. the side ] or, the thigh of the altar; and so upon the ground, as the altar standeth: wherupon the Hebrew canons say, that if a beast be hanged up and killed in the air of the court, it is polluted, *Maimon. treat. of holy things polluted, chap. 1. sect. 16.* In killing the daily burnt-offerings of the church (mentioned in Numb. 28. 3.) they bound the Lamb, and layd his head to the south, his face to the west; the slaughter stood on the east side with his face to the west. The morning sacrifice he killed by the North-west horn of the Altar; the evening sacrifice, by the North-east horn. *Thalmud Bab. in Tamid ch. 4.*

northward ] on the northside of the altar, which is also to be understood of the young Bull forementioned, & of other the most holy sacrifices, as of the Syn-offering, Lev. 6. 25. and the trespass-offering, Lev. 7. 1. 2. Of all sacrifices, they receive the blood in a vessel of ministration, by the hand of a Priest: but the place of killing them, and the place of receiving the blood, is not alike in them all. For the holy of holies; they kill not them, nor receive their blood, but on the northside of the Altar: but the leight holy things, them they kill, and receive their blood, in any place of the court-yard: sayth *Maimony, treat. of offering the sacrific. chap. 4. §. 1. 2.* The most holy things that are killed on the south side, or whose blood is received on the southside, are polluted, *Maimon. treat. of holy things polluted: chap. 1. §. 7.* The Hebrew doctors gather 3 myserie here; that as it is said in Lev. 1. 14. Out of the north, an evil should break forth &c; therefore to restrayne the evils, or judgments of God, the Burnt-offerings and Syn-offerings were slain on the northside of the Altar. *R. Menachem: & Baal Hattarim, on Lev. 1.*

V. 12. the Priest [shall lay] *Chazkuni* observeth, that of the bullock, which was a great beast, it was sayd, in v. 8. they (the Priests) shall lay: but of the sheep which

was a small beast, it is written, he (the Priest) shall lay.

V. 13. offer all ] or, bring neer all, and burne it: see v. 9. The word that was under sheeps head, and the hairs on the goats beard, or the bones and the synewes, and the honyes and the hoofs; whyles they cleaved to the members, they burned all. sayth *Maimony, treat. of offering the sacrific. chap. 5. Sect. 2.* It signified all Christ and whatsoever he hath suffered & doen, to be ours by faith, Gal. 1. 4. and that we also give our selves wholly unto God by him, *1 Thes. 5. 23.*

V. 14. turtle doves ] of the Hebrews, the Latine Turtle, and English Turtle are derived: and the voice of this fowle, agreeth with the name. Here is no difference put of male or female, of perfect or blemished: how be it, the Hebrew doctors gather by proportion from the former lawes, that although lesser blemishes disable not doves from sacrifices, yet the greater doe, as if they want an eye, or a foot &c. it is not lawful to bring them upon the altar. Also they say, young turtles are unlawful, and old doves are unlawful. Young pigeons are allowable, so long as if one pluck the wing, the place whereout he plucketh, fyll up with blood. And Turtles are allowable, after that they were golden coloured; [as *Psalm 68. 14.*] *Maimony, tom. 3. in Issure Mizbeach, chap. 3. Sect. 1. 2.* young Ghosts in Greek

translateth these jonnas, young ones, *Luk. 2. 24.* from Lev. 12. The Turtle doves were to be old, not young: the pigeons, young, not old: sayth also *R. Sol. Jarchi, on Lev. 1.* These were sacrifices for the poorer sort, that were not able to bring a lamb, *Levit. 5. 7. & 11. 8.* Therefore the daily burnt-offering of the church of Israel, was two Lambs, *Numb. 28. 3.* and by the Hebrew canons, The congregation never offered foule; *Maimony, treat. of offering sacrific. chap. 2. Sect. 4.* The Dove is a creature sociable, innocent, chaste, mountaine, quiet, tearful, given to meditation: & unto such, Gods people are often likened: see *Song. 2. 14. & 4. 1. Mat. 10. 16. Eesai. 38. 14. & 59. 12. & 60. 8. Ezech. 7. 16.*

*Hof. 11. 11. Psal. 74. 19.*

V. 15. bring it neer ] or, offer it at the altar. *cut with his naye]* The Hebrew

*Malak*, is found onely here, & in Lev. 5. 8. which the Greek interpreteth *Apokni-* so, to cut with the naye of ones finger. By this means, the blood came out, but the head means, not thereby parted from the body, *Levit. 22. 5. 8.* The manner (as the Hebrew doctors have recorded) was thus: The Priest turned in compass and came to the south-east horn, & there he took the head from the neck, and divided them asunder: [and herein the Burnt-offering differed to the syn-offering, which might not be divided, *Lev. 5. 8.*] & if he divided is not, it was unlawful. Then he cut the blood of the head and the blood of the body, upon the side of the altar, & he took the head, and returning to that place of the altar where he cut it with his naye, he rubbed it with salt, and sprinkled it upon the fire offering. And he came to the body, and pluckt away with his hand, the crop and skin that was upon it, with the meat, and the entrails that came out therewith, and threw them into the place of the ashes. And he cleave it w<sup>th</sup> the wings thereof with his hand, without a knife, and drove did it not asunder: then he rubbed it with salt, and sprinkled it upon the fyre-offerings. He that cut the neck with a knife, or (did cut it) on the side, it was not *Melichah* [the cutting with the naye here commanded.] but as if it had been strangled, or had bled at the nose; for which was an unlawful way of killing. *Maimony treat. of offering sacrific. chap. 6. §. 5. 20. 21. 22. 23.*

V. 16. feathers of the same ] or, fith of the same, to wett, of the crop, for thereunto (by the gender) it hath reference; and is therefore by Onkelos the Chaldee paraphrast translated the meat of the same, which was in the crop; and the Chaldee called Ionathans expoundereth it the down (or fith) therof: but the Greek translateth it, feathers, as elsewhere the Hebrew word signifieth. eastward ] that was nearest the dore, and furthest from the sanctuary: ready to be carried out, *Lev. 6. 10. 11.*

to reach that all uncleannes was to be removed out of Gods sight: for holynes becometh his house; *Psalm 93. 5.* And so it figured the holynes that was in Christ our sacrifice, who without all syn or uncleannes offered himself unto God for us; by which also he cleansed and purified his people, & their service of God. *Heb. 9. 14.*

V. 17. with the wings ] that is, having them on. And the not dividing it asunder, might foreshadow the manner of Christs death, of whom a bone was not broken: *Ioh. 19. 33. 36.* And how we should give up our selves wholly unto God by him. *1 Thes. 5. 23.* So in *Lev. 5. 8.* of rest] Gr. of sweet-smell: see v. 9. God comforteth the poor, by promising the like acceptance of, and delyte in his small sacrifice; as in the Bulls, Ramms, Goats, of the richer sort: For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not. *2 Corinth. 8. 12.* These Burnt offerings pleased God, and were a sweet savour unto him, not in themselves, but in Christ in whose faith the godly offered them, til the time of reformation. As for the outward sacrifices, God resisteth, I desired mercie and not sacrifice: and the knowledge of God, more then Burnt offerings. *Hof. 6. 6.* & David saying that the Lord delyted not sacrifice, nor would accept of a Burnt-offering, addeth, The sacrifices of God, are a broken spirit &c. *Psalm 51. 18. 19.* And the wisest of the Scribes of old, could say, that to love (God) with all the hart, and with all the understanding, & with all the soule, and with all the strength; and to love his neighbour as himself, is more then all Burnt-offerings and sacrifices. *Mark. 12. 33.*

## CHAPTER 2.

1. The meat-offering of flowers, with oil and incense. 4. The Meat-offering baked in the oven; Cakes, or wafers. 5. The Meat offering baked on a plate, 7. or in a frying-pan: 11. all without Leaven. 12. 14. The Meat-offering of the first fruits in the ear. 13. The salt of the offerings.

1 **A**ND a soule, when it will offer  
an oblation of Meate-offering  
unto Iehovah; his oblation shalbe, of  
fine-floure: and he shall powre oil  
upon it, and put frankincense upon it.  
2 And he shall bring it, unto the  
sonns of Aaron, the Priests: and he  
shall take thereout his handfull, of the  
floure therof, & of the oil therof;  
with all the frankincense therof: and  
the Priest shall burn the memorial  
therof, on the Altar; a *Pyre-offering*, of a  
favour of rest, unto Iehovah. And the  
3 remnant of the Meate-offering, *shalbe*  
Aarons, & his sonns: it is Holy of ho-  
lyes, of Iehovahs *Pyre-offerings*.  
4 And when thou shalt offer, an ob-  
lation of a Meate-offering, baked in the  
oven: it *shalbe* of fine floure unleavened  
cakes, mingled with oil, or unleavened  
wafers, anointed with oil.  
5 And if thy oblation, be a Meate-  
offering on a pan: it shalbe of fine-  
floure, mingled with oil, unleavened.  
6 Thou shalt part it in peices, and powr  
oil thereon: it is a Meate-offering.  
7 And if thy oblation, be a Meate-  
offering of the frying-pan: it shalbe  
made of fine-floure, with oil. And  
8 thou shalt bring the Meate-offering;  
which shalbe made of these things, un-  
to Iehovah: and he shall offer it unto  
the Priest, and he shall bring it unto  
the Altar. And the Priest shall take-  
up from the Meate-offering, a memo-  
9 riall therof, and shall burn it upon  
the Altar: a *Pyre-offering*, of a favour of  
rest, unto Iehovah. And the rem-  
10 nant of the Meate-offering, *shalbe* Aa-  
rons and his sonns: it is Holy of ho-  
lies, of Iehovahs *Pyre-offerings*. No  
11 Meate-offering, which ye shall offer un-

to Iehovah, shall be made with leaven:  
for ye shall not burn any old-leaven,  
nor any honey, in a *Pyre-offering* unto  
Iehovah. In the oblation of the first-  
fruits, ye shall offer them unto Iehov-  
ah: but they shall not ascend on the  
Altar, for a favour of rest. And every  
oblation of thy Meate-offering, thou  
shalt salt with salt: and thou shalt not  
let cease, the salt of the covenant of  
thy God, from on thy meate-offerings:  
with every oblation of thine, thou  
shalt offer salt.

And if thou shalt offer, a Meate-  
offering of first fruits, to Iehovah: thou  
shalt offer for the Meate-offering of thy  
first fruits, green ears of corn parched  
in the fyre, ground-corn out of the  
full ear. And thou shalt put oil  
upon it, and lay frankincense upon  
it: it is a Meate-offering. And the Priest  
shall burn the memorial of it, of the  
ground-corn therof, and of the oil  
therof, with all the frankincense ther-  
of: a *Pyre-offering*, unto Iehovah.

Annotations.

**A** soule that is, a person, or man, as  
the Chaldee translate it. There-  
fore in the next words he sayth, his  
oblation, and he shall powre: as shewing a  
man to be meant. See the notes on Gen.  
12.5. & 14.21. when it is said, if he will  
offer, to weat voluntarily: A particular  
person might bring a voluntary meate-offering,  
though he were the anointed Priest: but the Co-  
gregation brought no voluntary Meate-offering,  
sayth Chazkuni, on this place. an ob-  
lation of Meate-offering: Hebr. korban Minchab;  
that is, the offering (or gift) called Minchab;  
which was of things without life, as  
floure, cakes, wafers &c. Minchab was ge-  
nerally any solemn gift or Present, unto  
God or man, 1. Sam. 10.27. in special a  
present

present or sacrifice unto God, Gen. 4.3.4.  
more special y, an offering of the first of  
the earth, of us now called a Meate-offering:  
we might call it a Wheat-offering, for it was  
for the most part, of the flow of wheat:  
Exod. 13.45. 1 Chron. 11.3. Exod. 29.2.  
Exod. 13.45. 1 Chron. 11.3. Exod. 29.2.  
Th. Gre. klom. time keepeth the Hebrew  
name Minchab, Exod. 13.45. 7. 11. & in this  
place and in Lev. 2.1. where, Tenshi, a sacrifice,  
and in Psalm. 40.7. prosphora, an offering; and  
in the Apost. Phil. 2.17. Heb. 10.2. & 10.  
& the former Thysia, is approved in Mar.  
2.26. from Lev. 2.13. and in Act. 7.42. from  
1.47. 15.25. Of these, some were Meate-offerings  
of the Congregation, some of particular persons.  
The congregations offerings were three; the wa-  
ven sheaf, (Levit. 23.10.11.) the two wave-  
loaves, (Levit. 23.17.) and the shew bread made  
every week, (Levit. 24.5.) This (Shew bread)  
came not on the altar, but was all eaten by the  
Priests. The particular persons meate-offerings  
were nine: and all of them came to the Altar.  
1. The poor mans Meate-offering for syn. (Levit.  
5.11.) 2. The jealousy offering. (Num. 5.15.) 3.  
The Meate-offering of Initiation, which every  
Priest offered when he first entred into his service.  
(Levit. 8.26.28.) 4. The Meate-offering which  
the high Priest offered every day, (Levit. 6.20.)  
5. The Meate-offering of fine floure; 6. The Meate-  
offering baked on a plate; 7. in a frying pan; 8.  
in a oven; 9. of wafers; (all mentioned in  
Levit. 2.) and all these five kinds came for  
vowes, or for voluntary offerings. Maimony,  
treat. of offering: the sacrifices, chap. 12. Sect.  
1.3.4. The Minchab or Meate-offering was  
primarily a figure of Christ his oblation,  
who gave himself for us, an Oblation and a sac-  
rifice to God, for a sweet-smelling savour, Eph.  
5.2. So the Apostle openeth it, in Heb. 10.  
from the 10. Psalm: Sacrifice and Oblation  
(Minchab) thou wouldest not, but a bodie hast  
thou prepared mee &c. Above where, he  
saith, Sacrifice and Oblation, and burnt-offerings,  
all offerings first thou wouldest not &c; then  
saith he, Let come to doe thy will O God, &c.  
B. By which will we are sanctified, through the  
offering of the body of Iesus Christ once. Heb.  
10.12. 10. So that in the Oblation of  
Christ his body, this legal service was accom-

plished and ended: for it served also to  
expiate synns, as the Lord (ware that the  
iniquity of Flies house should not be pur-  
ge) with sacrifice or Minchab (Meate-offering)  
for ever, 1. Sam. 3.14. and as David the weth  
sayth, If the Lord have slyved thee up a-  
gainst me, let him smell (that is, favourably  
accept) a Minchab (or Meate-offering) 1. Sam.  
26.19. Therefore when Christ himself was  
come, this Meate-offering ceased, as was  
foretold in Dan. 9.27. he shall cause the sac-  
rifice and the Minchab to cease. Secondly  
it figured the persons of Christians, who  
through him are cleansed & sanctified to be  
pure oblations unto God; as it was  
propheied, They shall bring all your brethren  
for a Minchab (a Meate-offering) unto the Lord,  
out of all the Gentiles: & as the sonns of Israel  
bring a Meate-offering (Minchab) in a clean ves-  
sel, into the house of the LORD; Eja. 65.20.  
The accomplishment whereof the Apostle  
sheweth to have been by his imitiation  
of the Gospel of God, unto the Gentiles,  
thar the Oblation (Prophora) of the Gentiles,  
might be acceptable, being sanctified by the Ho-  
ly Ghost, Rom. 15.16. Thirdly it figured the  
fruits of grace & good works that Christians  
are to perform both toward is God &  
men. Towards God, by prayer & thank-  
giving; as David sayth, Let my prayer be di-  
rected as incense before thee, the lifting up of my  
hands, as the evening Minchab (or Oblation)  
Psalm. 141.2. So when the Lord told the  
Iewes, I will not accept a Minchab (or Meate-  
offering) at your hand; he addeth, For from the  
rising of the Sun, even unto the going down of  
the same, my name shalbe great among the Gen-  
tiles; and in every place, incense shalbe offered  
untomy name, and a pure Meate-offering: Mal.  
1.10.11. which is fulfilled, when men pray  
every where, lifting up holy hands, as the A-  
postle teacheth, 1. Tim. 2.8. Towards men  
also, good workes are as facifices unto  
God; as it is written, To doe good and to  
communicate forget not, for with such sacrifices,  
God is well pleased, Heb. 12.15. To the bene-  
volence sent from the Church of Philip-  
pi, to the Apostle, was an odour of a sweet-  
smell, a sacrifice acceptable, well-pleasing unto  
God.

Gad. Phil. 4. 18. Now because the Meat-offerings here prescribed, had oil & frankincense with them, whereas the Meat-offering which the poore man brought for his Sym, was to have neither of bothe, Lev. 5. 11. it seemeth the chief thing here figured, was the new creature, and holy estate which we have in Christ: that as our reconciliation unto God in Christ, was signified by the Burnt-offering, Lev. 1. so the sanctification of our persons and actions, and the acceptance of them before God through his grace in Christ, was signified by this Meat-offering, *fine flower* of wheat, Exod. 29. 2. Lev. 6. 9. 1 Chr. 21. 23. All the Meat-offerings were of wheaten flower, except the jealousy offering, and the wave sheaf, (Numb. 5. Lev. 23.) which were of barley. And for the quantitie, All Meat-offerings that were brought upon the Altar, not any of them, was less then the tenth part (of an Ephah, as Lev. 5. 11. & 6. 20. that is, an Omer, as Exod. 16. 36.) The 5. Meat-offerings (mentioned in this chapter) that are brought for vow and voluntary sacrifice, he may bring of them so much as he please, though 1000. tenth parts: but the Meat-offerings of the sheaf, and of the synner, and of jealousy, and of initiation, and the high priests meat-offering, every one of them was one tenth part, neither less nor more: sayth Maimony, in treat. of offering the sacrific. chap. 12. §. 5. Also for the qualitie, as all things offered to God were to be of the best, & without corruption, so the Meat-offerings. The flower might not be such as wherein wormes bred, or made of wormeaten wheat; nor mixt with oil that had a rank smell, or yll taste, &c. Maimony in *Ishwei mixbeach*, chap. 6. §. 1. pure oil; Sol. Iarchi noeth that the oil was poured upon all of it; the frankincense, was put upon part of it, on the one side. Other of the Hebrewes also say; every Meat-offering that is offered upon the altar, must have oil and frankincense; a Log of oil (that is half a pinte of oil wherof see Lev. 14. 10.) for every tenth deal, and a handful of frankincense, for every Meat-offering, whether it be of one tenth deal, or of fixte; for they bring not more then

60 tenth deales in one vessel. Except the jealousy offering, and the syn offering (Numb. 15. Lev. 5. 11.) for they have no oil, nor incense. Maimony, treat. of offering the sacrific. chap. 12. §. 7. The flower of wheat, signified the perfect and pure estate of Christ, and of all Christians (with their service) in him; purged from the brann of naturall corruption; Heb. 10. 5. *Ejai*. 66. 20. The oil, signified the graces & comforts of the holy Ghost, wherby we serve God with gladnes; *Psal*. 45. 7. *Luk*. 4. 18. 1 *Joh*. 2. 10. 27. The frankincense, figured the sweet odour wherby they are acceptable to the Lord; *Song*. 3. 6. *Ier*. 6. 20. *Ephes*. 5. 2. *Rom*. 12. 1. The manner of making the Meat-offering of flower, is recorded to be thus; He brought a tenth-deale of flower, (or many tenth deales, or according as he had vowed;) and oil meet for the same: the flower was measured by the Tenth-deale measure of the Sanctuary, and oil was put upon it. After that againe, other oil was put upon the flower, and the flower was mingled with it. After this, they put it into a ministring vessel, and then poured oil into it. And the oil which first they put, & the oil which they mingled it with, and the oil which they poured on it, all was a Log (or half-pinte) for a tenth deale (of flower.) And then they put the frankincense upon it. Maimony treat. of Offering the sacrific. ch. 13. §. 5.

V. 2. the sonns; that is, one of the sonns, as the words following doe manifest; when it is sayd, and he shall take, meaning the Priest. shall take; or shall gather-up with the hand, as the word properly signifieth. The flower was put into a ministring vessel, and sanctified therein, (*Ejai*. 66. 20.) The Priest carried it to the altar, and brought it to the southwest horn thereof, and removing all the frankincense unto the one side, he took up a handful of the flower and oil mixed, and put that handful into a ministring vessel, and sanctified it therein. Then gathering up all the frankincense, he put it upon the handful in the vessel, and set it upon the altar, and salted it; and put it out of the ministring vessel, upon the fyre. Maimony, treat. of offering the sacrific. chap.

13. Sect. 11.

13. Sect. 12. burne] resolve into sume or vapour, as the word signifieth: the me- so Lev. 1. 9. and after often. memorial thereof; that is, that handful with the incense, named a memorial, because it is called unto Gods remembrance; (this is spoken after the manner of men,) his covenant to accept the service of faith, wherewith his people offer to him by Christ. Hereupon it is sayd, He remembereth all thy Meat-offerings, &c. come-up for a Memorial before God; *Esth*. 10. 4. So Nehemiah prayed, Remember me, O my God, concerning this; and wipe not out my kindness, that I have done for the house of my God &c. and spare me, according to the greatness of thy mercie: Nehem. 13. 14. 22. On the contrary, the syn and jealousy offerings, had no oil nor incense, because they were offerings of memorial, but such as brought iniquitie to remembrance, which was not gracious, nor sweet smelling before the Lord; *Numb*. 5. 15. Lev. 5. 11. of fresh; the Greek sayth, of sweet smell; and consequently acceptable: as the Chaldee explaineth it, an Oblation that shall be accepted with favour before the Lord. See *Levit*. 1. 9.

3 V. 3. *Maimony*] to eat the same, in the Sanctuary, *Lev*. 6. 16. This is to be understood of the Meat-offerings brought alone: but the Meat and drink offerings added to other sacrifices, were not to be eaten, but burnt and powdered all upon the altar; see the annotations on *Levit*. 23. 23. holy of holies;] Hebr. *Kelynes* of holynesses; that is, most holy things. By this they are distinguished from oil or things, which the Hebrew doctors call therefore *leight Koiz*, and which might be eaten out of the Sanctuary, but within the heath, and (in ages following) within *Ierusalem*. Maimony, treat. of offering sacrifices, chap. 10. Sect. 5. and chap. 11. §. 5. Thus the Meat-offerings were in part for the maintenance & livelihood of Gods Priests, *Numb*. 18. 9. 10. and being given unto God, were most holy things, and figured the graces and good works wherewith we honour Christ; and

relieve his poor saints, which are holy and acceptable sacrifices unto the Lord, *Phil*. 4. 18. *Heb*. 13. 16. And being referred to Christ himself, as he by the oblation of his own bodie was our Meat-offering, *Psal*. 40. *Heb*. 10. it figured our communion with him, and participation of his death, and resurrection, by faith; wherby he becometh unto us, the bread of God, the bread of life, that giveth us life for ever; *Iohn*. 6. 33. 35. &c. And of him, his whole church, (which are a royall Priesthood, 1. *Pet*. 2. 9.) are made partakers.

V. 4. baked in] Hebr. a baking (or bake) of the oven. They kneaded and baked it within the sautarie, (though the wheat was ground and sifted without,) as Maimony in the forelayd irascible sheweth: which is confirmed by *Ezek*. 46. 20. This is the place where the Priests shall boyle the trespass offering, and the syn offering, where they shall bake the Meat-offering &c. See also 1. *Chron*. 23. 28. 29. where the Levites were assistants to the Priests, in preparing the Meat-offerings. *relieved*] Hebr. cakes of unleavenings; that is, altogether unleavened: signifying sincerity and truth, 1. *Cor*. 5. 8. (see the notes on *Exod*. 12. mingled)] The cakes were thus ordered: the flower was mingled with oil, and kneaded with warme water, and baked, and broken in peeces & put into a ministring vessel: then frankincense was put upon it, but no oil poured on it, because it is written, mingled with oil. Of every tenth part (of an Ephah) they made ten cakes: sayth Maimony, treat. of offering the sacrific. chap. 13. §. 8. 10. or unleavened] Hebr. and wafers of unleavenings, *anoynted* &c. Of this, Maimony in the forelayd place sayth; And if they were wafers, the flower was kneaded with warme water, and the wafers *anoynted* with oil. And it seems unto me (sayth he,) that they were *anoynted* after the baking. There was brought a Log (or half pinte) of oil, for every tenth deal (of flower,) and they were *anoynted* and *anoynted* again, till all the oil in the Log was ended. This *anoynting* with oil, signified the graces of Gods Spirit, as before is shewed; which the children of God

God

God should have within and without, so being both tempered and anointed with the same: of which th' Apollie sayth, The anointing which ye have received of (the Holy one) abideth in you &c. 1 Joh. 2. 27. and, He that establisheth us with you in Christ, and hath anointed us, is God, 2 Cor. 1. 21.

V. 5. on a pan] or, on a plate, or, slice, flat and smooth. Hereof Maimony (treat. of Offring sacrif. chap. 12. §. 7.) sayth, what differeth h' (Machabath) the Pan, from Machaboth? the Frying-pan: The Frying-pan hath a lip (or edge), and the; a? that is baked thereon is soft, and for that it hath a lip, it runneth not out. But the pan hath no lip, and the pail that is baked thereon is hard, so that it runs not off. Moreover, the Pan and the Frying-pan were in the Courtyard, and both of them vessels of ministratō: & of the holy things: & the Oven of the sanctuary was of m-tall. Maimony ibid. c. 12. §. 13. They signified vessels of Christian hearts, as, My hart hath fayed (or boyled) a good master &c. Psal. 45. 2. See the annotations on that Psalm.

V. 6. peices] or, parts. They baked it in the sanctuary, and cut it in peices, and put the peices into a ministring vessel, and then put upon it oile and frankincense, and carryed it to the Priest, and the Priest carryed it to the Altar, and brought it to the south-west horn, and did as is before noted on verse 2. And for the manner of cutting, he doubled the cake into two, and the two into 4. and divided it. And all the peices were as big as olives: and if they were greater or lesser, they would serve. Maimony ibidem, chap. 13. §. 12. 10. This cutting in peices is to be understood also of the cakes baked in the oven, vers. 4. and in the Frying-pan, vers. 7. 8. and signified the same thing that the cutting in peices of the Burnt-offring, Lev. 1. 6. 12.

V. 8. he shall offer] that is, the man that brings the gift, shall present or offer it to the priests: so Sol. Iarchi expoundeth it, the owner thereof shall offer it to the priest, and the priest shall bring it unto the Altar. Or, it shall be offered, to weat, by thee: as, he imputed, Gen. 15. 6. is translated, it was imputed, Rom. 4. 3. See also the notes on

Gen. 2. 10. & 16. 14.

V. 9. take up] or, lift up; which the Chaldees translateh separate; the Greek, take-way. a memorial] that is, an handful of the peices thereof: see before, on v. 6. & 2. All Meat offerings that are offered upon the Altar, he taketh an handful thereof, and burneth it all upon the Altar: and the rest is eaten by the Priests. Maimony ibidem, c. 12. §. 9. See an exception, in Lev. 6. 23. of rest] Gr. of sweet fuel, The Chaldees translateh, an offering that shall be received with favour before the Lord.

V. 10. Holy] Hebr. holynes of holyness; that is, most holy: see v. 3.

V. 11. with leaven] except some thank-offerings, which were brought with leavened bread, Levit. 7. 13. Leaven and honey are unlawful to be burnt upon the altar, and they are unlawful every whit of them, Lev. 2. 11. But he is not guilty, except he burn them for an offering, or with an offering, and whether he offer them by themselves, or burn them mixed, he is to be beaten for each of them by themselves. Maimony in Isure mixbeach, c. 5. §. 1. old-leaven] see the annotations on Exod. 12. 15. Leaven figured Syn of all sorts, inward and outward, in doctrine and manners, Luk 11. 1. Mat. 16. 6. 12. 1 Cor. 5. 8. honey] which for sweetness of taste, is contrary to sour leaven; yet being eaten much, breedeth lothsome, and is not good, 1 rov 11. 15. 27. but turneth to choler and bitterness. And being put into the fyre, it boileth up in froth; wherupō some of the Hebrews take it to signifie pride, and therefore it was not to be burned in any Fyre-offring. R. Elias, in Reshith Chocmah, treat. of Hamilitu, ch. 3. Both these forbidden in this oblation, signified the perfection of Christ, and of us in him. Among the heathens they used honey, in their sacrifices for the dead: Euripid. in Iphigenia in Tauris. Baal Hatturim (on this scripture) noteh, that the evil consequence (the corruption of nature in man) is like to old-leaven; and this is the reason why honey is forbidden, because the evil consequence is sweet unto a man as honey. And Sol. Iarchi sayth, All sweet fruit is called honey. Some

time Leaven is used to denote grief and affliction, as in Psal. 73. 21. my hart was leavened; which may have use here, that neyther extremity of grief as Leaven, nor of pleasures, as Honey, be in the Meat offering of the saints, but a temperate and moderate. See 2 Cor. 1. 3. 4. — 9. & 12. 7. — 10.

V. 12. In the oblation] the word *la* or *lavin*, is to be understood as in the former verse, or, as the Greek versio hath. them] leaven and honey though they might not come on the altar, yet came with the first fruits: Leaven is mentioned with the first fruits, Levit. 23. 17. and with thank offerings, Lev. 7. 13. Honey is also among the first fruits, in 2 Chr. 31. 5. though there the Hebrew Doctors understand Dates which are sweet as honey: which may also be implied in the prohibition here v. 11. So Sol. Iarchi here expoundeth it, saying, first-fruits of honey, as the first fruits of figs, and dates. Otherwise by them, may be meant the one of them, to weat Leaven: (for Bees honey was not brought for first-fruits;) as the sheeves, Mat. 27. 44. that is one of them, Luke 23. 39. so, his disciples, Mat. 24. 1. that is, one of his disciples, Mark. 13. 1. Chazkuni here expoundeth it, ye shall offer them to the Lord for a waue-offring: but not for an oblation on the Altar. for a waue-offring] in Greek, for a savour of sweet smell to the Lord: which the Childee expoundeth, to be accepted in favour. This the Hebrews understand literally, and therefore say, for a savour of rest thou mayst not make them ascend, but thou mayst make them ascend (to burn) as wood. But to mingle them with any oblation, as syn-offring, trespass-offring, meat-offring &c. was unlawful: and who so did it, it was to be beaten. Maimony in Isure mixbeach, ch. 5. §. 3. 4.

V. 13. shalt salt] or, shalt season. This the Priest was to do, casting salt upon it, when it was brought to the altar, as is noted on v. 2. Salt is of a fiery nature, favourerth all meats, and preserveth from corruption, by the sharpness thereof: and is therefore applied to the wholesome doc-

trine of the gospel, reproofs, and wise seasoned words of grace, Math. 5. 13. Col. 4. 6. and here to the salt of the covenant, which on our part is faith in midst of afflictions: wherefore our unregenerate estate, is likened to a child new born, & not salted, Ezek. 16. 4.

which is a signe of the covenant of thy God: for by salt, the covenant of grace was signified in Christ, which we by faith apprehend unto incorruption. We are therefore admonished, Have salt in your selves, and have peace one with another: Mar. 9. 50. Hereupon a covenant of salt, is used for an inviolable, incorruptible, and perpetual covenant, Num. 18. 19. 2 Chron. 13. 5. Therefore in this sacrifice, the Hebrew doctors held salt so necessary, that it was offered without salt, it was polluted: Maimon. treat. of holy things poluted, ch. 11. §. 16. every oblation] not the Meat-offerings only, but the Burnt offerings, Ezek. 43. 24. and all other; as Christ sayth. Every one shall be salted with fyre, and every sacrifice shall be salted with salt, Mark. 9. 49. The Hebrew doctors say, it is commanded to salt all offerings, before they ascend on the Altar, (Levit. 2. 13.) and thou hast nothing which cometh on the Altar without salt, except the wine of the drink offerings, and the blood, and the wood. And it is commanded to salt the flesh very salty, as one would salt flesh to roast, that he turn the peice & salt it. The salt which they season all offerings with, is the Congregations, as the Word also is: and no particular man brings salt wood for his offering, for his own house. And they layd on the salt in three places; in the salt chamber, and on the east-bank (of the altar), and on the top of the Altar. In the salt chamber, they salted the skins of the holy things. Upon the foot bank, they salted the members (or peices of the sacrifices;) and on the top of the Altar, they salted the handful and the frankincense, and the Meat-offerings that were burned, and the Burnt-offrings of fowls. Maimony, in Isure mixbeach, ch. 5. §. 11. 12. 13. Therefore (sayth Baal hatturim) salt is three times mentioned in this verse, because they put salt in three places (forementioned.) The heathens

thens returned a memorial of this service, offering with the sacrifices, meals of flower salted. *Homer l. 1.*

V. 14. *Meat offering of first fruits* ] This seemeth to be meant of the *sheaf* (or *Omer*) of barley, wherof he speaketh againe in *Levit. 23. 10.* See the annotations there. So *R. Menachem* and *Sol. Tarchi* here sayth, the Scripture speaketh of the *Meat-offering* of the *Omer* (in *Lev. 23.*) *give a case of corn* ] in Hebrew *Avab*, by which name the first moneth is called, *Exod. 13. 4.* for then barley was eared, and began to be ripe; as is shewed in *Lev. 23. 10.* The Greek translateth it *New Fruits*. *parched* ] for they dried them with the fyre, in the green-eares, because else they would not be ground in the mill, for that they were moist: sayth *Sol. Tarchi* on *Lev. 2.* *ground-corn* ] or *small broken corn*: Hebr. *Geres*, that is *breaking* or *grindings*: which the Greek translateth *corne* or *grain*: The Chaldee, *broken-graines*: and *Sol. Tarchi* expoundeth it, *broken whiles it is moist*. *Geres* (sayth he) meaneth *breaking* and *grinding*: broken with the mill. *of the full-eare* ] or, *of the green-eare*; called in Hebrew *Carmel*, which here, and in *Lev. 23. 14.* & in *2 King. 1. 42.* is used for *full-green ears* of corn; which the Chaldee expoundeth tender: elsewhere it is the name of a mountain, which was fruitfull with corne, *1. King. 18. 42.* & generally a fruitful place is called *Carmel*, *Esa. 32. 15. 16. & 29. 17.* The *First-fruits* chiefly figured Christ, by whom all the rest of the revenue is sanctified, *1 Cor. 15. 20. Rom. 11. 15. Job 12. 24.* the parching, breaking, grinding &c: figured his suffering for us, being bruised for our iniquities, *Esa. 53. 5.* Wherby he was offered for a sweet favour unto God. And with him we are partakers in our measure, *Rom. 8. 17. Coloss. 1. 24.*

V. 15. *Shalt put* ] Hebr. *shalt give* (which the Greek translateth *shalt power*) oil, which was according to other meat-offerings, a log of oil, & an handful of frankincense: signifying the graces of God in Christ & his members, and the sweet odour of his oblation for us. See more in the notes

on *Levit. 23. 10.* touching this manner of service.

## CHAPTER 3.

1. The Peace-offerings, of the herd: 6. and of the flock: 7. eyther Sheep, 12. or Goat.

AND if his oblation be, a sacrifice of Peace-offerings: if he offer it of the herd, whether it be male or female; he shall offer it perfect, before Iehovah. And he shall lay his hand, upon the head of his oblation: and he shall kyl it, at the dore of the Tent of the Congregation: and Aarons sons the Priests, shall sprinkle the blood, upon the Altar, round-about. And he shall offer of the sacrifice of the Peace-offerings, a *Fyre-offring* unto Iehovah: the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneyes, and the fat which is upon them, which is upon the flanks: and the caule above the liver, with the kidneyes, he shall take-away it. And Aarons sons shall burn it on the Altar, with the Burnt-offring, which is upon the wood, that is upon the fyre: it is a *Fyre-offring*, of a favour of rest, unto Iehovah.

And if his oblation, for a sacrifice of Peace-offerings unto Iehovah, be of the flock: male or female, he shall offer it perfect. If he offer a Lamb, for his oblation: then shall he offer it before Iehovah. And he shall lay his hand, upon the head of his oblation; and he shall kyl it, before the Tent of the congregation: and Aarons sons, shall sprinkle the blood thereof, upon the Altar, round-about. And he shall offer

offer, of the sacrifice of the Peace-offerings, a *Fyre-offring* unto Iehovah: the fat thereof, and the whole rump, it shall take-off hard by the back-bone: & he fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneyes, and the fat that is upon them, which is upon the flanks: and the caule above the liver, with the kidneyes, he shall take-away it. And the Priest shall burn it, upon the Altar: it is the bread of the *Fyre-offring*, unto Iehovah.

And if his oblation, be a Goat: then he shall offer it, before Iehovah. And he shall lay his hand, upon the head of it; and he shall kyl it, before the Tent of the congregation: and Aarons sons, shall sprinkle the blood thereof, upon the Altar, round-about. And he shall offer thereof, his oblation; a *Fyre-offring*, unto Iehovah: the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneyes, and the fat that is upon them, which is upon the flanks: & the caule above the liver, with the kidneyes, he shall take-away it. And the Priest shall burn them, upon the Altar: it is the bread of the *Fyre-offring*, for a favour of rest; all the fat, is Iehovahs. It shall be an eternal statute, for your generations, throughout all your dwellings: any fat or any blood, ye shall not eat.

## Annotations.

H Is oblation ] his *korban*, which the Greek translateth his gift unto the Lord: so *korban* is by the Evangelist expounded a gift, *Mar. 7. 11.* *Peace-offering* ] or, *Pay-offerings*: Hebr. a sacrifice of

of *Payments*, or of *pacification*, or of *perfektions*, wherby men payd unto God for their sinnes, and thanks for their peace and prosperity, and for his permitting of mercies, & pacification, and payd their vows: as is written, *Ty vows are upon me, & God: I will pay confessions unto thee, Psal. 56. 12.* and, *Peace-offerings are upon me; this day have I payed my vows, Prov. 7. 14.* These sacrifices were of *lundry sorts*, eyther for *Confession* or *(Thanksgiving)* *Lev. 7. 11. 12.* or for a *Vow*; or for a *Voluntary offering*; *Lev. 7. 16.* Here, and usually in the law, the word is *Shelamm*, as of many payments or thanks, due unto God for his many benefits, as *David* professeth, *Psal. 116. 12. 14. 17. 18.* but in *Amos 5. 22.* it is used singularly *Shelam*. The Greek often translateth it *Euerkeke*, that is, a *Pacifying* (or *Peace*) offering; but here, and most commonly *Soterion*, a sacrifice of salvation, (offered unto God for his salvation of men.) The Chaldee hath, the sacrifice of sanctifier (or sanctifications): wherfore, because none but clean and sanctified persons might eat of it? *Lev. 7. 19. 20.* or for sanctifying the name of God by it. *Sol. Tarchi* sayth they are called *Peace-offerings*, because they bring peace into the world: as also because by them there is peace to the Altar, to the Priests, and to the owners: that is, every of these have a part in the Peace-offerings. *R. Menachem* sayth, it is of like meaning as that in *Esa. 44. 28.* *He shall performe all my pleasure.* The mystery of this sacrifice is opened in *Hos. 14. 2.* *Take-away (Lord) all iniquity, and receive (or give) good: and we will pay, the bullocks of our lips, the fruit of our lips:* and the Apostle likewise sayth, *By him (that is, by Iesus) let us offer the sacrifice of praise to God continually: that is, the fruit of the lips, confining to his name, Heb. 13. 15.* These Peace-offerings, were all given, when men in their troubles prayed unto God for peace and salvation, *Iudg. 20. 26. & 21. 4. 1 Chron. 21. 26.* That as the *Burnt-offring* (in *Lev. 1.*) figured our reconciliation to God by the death of Christ; & the *Meat-offring* (in *Lev. 2.*) our sanctification

in him before God : so this Peace-offering signified both Christ's oblation of himself, whereby he became our peace and salvation, Ephes. 2. 14, 15, 16. *Alt.* 13. 47. Heb. 8. 9. & 9. 28. & our oblation of praise, thanksgiving, and prayer unto God; in the midst of troubles, temptations, and spiritual combats which we fight by faith in this life: so that we come boldly unto the throne of grace, that we may receive mercy, and find grace to help in time of need; Heb. 4. 16.

or female ] herein it differed from the Burnt offering, which was to be of the males only, Lev. 1. 3. By this distinction of sexes, the Hebrews gather, that the beast which was neytower piff & male nor female, or both male and female, though it had no other blemish, was not fit for sacrifice: *Maimony in Murei Mizbeach, ch. 3. f. 3.* Spiritually we may apply this to the state of the Church in Christ, in whom there is neither male nor female, but all are one in him, Gal. 3. 28. And that God accepteth not onely the sacrifice of Christ, but ours also in him. Heb. 13. 15. perfect ] in Greek, without blemish: See Exod. 12. 5. & Lev. 1. 3.

2 V. 2. lay ] or, impose his hand, (in Greek, his hands): to testify by this signe his faith in God through Christ: see the notes on Lev. 1. 4. The difference there and here, the Hebrew doctors think to be this, that over the Peace-offering there was no confession (of synns), but speaking words of Praise (unto God): and that hands might be layd on, in any place of the courtyard where he layd on, in the place where it was killed. *Maimony treat. of offering sacrifices, ch. 3. f. 14. 15.* he ] that is, the Priest or some other Levite shall kill it: see Lev. 1. 5. It might be killed in any place of the Court; (*Maimony ibid. ch. 5. f. 4.*) and was not retrayned to the Northside of the Altar, as the Burnt-offering, Lev. 1. 11. For these Peace-offerings the Hebrews call the *lighter holy things*; to distinguish them from the *Holy of holies*, Lev. 2. 10. Sprinkle ] according to the manner observed on Lev. 1. 5. For the Burnt offering, Trespass-offering & Peace-offering; the

sprinkling of the blood of these three upon the Altar, was ever alike: *Maimony treat. of offering sacrifices, ch. 5. f. 6.* It figured the sprinkling of Christ's blood, whereby wee, our words, and works are sanctified before God. 1 Pet. 1. 2. Heb. 12. 24.

V. 3. unto Jehovah ] wholly burnt up on the Altar unto the Lord. There were besides, of every Peace-offering, the breast and the right shoulder, which were waved and heaved before the Lord, and given the Priests to eat: whereof see Lev. 7. 30, 32, &c. the other flesh of the Peace-offering, was eaten by the owner that brought it, and his family and train: Lev. 7. 15. 16. the fat ] or, the *seer*. This sometime signifieth the best of all things, (as is shewed upon Gen. 4. 4.) & so teacheth it signifieth unbelief, dulnes, and hardness of hart, (as fat is without sense,) *Psalm. 119. 70. Alt. 28. 27.* so the fat consumed in the fyre, signified the taking away of our corruptions by the spirit of Christ. And the kidneyes, (which are the seat of lust,) nor the hart or braynes (which are the seat of wisdom and understanding,) were likewise burned; to teach mortification of our members which are on earth, fornication, uncleannes, inordinate affection &c, *Colos. 3. 5.* See the notes on Exo. 29. 13.

V. 4. which is ] understand againe, the fat which is upon the flanks, or (as the Greek and Chaldee interpret it) upon the thighs: so the Hebrew doctors expound it as a distinct fat from the former, and say it was the fat which is in the roots of the thighs, on the foreparts. *Maimony treat. of forbidden meats, ch. 7. f. 6.*

V. 5. shall burn it ] The order of offering this sacrifice was; the Priest killed it, and sprinkled the blood, and flayed it, and took out the inwards. Afterwards he cut in peeces the fells, and separated the breast and the right shoulder, (Lev. 7. 30. 32.) and put the inwards with the breast and shoulder, into the owners hands. And the Priest put his hand under the owners hands and waved all before the Lord,

on the East side. And if it were a Thank-offering (Lev. 22. 14.) he took of the bread that was brought thereby, one cake of incense, and layd it with the breast, shoulder, and inwards, and waved all upon the owners hands. First he layd the fat upon the owners hands, then the breast, the fat and the shoulder above. And the two kidneyes and the caule of the liver, above them. And if there were any bread, he layd it above, and so waved all. After that, he salted the inwards, and burned all upon the Altar: but the breast & the right shoulder, were eaten by the Priests; and the remainder of the Peace offering was eaten by the owners. But the Priests might not have the breast and shoulder, till the inwards were burned. Likewise the bread waved with the Thank-offering, was eaten by the Priests; and the rest of the bread, by the owners. If it was brought a peace-offering in partnership, the one of them waved it, by leave of his fellow: and if they were two, one waved for them all. If the owner of the sacrifice were a woman, she waved it not, but the Priest. A woman never waved, save onely in the offering of gealousie, (Num. 5.) and of a Nazirite, (Num. 6.) *Maimony, in treat. of offering sacrific. ch. 9. f. 6. 7. &c.* upon the Burnt-offering ] that is, laying it on the altar after the Burnt offering; for that alwayes had the first place. *Sol. Jarchi* here sayth, this teacheth us, that the dayly Burnt-offering, was before any other oblation. It figured, that wee are first to be reconciled unto God by the death of Christ, apprehended of us by faith, before any oblation of ours can be acceptable to God.

of rest ] Gr. of sweet smell: in the Chaldee, an offering which shall be received with favour, for the Lord. See Lev. 1. 9. Hereby Gods acceptance of us and of our service, praises, thanksgiving &c, in Christ, was signified. Heb. 13. 15. 16.

V. 5. of the flock ] sheep or goats, as after is explained: but here is no mention of fowles, as was 'or the Burnt-offering, Lev. 1. 14. The Hebrews say, Peace-offerings are brought of sheep, and of goats, and of bevers, of males or of females, of great or of small, but no fowles brought for Peace-offerings. Small (beasts) are from eight dayes old, until a

complete yere, from day to day: and great (beasts) of the herd, till they be full three yeres old, from day to day; and of the flock, till they be full two yeres old, from day to day: if they be more then thus, they are too old, and may not be offered. *Maimony treat. of Offering the sacrific. ch. 1. f. 11.*

V. 7. A Lamb ] or sheep, of the first yere, as is noted on Lev. 2. implying also a sheep of the second yere, which was lawful to be offered, as is before shewed.

V. 8. he ] that is, the Priest or Levite shall kill it, so in v. 13. see Lev. 1. 5. before ] the Greek translatheth, at the dore of the Tent, (as Moses sayd in v. 2.) so after in verse 13. and these phrases explain one another.

V. 9. whole ramp ] the perfect (or intyre) say; which in some kind of sheep is very great and fat; especially in those parts of the world, and namely in Syria, as *Plinius* mentioneth, *Hist. b. 8. c. 48.* Therefore it is here commanded to be burnt upon the altar, with the other fat and inwards.

V. 11. the bread ] or, the food, meaning the flesh which the fyre on the altar was to eat up and consume. The Greek translatheth it, a savour of sweet-smell: so in v. 16. And because these things were burnt unto God, therefore God calleth them also his bread, *Num. 28. 2. Ezek. 44. 7.* and the Priests which burned them, are sayd to offer the bread of their God, *Lev. 21. 6. 8. 17.* and the holy things which the Priests did eat, are called by the like name, *Lev. 21. 22.*

V. 12. A Goat ] this is here handled in a section apart, (not together with the sheep, as was in the law of the burnt-offering, Lev. 1. 10.) because of some difference in the oblation; as *Sol. Jarchi* observeth, there is in the fat of the sheep, that which is not in the fat of the goat, for the ramp of the sheep was offered with the fat, v. 9.

V. 17. any fat ] to wheet, any such fat, and of such beasts as are here fore-poken of, of bevers, sheep, or goats, as the law after explaineth it, *Lev. 7. 23.* and a man was not guilty, save for these three sorts of cleane beasts



beasts only: of other tame or wild beasts, whether clean or unclean, the fat was as the flesh: sayth Maimony, in tom. 3. treat. of Forbidden meats, ch. 7. § 1. Moreover there were three sorts of fat, for eating wherof, men deserved to be cut off, (as in Lev. 7. 25.) the fat which is upon the inwards, and which is upon the two kidneies, and which is upon the flanks: but the ramp as lawful to be eaten, it was not called fat, but in the case of sacrifice only: even as the kidneies and the caule above the liver, are called fat, in the case of sacrifice. The fat which was covered over with flesh, was lawful like fat upon the kidneies was forbidden: not that which was within the kidneies. The fat of the hart &c. was lawful. Maimony ibidem §. 7. 9. any blood ] to weete of foules or of beasts absolutely, as is explained, Lev. 7. 26. But blood of fishes, Locusts, and other such things, was not within this prohibition: therefore it was lawfull to eat or to drinke the blood of such fishes, locusts &c. as were clean for food: sayth Maimony, ibidem, ch. 6. §. 1. See the annotations on Gen. 9. 4. Lev. 7. 26. & 17. 14. As eating and drinking, signifieth communion, 1 Cor. 11. 24. & 10. 16. 17. and the forbidding to eat, signifieth a forbidding of communion, Act. 10. 13. 14. 15. 28. Hebr. 13. 10: so this prohibition of eating blood (which was given upon the altar to make atonement for mens soules, Levit. 17. 11.) and of fat, (which was given upon the altar to be consumed there with fyre, and so was the Lords, Lev. 3. 16.) seemeth to forbid figuratively, all ascribing unto our selves of the work of our redemption, which is only by the blood of Christ, Eph. 1. 7. and of the work of our sanctification, which Christ by his spirit performeth in us; 1 Cor. 1. 30. 31. Eph. 1. 26. Heb. 10. 10. 1 Pet. 1. 2.

CHAPTER 4.

1. The syn-offrings, for the ignorances of the anoynted Priest: 13. of the Congregation; 23. of the Ruler, 27. or of any of the people.

1 **A**ND Iehovah spake unto Moses, saying. Speak unto the sonns

of Israel, saying: A soule, when it shall syn through ignorance, of all the commandments of Iehovah, which should not be doen: and shall doe of any one of them. If the Priest that is anoynted, shall syn to the guiltie syn of the people: then he shall offer for his syn which he hath synned, a bullock a yongling of the herd, perfect, unto Iehovah for a Syn-offring. And he shall bring the bullock, unto the dore of the Tent of the congregation, before Iehovah: & shall lay his hand, upon the head of the bullock, and he shall kyl the bullock, before Iehovah. And the Priest that is anoynted, shall take of the bullocks blood: and shall bring it, into the Tent of the congregation. And the Priest shall dip his finger, in the blood: and shall sprinkle of the blood, seven times before Iehovah; before the veile of the Holy place. And the Priest shall put some of the blood, upon the horns of the Altar, of the incense of sweet-spices, before Iehovah; which is in the Tent of the congregation: and all the blood of the bullock, he shall poure at the bottom of the altar of the Burnt-offring, which is at the dore of the Tent of the congregation. And all the fat, of the bullock of the Syn-offring, hee shall take off from it: the fat that covereth the inwards, & all the fat, which is upon the inwards. And the two kidneies, and the fat which is upon them, which is upon the flanks: and the caule, above the liver; with the kidneies, he shall take away it. As it was taken off, fro the bullock of the sacrifice of Peace-offrings: and the Priest shall burn them, upon the altar

of

11 of the Burnt-offring. And the skyn of the bullock, and all his flesh, with his head, and with his legs: and his inwards, and his dounge. Even all the bullock shall he cary forth, to without the camp, unto a clean place, at the powring-out of the ashes; & shall burn him on wood, with fyre: at the powring-out of the ashes, shall he be burnt.

13 And if all the Congregation of Israel, syn ignorantly; and the thing be hid from the eyes of the church: and they have doen any one of all the commandments of Iehovah, which should not be doen, and are guilty. 14 When the syn is knowen, which they have synned, against it: then the church shall offer a bullock a yongling of the herd, for a Syn-offring; and shall bring him, before the Tent of the congregation. And the Elders of the congregation, shall lay their hands, upon the head of the bullock, before Iehovah: and he shall kill the bullock, before Iehovah. And the Priest that is anoynted, shall bring of the blood of the bullock: into the Tent of the congregation. And the Priest shall dip his finger, in some of the blood: and shall sprinkle seven times, before Iehovah; before the veile. And he shall put some of the blood, upon the horns of the Altar, which is before Iehovah, which is in the Tent of the congregation: and all the blood, he shall poure at the bottom of the Altar of the Burnt-offring; which is at the dore of the Tent of the congregation. And all his fat, he shall take off from him: and burn it, upon the Altar. And he shall doe with the Bul-

lock, as he did with the bullock of the Syn-offring; so shall he doe with it: and the Priest, shall make an atonement for them, and it shall be mercifully forgiven them. And he shall cary forth the bullock, to without the camp; and shall burn him, as he burned the first bullock: it is the Syn-offring of the church.

When the Ruler, hath synned: and doen any one of all the commandments of Iehovah his God, which should not be doen, through ignorance, and is guilty. Or if his syn, be made known unto him, that wherein he hath synned: then he shall bring his oblation, a goat-buck of the goats, a male perfect. And he shall lay his hand, upon the head of the goat-buck; & he shall kyl him, in the place, where he killeth the Burnt-offring, before Iehovah: it is a Syn-offring. And the Priest shall take, of the blood of the Syn-offring, with his finger; and put it, upon the horns of the Altar of Burnt-offring: and shall poure his blood, at the bottom of the Altar of Burnt-offring. And all his fat, he shall burn upon the Altar, as the fat of the sacrifice of Peace-offrings: and the Priest, shall make an atonement for him, concerning his syn, and it shall be mercifully forgiven him.

And if one soule, syn through ignorance, of the people of the land: while it doeth any one of the commandments of Iehovah, which should not be doen, and be guilty. Or if his syn be made known unto him, which he hath synned: then he shall bring his oblation, a shee-goat of the goats, perfect, a female; for his syn, which



- 29 which he hath synned. And he shall lay his hand, upon the head of the Syn-offring: and he shall kill the Syn-offring. In the place of the Burnt-offering. And the Priest shall take of the blood thereof, with his finger; and put it, upon the horns of the altar of Burnt-offering: & all the blood thereof, he shall powre, at the bottom of the altar. And he shall take-away all the fat thereof, as the fat is take away, fro off the sacrifice of Peace-offrings: and the Priest shall burn it upon the altar, for a favour of rest, unto Jehovah: and the Priest shall make an atonement for him, and it shalbe mercifully forgiven him.
- 32 And if he bring a Lamb for his oblation, or a Syn-offring: he shall bring it, a female perfect. And he shall lay his hand, upon the head of the Syn-offring: and he shall kyl it for a Syn-offring, in the place where he kylleth the Burnt-offering. And the priest shall take the blood of the Syn-offring, with his finger; and put it, upon the horns of the altar of Burnt-offering: and shall powre all the blood thereof, at the bottom of the altar.
- 35 And he shall take-away all the fat thereof, as the fat of the lamb is taken-away, from the sacrifice of the Peace-offrings: and the priest shall burn them upon the altar, according to Jehovahs Fyre offerings: and the priest shall make an atonement for him, for his syn which he hath synned; and it shalbe mercifully forgiven him.

## Annotations.

- 2 A soule that is, a person, or man, as the Chaldee translate it. when it shall syn or, if it syn. Whera: he had

taught the justification and sanctification of the church, by the former sacrifices, and how men ought to walk in newness of life: now, because there is not a just man upon earth that doeth good and syneth not, Eccl. 7. 20. but in many things we offend all, Jam. 3. 2. the Lord appointed means for the cleansing of his church and all the members thereof, from the infirmities, errors & ignorant synns which they fall into. But if we syn wilfully, & that we have received the knowledge of the truth; there remaineth no more sacrifice for synns, but a certain fearful looking for of judgment, and fiery indignation; which shall devour the adversaries, (or enemies of the Lord) Heb. 10. 26, 27. Eph. 2. 10, 11. through ignorance or, in error, unawares, by unadvisedness. Stegagab the word here used, signifieth error or going astray out of the right way, through ignorance or forgetfulness, or unadvisedness, or by being deceived, or the like. The Greek sometime turneth it *Agnoma*, ignorance, but here and often translateth it *Acousios*, unwillingly: which is contrary to that which the Apostle calleth *Hecousios*, willingly or wilfully, Heb. 10. 26. contrary also to that which the law calleth synning with an high hand, or presumptuously, Numb. 15. 27, 30. We may see the meaning opened by Moses in Numb. 35. 11. where he speaketh of killing a person by errors or unawares, which in Deuter. 19. 4. is sayd to be ignorantly or without knowledge; and both are joyned together in Jos. 20. 3. unawares, (or by error) and without knowledge (or unwittingly:) wherto is opposed a lying in wait, that is, a purpose and willingness to kill him, Deut. 19. 11. Exod. 21. 13. The Apostle likewise calleth such synns, *Agnomata*, Errors, doers of ignorance, in Heb. 9. 7. and more fully openeth it by two words, in Heb. 5. 3. the living the Priests duty to have compassion on the ignorant, and on them that erre. So that these ignorances or errors, were misdeeds arising from error of the mind, or of the affections; when men did either not know or understand the Law aright, or not remember or take heed

thereto as they ought, when they knew not the nature of syn, or considered not how loathsome it was unto God; but were overtaken and miscaried by their errors or lulls, such are to be restored in the spirit of meekness, Gal. 6. 1. for such God appoints sacrifices; but for presumptuous wilful and malicious synns, men were to be cut off: Num. 15. 27, 30. These Errors or Ignorances are such & so many, as no man can understand, Psal. 19. 13. and God both cleanse us of them by the sacrifice of Christ, Heb. 10. 10. 12. and retire us from them by afflictions, Ps. 119. 67. and warneth us to take heed of them, lest he be angrie, and destroy the work of our hands, Eccles. 5. 6. And wheras there followeth a law in Lev. 5. 17, for synns not known, the Hebrewes put this difference: Stegagab (an error or syn through ignorance) when he knoweth certainly: that he hath done the thing, but he did it in error (or unadvisedly); but he that knoweth not, is he that is uncertaine whether he did the thing or no. Talmud Bab. in Cherethoth (and Maimon in his explanatiōs on the same), chap. 1. of all I understand, by doing any one of all the commandments. So Moses himself explaineth it in the words here following, and in v. 13. 22, 27. commandments for charges: meaning prohibitions, or forbiddens. For God commandeth both to eschew evil, and to doe good: & most of the ten commandments (Exod. 20.) are forbiddings of syn. And thus the holy Ghost useth the word both ways; as Take heed &c, lest ye make you the likeness of any thing; which Jehovah thy God hath commanded (that is forbidden) thee: Deut. 4. 23. And contrarywise in Deuter. 17. 3. hath served other Gods &c, which I have not commanded; to weert, to be doen. Here upon the Hebrew Doctors (Maimony and others,) divide the Lawes into Commandments to be doen, and Commandments which should not be doen. The Commandments given by Moses, they have summed up in all to be six hundred and thirteen: of them, they make affirmative precepts of things

to be doen, two hundred fourtie and eight, so many as (they say) there are bones in a mans body; and of negative precepts or prohibitions, three hundred sixtie and five, so many as there are dayes in the yere.

Should not] the Greek translateth it, ought not. To these prohibitions, the Hebrew doctors doe restrain this law, saying, They bring no Syn-offring, but for ignorance (in doing) that which should not be doen, as it is written (Lev. 4. 13, 27.) any one of all the commandments which should not be doen. Maimony, treat. Stegagab (or of Ignorances) chap. 1. f. 2. These which are counted the greater synns, the Lord appointed for them the greater sacrifices, according also to the estate of the persons that did them, differing one from another. For some synns also which the poorer sort should comit, there were lesser sacrifices prescribed, Levit. 5. 7, 11. Other synns in omitting things to be doen, were expiated by Burnt-offerings, which were offered dayly for the whole Church, or by particular persons, as they would bring them, as is shewed on Lev. 1. Also by the sacrifices offered on Atonement day, wherof see Lev. 16. The Hebrewes account some synns more heinous, and some more light. The heavy transgressions (they say) are those for which men deserve death (by the Magistrate,) or cutting off (by the hand of God) also vains and false oaths. Other, for which cutting off is not threatened, they hold the lighter. Maimony treat. of repentance, ch. 1. f. 2. shall doe] this also they restrain unto deeds or facts, saying, Every transgression, for the presumptuous doing wherof men deserve cutting off, (as Num. 15. 30.) they are bound for the ignorant doing thereof to bring a syn-offring; except for three transgressions, 1. blasphemie, 2. neglect of circumcision, 3. and of the Passover. The Passover and circumcision, because they are commandments to be doen; and for ignorant doing of that which should not be doen, Lev. 24. 2. And the blasphemie, because in him there is no deed; and it is sayd, FOR HIM THAT DOETH THROU' HIS IGNORANCE Numb. 15. 29. Therefore he that

receiveth an idolatrous opinion of God, although he deserve to be cut off, if he doe it presumptuously, he is to be stoned; and if he receive it in ignorance, he is not bound to bring the sacrifice, because he hath not done any deed; and it is written, when he doeth any one, &c. Maimon in Shezagorh, c. 1. f. a. Neither if a man were accursed to have done any sin, and he denied it, was he bound to bring a sacrifice: If witnesses say, we saw thee that thou didst work on the Sabbath, or eat fat; and hee say, I know certainly that I did not this thing; he is not bound (to bring) a Syn-offering. Maim. ibidem c. 3. f. 1.

3 V. 3. anointed] that is, the High Priest, (as both Greek, and Chaldee doe expound it:) for the high Priest only, in the ages following, was anointed; Levit. 21. 10. & 16. 32. Exo. 29. 29. And this law concerneth his syn committed after his anointing only: that which he doeth before, is counted but as of a private man. The anointed Priest, or the King, which syn before they be put into office, although it be not known unto them, till after they are in office; for they are as a private man. Maimon in Shezagorh chap. 15. f. 10. Thus the Law (as the Apostle observeth) made men High priests which had infirmities, who needed dayly to offer up sacrifices, first for their own syns, & then for the peoples: but our High-priest, Christ Iesus, was holy, harmless, undefiled separate from synners, and made higher than the heavens; Heb. 5. 2. 3. & 7. 26. 27. 28. Therefore the legal preitthood could not be perpetual; but was a figure for the time, till the coming of our Lord Iesus, to the guiltie syn here may be understood, according to the syn of the people, that is, he synning like them. It may also be meant, that by his teaching, or practise, the people were caused to syn; as David was a guiltie syn, that is, a cause of syn, to Israel, 1 Chron. 21. 3. And this latter the Greek version followeth, saying, so that the people syn: and the old Latine expoundeth it, making the people to offend: and the Hebrewes, as Chagkuni here openeth it, to make the people guiltie, in that he hath taught

and permitted them to doe a thing forbidden. Of this the Hebrew canons say, If he teach vainly errerth; in one of these &c. a private man, he must bring a free goat, or an ewe lamb: and if it be the anointed Priest, he must bring a bullock for a Syn-offering. Wherby is meant, he is to bring a bullock for his unadvicednes, when he erreth by teaching himself, and doeth a deed through unadvise of his teaching only; and is withall a very wise man, as is written, If the anointed Priest syn, so the guiltie syn of the people. For the Priest is as the Congregation. As the Congregation, that is the Judge, are not bound to bring a sacrifice, unless they be wise men, meet to teach, and doe err in teaching, and the doers doe it at their mouth &c. so is the Priest, in all these things. If he err in fact only, without teaching, whether it be in idolatry or other syns, he bringeth not the oblation. If the anointed Priest teach with the Synedri- on, & both he & they err in teaching, although they doe according to the teaching wherein they goe astray: for as much as he relied not in the time of the fact, upon his teaching only, but upon the Synedri- on also; he is discharged, and needs not bring a Bullock for himself, but when the Synedri- on bringeth an oblation, atonement is made for him, with the congregation in general. If he teach with the Synedri- on, in error, & they syn of ignorance, they in (eating) blood, and he in (eating) fat: then atonement is not made for him with the congregation, but he must bring a Bullock for himself. Maimon. treat. of ignorances, chap. 1. f. 4. & ch. 15. f. 1. 3. 4. 5. See after, in the notes upon vers. 13. 14. a bullock] a greater sacrifice than the common persons, v. 18. or then the Rulers, v. 22. & equal to the Congregations, v. 14.

yon dling] Heb. son of the herd: see Lev. 1. 5. to after in v. 14. perfect] without blemish, as Lev. 1. 3. therein figuring the perfection of Christ. A Syn-offering] Heb. a syn; so called because the syn was confessed and layd on the head of this sacrifice, offered for the synner. Figuring Christ whom God made syn for us, though he knew no syn; 2 Cor. 5. 21. The Apostle in Greek translareth it, For syn, (Hebr. 10. 6. from Psal. 40.) that is: an offering for syn. So

after in this chapter and elsewhere; Exo. 29. 24.

4 V. 4. lay his hand] and confests his syn which he hath synned; (as is noted on Levit. 1. 4.) so putting it upon the head of the beast, Lev. 16. 21. and this should also be with repentance, and forsaking of the syn: Prov. 28. 13. and drawing near with a true heart in assurance of faith in Christ, whom that sacrifice figured: Hebr. 10. 4. 10. 22. Neither Reconciliation day, (Lev. 16) nor Syn-offering, nor Trespass-offering, doe make atonement; saving for them that repent and believe in their atonement: sayth Maimon. treat. of ignorances, chap. 3. f. 10. Kill the bullock] a figure of the death of Christ. Hebr. 10. 5. 6. 8. 10. See the notes on Lev. 17. 1. 5.

5 V. 5. anointed] in Greek, Christ, in Hebrew Messiah; so named as a tipe of our great high Priest Christ Iesus, who entred, not into the holy places made with hands, but into very heaven; not with the blood of goats or bullocks, but with his own blood, and obteyned eternal redemption: Heb. 9. 24. 11. 12. This anointed Priest was the synner himself, (for he offered up sacrifice for his own syns, Hebr. 7. 27.) The Anointed Priest bullock, brought for any of the commandments; the Anointed priest himself, took the blood, and sprinkled thereof &c. Maimon. treat. of offering the sacrifices, chap. 5. sect. 15.

6 V. 6. seven times] a misall number, signifying the full and perfect cleansing of syn, by the sprinkling of the blood of Iesus, Heb. 9. 13. 14. 1 Pet. 1. 2. 1 Job. 1. 7. &c. that our syns need much purgation, Psal. 51. 2. 3. Seven is a complete number, used for the perfect finishing of a work; as was in the seven dayes of the creation, Gen. 2. 2. 3. and is used for many, 1 Sam. 2. 5. Prov. 26. 25. & 24. 16. and in mysteries throughout the scriptures, as the like seven times sprinkling of blood on Atonement day, Lev. 16. 14. seven times sprinkling of oile upon the altar, when it was consecrated, Lev. 8. 11. seven times sprinkling of the leper, and seven dayes for his cleansing, Lev.

14. 7. 9. Seven dayes for consecrating the Priests, Lev. 8. 35. and for purifying the unclean, Levit. 12. 2. Numb. 19. 15. seven times Naaman washed him in Iordan, 2 King. 5. 10. 14. Seven dayes was Jericho besieged, and 7. priests with 7. trumpets blew, and the walls fell down, Jos. 6. seven priests blew trumpets before the Ark, when David brought it home, 1 Chron. 15. 24. The lamb (Christ) hath seven horns, and 7. eyes, which are the 7. spirits of God, Rev. 5. 6. there also are seven teales on Gods book, Rev. 5. 1. seven Angels with trumpets, Rev. 8. 2. and seven with vials, Rev. 17. 1. Every seventh day was a Sabbath, Exo. 20. 10. and the seventh yere, a yere of rest, and seven times seven yeres brought the jubilee, Levit. 25. 4. 8. Seven bullocks and seven rams were sacrificed by David, 1 Chron. 15. 26. by Ezekias, 2 Chr. 29. 21. by Job for his friends, Job 42. 8. and by Balaam for K. Balak, upon seven altars, Numb. 23. 1. 14. with many the like, as may be observed throughout the Bible. Ezek. 43. 25. & 39. 9. 12. Dan. 9. 24. And the mystrie of this number seven, was observed also among other of the heathens. To purify my self, I wash me in the sea, dipping my head seven times in the waves; for the divine Pythagoras hath taught that that number is most fit, especially in religion. L. Apuleij, de Asin. aur. lib. 11. the yerie of the holy place] Hebr. of holynes: which the Greek translareth, the holy veil. It was that which parted the holy place and the most holy, called the second veile, Heb. 9. 3. This figured the preparation of the way for us into the Holy heavens, by the blood of Christ shed and sprinkled, to remission of syns: for by the blood of Iesus, we may be bold to enter into the holy place, by the new and living way which he hath prepared for us, through the veil, that is his flesh. Hebr. 10. 19. 20. Moreover these rites thus described in the law, were exactly to be observed, as the Hebrew de Aris say, All the bloods that were to be bestowed within the sanctuary, if there wanted any one of them, there was no atonement made: but all of them were of the

foundation of the atonement : for the scripture is careful of the very number, saying seven times. Blood which is commanded to be offered before the Lord, in the Sanctuary, and which bestow is on the altar that is without : or, that which should be on the altar without, they bestow it before the Lord within the Sanctuary, &c. behold the flesh of the sacrifice is polluted, Maimon. treat. of holy things polluted, ch. 2. sect. 3. 10.

V. 7. of sweet-spices [the Greek translation of consecration; it was the golden altar, on which the sweet consecration was burned, Exod. 30. 1. 34. &c. The bullocks that were burnt &c., the blood of every one of them, was sprinkled seven times, upon the veil that divided between the holy place & the most holy : and four times, upon the 4. horns of the golden altar. And all the blood that it were put upon the golden altar, when (the Priest) entered in, he stood between the Altar and the Canlestick, and the altar before him. And he put (the blood) on the horns of the altar, on the outside: beginning at the northeast horn, and so to the northwest, and to the southwest, and to the southeast: Maimon. treat. of Offering the sacrifices, ch. 5. §. 13. 14. This was done, to cleanse and sanctify the altar, from the uncleanness of the sinners, Lev. 16. 19. And the altar of incense, figuring Christ's mediation for us, where we pray in his name, (as is showed on Exod. 30. 6.) this rite here signified how by faith in the blood of Christ, our iniquities are acceptable unto God, & our infirmities forgiven and purged. It may also prefigure his bloody sweat, when he prayed in the garden, Luke 22. 44. the bottom for found upon the Greek the base. All the syn-offerings that were burned, he brought in their blood before (the Lord) into the Sanctuary, and sprinkle thereof, as is expressed in the law: and the rest of the blood, he poured at the west bottom of the Altar that stood without: for that west bottom [was the first that came to hand, after he came out of the Sanctuary, Maimon. ibid. c. 1. 1. It is also recorded, that in the Temple at Jerusalem, there were at the southwest horn of the Altar, two holes, like two nostrils, that the bloods which were poured there might pass away, into the brook Kedron: Talmud Bab. in Middoth (or treat. of the measures of the Temple) ch. 3. V. 8. the fat [or, skin: see Levit. 3. 3. 4. After the kylling and sprinkling of the blood; they cut open (the syn-offering), and took out the fat and inwards, and put them in a vessel, and saved them, and shewed them on the table, upon the altar. Maimon. treat. of Offering the sacrifices 7. §. 2. Hereby it became a sweet savour, unto the Lord, as after is said, in v. 11. For the burning of these fats and inwards upon the Altar (which sanctified the oblations, Met. 13. 19.) figured the purifying of our affections by Christ, through the Spirit, and by our communion with his affections: Coloss. 2. 13. §. 3. Rom. 5. 4. 5. 6. 10. 11. 12. Psal. 16. 7.

V. 11. the skin [to wit, cleaving to the flesh: for the syn-offering that was burned, were not skinned at all. But after they were carried out of the camp, they there cut them in pieces, like the pieces of the Burnt-offering, (Levit. 1. 6.) with their skin; and burned them there, in the place of the altar. Maimon. treat. of Offering the sacrifices, ch. 5. §. 18. & ch. 7. §. 2.

V. 12. he shall carry [in Greek, they shall carry forth: so after, and they shall burn, without the camp] and after that they were seated in Canaan, and the Temple was in Jerusalem, they carried them out of the cities: (Maimon. ibid.) The like is after, for the syn-offering of the church, v. 12. & upon expiation day, Lev. 16. 27. The mystery hereof, both touching Christ the sacrifice, and us the sinners, Paul openeth thus: the bodies of those beasts, whose blood is brought into the Sanctuary by the high priest for syn, are burnt without the camp: wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore into him, without the camp, bearing his reproach: for here have we no continuing city, but we seek one to come. Heb. 13. 11. 14. See after in the notes upon Lev. 6. 30.

At the pouring out [that is, as the Greek explaineth it, where the altars are poured out. So Christ was sacrificed at the place of skulls, or dead mens ashes, Job. 31. 17, and

that was part of his reproach, (Heb. 13. 13.) which he suffered to take: away our synns. on wood] all that were burned without the court (of the Sanctuary) any wood might serve for the burning of them: sayth Adamson in treat. of Offering sacrifices 7. §. 5. Compare herewith the notes on Lev. 1. 7. burnt Herby Christ suffering without Jerusalem gates was signified; and for the abolishing of syn, and reconciliation of the thing of syn, and reconciliation of the sinner unto God. Hebr. 13. 12. & 10. 10. Rev. 5. 10. Therefore in the sacrifices here flowing, v. 10. 25. 31. forgiveness of synns is promised, which is also to be understood in this place. Howbeit the Hebrew doctors observe the differences thus, that of this bullock, and the goat for the Ruler, v. 2. it is not said, for a sweet savour &c. because of the bullocks, a part is without (the Sanctuary) for to remove away the uncleanness: and in the syn-offering of the anointed Priest, it is not mentioned that it shall be mercifully forgiven him: for he hath not yet full pardon, until he make supplication unto his God, for he is the Angel of the Lord of hosts (Mal. 2. 7.) and he ought to be innocent and pure of hands. R. Menachem on Lev. 4. It is also here handled by Basil Hattarim, how the Law commandeth the Anointed Priest's oblation to be burnt utterly without, at the pouring out of the altar, that no man should be ashamed to confess his syn: for loe the high priest sinneth, and confess it, and bringeth an oblation for his syn.

V. 13. all the congregation [This sheweth, that the Church may err. The Hebrew doctors have here sundry observations, touching the Judges or Magistrates, which taught error, and the people that practised the same: saving, Every thing, that for the ignorant syn whereof men are bound to bring the syn-offering appointed, if the great Session of Judges is norantly syn in the teaching thereof, and teach that it is lawful; and the people syn of ignorance by their teaching; & the people do the thing, & rely upon their teaching. And afterward it is known to the Judges, that they have erred, let the Judges be bound to bring the syn-offering, for it is ignorance in teaching, although they themselves have

not done the thing, &c. and the rest of the people are discharged of the syn-offering, although they were the doers of the thing, because they relied on the Judges. Provided, that they which teach, be the great Senate of 72. Judges; and that the Chief of the Senate be with them when they teach it; & that they be all of them meet to teach; and that they all, or the most of them, err in the thing which they teach; and that they teach it expressly, and say to the people, it is lawful for you to do so. Likewise if they which hear it from the mouth of the Judges, say unto others, it is lawful for you to do it; and all the church, or most part of the doers it at their speech, and do it ignorantly at their speech, thinking that the thing which they teach is according to law, And they teach to sinne some part, & to consume some part, and not to abrogate the whole body of the commandment; and when it is known unto them, they know the body (or substance) of the thing whereof they taught through ignorance. When all these concur, the Judges are bound to bring the syn-offering and he that doeth the thing at their speech, is discharged. But if there want any one of these things, then the Judges are discharged of the offering; and whosoever have sinned of ignorance and done the deed, he brings the syn-offering appointed for his ignorance. As for example. If the Judges say, this thing is lawful: but teach it not to the people, nor say unto them, it is lawful for you to do it. And some man heareth, when they determine the thing to be lawful, and goeth & doeth according as he hath heard: now who so doeth it, is bound to bring the syn-offering, & the Judges are free, because they taught them not expressly to do it. Likewise if they teach it, and the lesser part of the church do it at their word, and the error be known: now the Judges are discharged, and they that do the thing are bound, and every one brings his syn-offering, &c. If the Judges teach an unlawful thing to be lawful, presumptuously; and the church do it at their mouth ignorantly: the Judges are discharged of the sacrifice, because they syn presumptuously, and every one that did it at their mouth, is bound to bring a sacrifice for himself, because he synn'd ignorantly. If the Judges teach it ignorantly, and the church know that they

err, and that it is not meet to receive it of them, and yet the church doe it at their mouth: now both of them are discharged of the sacrifice; the Judges are discharged, for the church did it not because of their teaching which caused them to err: and all the doors are discharged of the sacrifice, because they synned presumptuously, for they knew that they erred, and that it was not meet for to doe. **Maimony, treat. of Ignorances, ch. 12. & 13.** syn ignorantly ] Or, err, of ignorance and unadviseines, nor presumptuously: as v. 2. So the Greek here translateth it, be ignorant, or doe ignorantly. the thing] Hebr. the word be hid. This the Hebrews understand of some part of a commandment, not of the whole, which cannot be hidden from the eyes of the church. The Judges that syn ignorantly, and teach to abrogate a substantial precept (Or, body of a precept) of the substantial precepts of the law, and all the people doe it at their saying: the Judges are discharged, and every one of the that doe it, is bound to bring the syn offering appointed: as it is written, **AND THE THING BE HIDDEN**, and not the whole body of the precept. The Judges are never bound (to bring the sacrifice) till they teach to abolish a part, and to confirm a part of the things which are not expressed in the law, and explained. Afterwards, the Judges are bound to bring the sacrifice; & they are at doe it at their saying, are discharged. As, if they teach that it is lawful to worship idols &c. doe it as if they should say, there is no idolatry (forbidden) in the law; which abrogateth the whole body (of the commandment); and this & the like is not ignorance in teaching, but forgetfulness. Therefore they are discharged of the sacrifice; & who so doth it at their saying, he is bound to bring the sacrifice for himself. But if they err, and teach saying, he that prostrateth himself to idols, &c. is guilty, for that it is sayd thereof, thou shalt not prostrate thyself to an other God; but he that bendeth towards the ground, and prostrateth not, that is lawful; now they are bound to bring the sacrifice. And so in all the like cases, if they teach, and the most part of the church doe it at their saying, these are discharged, and the Judges bring the sacrifice for their ignorance. **Maimony in She-**

gagoth, ch. 14. are guilty ] Or, doe offend, syn, trespass unto guiltynes. See Lev. 5. 3. 5.

V. 14. against it ] or, as the Greek translateth, in it. So the Hebrew word hath sometime signifieth, as in Exod. 23. 3. **Esa. 38. 20.** the church] Or, the assembly, in Hebr. **kahal**; whence the Greek word **ekklesia**, (a church) is derived. This the Hebrew doctors understand, not only for the 12. tribes of Israel, but for every tribe, which is called (**kahal**) a church, as it is written (in 2 Chron. 20. 5.) **Jehoshaphat** stood in the church (or assembly) of Judah. And from this law they lay, every tribe was to bring a bullock for a syn-offering; in all 12. bullocks. And, whether all the Israelites in the land, did the thing, at the saying of the Judges teaching them; or the most of Israel did it, though they were the least number of the tribes; or, the most of the tribes did it, though they were the least of all Israel; they brought according to the number of all the tribes, a bullock for every tribe. As, if the inhabitants of the land of Israel were 600000. and one; and they that did (the syn) by the teaching of the Judges, were 300000 and one; and all of them of the tribe of Judah only: Or, if they that did it, were all of them the children of 7. tribes, though they were but 100000. the Judges were bound (to bring the sacrifice) &c. And the tribe of Manasse and of Ephraim, were not counted as two tribes in this busynes, but both for one tribe. **Maimony, treat. of Ignor. ch. 12. f. 1. & chap. 13. f. 2.** It is also observed by them, that All the sacrifices of the Church, were either Burnt-offerings, or Syn-offerings: and among the sacrifices of the Congregation there were no Peace-offerings, save the two lambs that were brought with the waved loaves, at the solemne assembly. (Lev. 22. 19.) and they were called the Peace offerings of the Congregation. And the Church never offered a trespass offering, nor any Bird. **Maimony, treat. of Offering sacrifices, ch. 1. f. 4.** a bullock ] In Num. 15. 24. the law appointeth a bullock for a burnt-offering; and an hee goat for a syn-offering, when the congregation ignorantly synneth: & here, it comadeth a bullock for a syn-offering only.

ly. The Hebrews reconcile these lawes thus. *When is the offering they bring for this ignorant? If it be concerning idolatrie that they (the Judges) ignorantly syn and teach it; they bring a bullock, for a burnt offering, and an hee goat for a syn-offering, for every tribe; and this is the offering spoken of in Numb. 15. 24. which by word of mouth hath bene taught, to be taken of ignorant synning by idolatrie. But if it be concerning any other transgressions that they ignorantly offend and teach; for the ignorant doing whereof they are bound to bring the appointed sacrifice; then every tribe bringeth a bullock for a syn offering; and this is that spoken of in Levit. 4. 12. 14. **Maimony treat. of Ignorances, ch. 12. f. 1.** Others doe accord these lawes thus, that this here is meant of the syn of all Israel jointly; and that in Num. 15. is meant of particular assemblies or synagogues, as they were distinct by their dwellings in Canaan. But I observe another difference, how this in Lev. 4. 13. speeth of doing some one of all the commandments which should not be done; that in Num. 15. 22. speakeeth of not doing all the commandments; which the Lord had spoken by Moses.*

V. 15. lay their hands ] There is no laying on of hands, upon the offerings of the congregation, but upon two; viz, upon the scape goat, (Lev. 16. 21.) and upon the Bullock for the thing hid from the eyes of the church; (Lev. 4. 13. 15.) Upon it, three of the Synedrion, doe lay their hands. **Maimony treat. of offering sacrific. ch. 3. f. 10.** See also the notes on Lev. 1. 4. It figured their faith in Christ, upon whom God would lay the iniquities of us all. **Esa. 53. 6.** and so would not impute their trespasses unto them, 2 Cor. 5. 19. he ] that is, the Priest or Levite shall kill, see Levit. 1. 5.

V. 16. anointed ] that is, as the Chaldee expoundeth it, the chief Priest in Greek, Christ, that is Anointed: a figure of our Lord Christ.

V. 17. seven times ] signifying a full purgation: see the notes on vers. 5. &c. For, the things done to the sacrifice of the high Priest, the same were done to the congregations.

V. 20. the syn-offering ] in Greek, the Syn: meaning the sacrifice which was for the high priests syn, v. 8. &c. the first bullock, as it is called in v. 21. [shall] that is, as the Greek translateth, the syn shall forgive them.

V. 21. he shall carry ] in Greek, they shall carry out the whole bullock as v. 12.

V. 22. the Ruler ] Or, the Prince, in Hebrew **Nassi**; that is, one Preferred or Advanced above others; or, one that lifteth up and casteth the burdens of the people, by governing them; as Num. 11. 17. Exod. 18. 22. It is a common name, both to inferior rulers, Num. 16. 22. Exod. 16. 22. and to the chief, as the King, **Ex. 33. 24.** & 38. 2. & 45. 7. The Hebrew doctors understand this law, of the later, saying, *Who is the Ruler spoken of in the law? It is the king, over whom, no man of Israel hath power, neither is any above him in his kingdom, but the Lord his God. Whether he be of Davids house, or of the other tribes of Israel. And if there be many kings, and one of them doe not serve another, every one of them brings an hee goat for his syn of ignorance. **Maimony, treat. of Ignorances, chap. 15. f. 6.** So in Ezek. 46. 2. &c. the offerings of the Prince are distinct from those of the people of the land.*

through ignorance ] or, by error: in Greek, unwillingly, as in v. 2.

V. 23. Or if ] the Greek translateth it, And his syn be known &c. so in v. 28. But though Or, be sometimes used for And, or If: yet here it may be used properly, meaning, if his syn be known of himself, or be made known to him by others. So **Chazkuri** explaineth it, And is guilty, that he knoweth it of himself: or it be made known unto him, by the means of others. This is for his own particular syn, which he doeth when he is a Ruler. For, the ruler that doeth with the Congregation, by the teaching of the Judges; atonement is made for him, as for the people generally. If the Judges be they that offer for their ignorance, all the people and the king are discharged from bringing the sacrifice as is before shew'd. And if they that doe it as the saying of the Judges, be bound

to bring the sacrifice, and the king be one of the doors, then he brings an hee goat: for the Rulers hee goat, is in place of the ewe lamb or seee goat of the common person. Maim. Treat. of Ignorances ch. 15. § 8. *hu oblation* in Greek his gift.

24 V. 14. killeth the Burnt offering ] that is, on the north side of the altar: see Levit. 1. 11. The Greek translatheth, where they kill (that is, use to kill) the Burnt-offerings.

25 V. 25. of burnt-offering ] herein it differed from the former of the high priest, and church, whose blood was carried into the Sanctuary, and put on the horns of the altar of Incense, v. 7. 18. The syn-offering that were eaten (as they were whole blood was not carried into the Sanctuary, Levit. 6. 25. 30.) their blood was to be put on the 4. horns of the altar that stood without, fro the midst of the altar and upward. When the Priest took the blood in a basin, he carried it to the altar, and dipped the forfinger of his right hand in the blood, and put it upon the horn: and so he did to every horn. And he was bound to dip his finger at every horn. And when he had made an end of putting it upon the horn, he wiped his finger on the edge of the basin; & after that, he dipped the second time for the blood that remained upon his finger, it was not lawful to put thereof upon any other horn. Of all the sacrificers, not any ones blood was to be sprinkled with the finger, but of the syn-offering only. And thus he began; he went up on the footbank, and turned on his right hand and went round about, and put upon the south-east horn first: after that upon the next horn which was the north-east: then upon the north-west; & after that upon the south-west. And at the bottom of that horn, where he made an end of striking on the blood, he poured out the residue of the blood; which was at the southern bottom. Maimon. treat. of offering the sacrific. ch. 5. § 7. 8. 9. 10. *pour out blood* in Greek, *pour out all his blood*, meaning all which remaineth after the sprinkling. So in v. 30. Moles sayth all the blood, likewise in vers. 34. which is to be under blood here.

27 V. 27. one soule ] in Chaldee, one man: meaning, man or woman, as Numb. 5. 6.

people of the land ] that is, of the common people, except onely the high Priest, and Prince forementioned: any eyther Israelite, common Priest or Levite, as Aben Ezra explaineth it. one ] The sacrifice here

following, is for any one syn: if many synns be committed at once, there must, by proportion, so many syn-offerings be brought: as likewise the Hebrew doctors explain, in the forecited treat. of Ignorances, chap. 4. where also they say, for example, He that killeth a beast of the holy things, out of the court-yard of the sanctuary, on the sabbath day, in the service of a false God; he is bound to bring three sacrifices; because he killed the holy things out of the Court; and because he profaned the Sabbath; and because he committed idolatrie; for here three unlawful things are done in one.

V. 28. a seee goat ] This is the sacrifice appointed of God, which therefore the synner might not alter, or bring any other in stead thereof: though for some other synns, if he were poore and notable, he might bring a lesser sacrifice, Lev. 5. 7. 11. The Hebrewes have this rule; All synns that deserve cutting off by the Law, except those thre before mentioned, [and shewed in the notes on vers. 2.] if a particular person transgress in any of them through ignorance, he is to bring the Syn-offering appointed: except the unclean person that eateth of the holy thing; and the unclean person that cometh into the Sanctuary: both of them doe not bring the Syn-offering appointed, but the oblation mentioned in Lev. 5. 7. 11. a three beast if he be rich; and two Doves, or Floure, if he be poore, Maimon. treat. of Ignorances, ch. 1. § 3.

without blemish: see Lev. 1. 3. which he hath synned: ] and not for any other of his synns: as he that separateth a Syn-offering for fat which he hath eaten, may not bring the same for the Sabbath which he hath polluted, or for blood which he hath eaten &c. for then it is unlawful. Yea more then this (they say) he that separateth his syn-offering for fat which he did eat yesterday, may not bring it for fat which he did eat this day; and if he bring it so, it makes no atonement for him. Maimon. treat. of Ignorances, chap. 3.

CHAPTER 5.

ch. 5. § 3. If he bring two syn-offerings for two synns: the one is to be killed in the name of the first syn; and the other, in the name of the second syn. Ibid. § 6.

29 V. 29. his hand ] with confession of the Syn-offering: his syn: see Levit. 1. 4. in Greek, the head of his syn: that is, his sacrifice. he shall ] that is, the Priest or Levite shall kill: Greek, they shall kill the goat of syn, that is, the goat to be sacrificed for syn. See Levit. 1. 5.

30 V. 30. the horns ] the foure horns of the altar, after the manner before described on vers. 25.

31 V. 31. of rest ] Gr. of sweet smell: the Chaldee explaineth it, to be accepted with favour: see the notes on Lev. 1. 9.

32 V. 32. a Lamb ] or, sheep. This sacrifice is spoken of, apart from the former of the goat, because of the difference in the fat which was burned; as is shewed in the annotations on Levit. 3. 12.

33 V. 33. he shall kill ] in Greek, they shall kill it for syn, that is, for a Syn-offering: which Sol. larchi expoundeth, that the killing be by the name of a Syn-offering. All these perfect unblemished sacrifices, for the synns of the people, figured Christ the Lamb without blemish and without spot, 1. Pet. 1. 19. the lamb of God, which taketh away the syn of the world, Joh. 1. 29. who once suffered for synns, the just for the unjust that he might bring us to God, 1. Pet. 3. 18. For he made him who knew no syn, to be syn for us that we might be made the righteousnes of God in him, 2. Cor. 5. 21.

34 V. 34. according to ] or, upon, or with Jehovahs Fire-offerings: which the Greek translatheth upon the Lords Burnt-offering. For the daily Burnt-offering, was first offered to the Lord; and other sacrifices after, and as it were upon the same. But it may be referred to the fat of the Peace-offerings, Lev. 3. according to which, the fat of the Syn-offering was to be burnt. As for the flesh or bodies of this & the former Syn-offering of the Prince, they were not burnt without the host, (as the high Priests, & Churchs were,) but eaten by the Priests, as is commanded in Lev. 6. 26. - 30.

1. He that synneth, in concealing his knowledge: when he heareth an adjuration; 2. When he hath touched an unclean thing, or person, 4. or in making an oath: 6. His Trepass-offering, of the flock, 7. or of fowles, 11. or of fowles. 14. The Trepass-offering in sacrifices, 17. and in synns of ignorance, not known.

And a soule when it shall syn, and hear the voice of an adjuration; and he is a witness, whether he hath seen, or known of it: if he doe not utter it, then he shall bear his iniquitie. Or a foule, that shall touch, any unclean thing; eyther the karkafe of an unclean wild beast, or the karkafe of unclean cattell, or the karkafe of an unclean creeping thing: & it be hidden from him; and he is unclean, and is guiltie. Or when he shall touch, the uncleannes of man; according to all his uncleannes, that hee shall be unclean withall: and it be hidden from him; and he knoweth of it, and is guiltie. Or a soule, when it shall swear, pronouncing with the lips to doe evil, or to doe good; according to all that a man shall pronounce, with an oath, and it be hidden from him: and he knoweth of it and is guiltie, in one of these. Then it shall be when he is guilty, in one of these: that he shall confess, that hee hath synned, concerning it. And he shall bring his Trepass-offering unto Jehovah, for his syn which he hath synned; a female from the flock, a lamb, or a three-goat of the goats for a Syn-offering: & the Priest, shall make an atonement for him, concerning his syn.

- 7 And if his hand reach not, to the sufficiency of a lamb; then he shall bring for his trespass which he hath synned, two turtle-doves, or two yong pigeons, unto Iehovah: one for a Syn-offring, and one for a Burnt-offring.
- 8 And he shall bring them, unto the Priest; and he shall offer, that which is for the Syn-offring, first: and he shall cut with his nayl the head thereof, over-against the neck thereof, and shall not divide it asunder. And he shall sprinkle of the blood of the Syn-offring, upon the side of the altar; and the rest of the blood, shall be wrung-out, at the bottom of the altar: it is a Syn-offring.
- 10 And the second, he shall make a Burnt-offring, according to the manner: and the Priest shall make an atonement for him, for his syn which he hath synned, and it shall be mercifully-forgiven him.
- 11 And if his hand ateyne not to two turtle-doves, or to two yong pigeons; then he that synned, shall bring for his oblation, the tenth-part of an Ephah, of fine-flour: for a Syn-offring: he shall not put upon it, oile; neither shall he give upon it, frankincense; for it, is a Syn-offring. And he shall bring it, unto the Priest; and the Priest shall take his hand-ful of it, a memoriall thereof, and shall burn it on the altar, according to Iehovahs Pyre-offrings: it is a Syn-offring.
- 13 And the Priest shall make an atonement for him, for his syn which he hath synned, in one of these, and it shall be mercifully-forgiven him: and it shall be the Priest, as the Meat-offring.
- 14 And Iehovah spake unto Moses,
- 15 saying. A soule, when it shall trans-

gress a transgression; and syn through ignorance, in the holy-things of Iehovah: then he shall bring his trespass, unto Iehovah, a ram perfect out of the flock, with thy estimation, of silver shekels, after the shekel of the Sanctuary, for a Trespas-offring. And that which he hath synned, concerning the holy-thing, he shall pay; and the fifth-part thereof he shall add thereto, and give it unto the Priest: and the Priest shall make atonement for him, with the ram of the Trespas-offring; and it shall be mercifully-forgiven him.

And a soule, when it shall syn; and doe any one of all the commandments of Iehovah, which should not be doen: though he know it not yet, is he guilty, and shall bear his iniquitie. And he shall bring a ram perfect out of the flock, with thy estimation for a Trespas-offring, unto the Priest: and the Priest shall make an atonement for him, for his ignorance which he ignorantly committed, and he knew it not; and it shall be mercifully-forgiven him. It is a Trespas-offring: trespassing he hath trespassed, against Iehovah.

### Annotations.

A soule [that is any person, or a man, as the Chaldee translatheth it. And Moses in v. 15. & 17. saying, when a soule synneth, he shall bring &c. the word a man to be mean hereby. Though under the man, the woman also is comprehended, as in Num 5. 6. touching which the Hebrew canons say, All sacrifices that a woman is bound to offer, her husband bringeth them by her hand: if he be poore, he brings the poore mans oblation, and if he be rich, he brings

by her hand, the rich mans oblation. Maimony, treat of ignorance s. ch. 10. f. 6. These Trespas-offrings here t. l. l. wing, were for syns: t. l. l. importance, as omission of some duties, and not observing the legal washings and purifications &c.; whereas the Syn-offrings in ch. 4. were for greater offences, in doing things forbidden of God. Therefore the Oblations for these were made less, if the synners were poore. Lev. 5. 11. which in the former Syn-offrings were never lessened; Lev. 5. 14. [an adjuration] or, excommunication, oath, or curse, of which word, see the notes on Gen. 24. 41. The Greek here also translates it, *adjuration*, (or exaction of an oath): when one by oath or curse is charged to speak if he know; as Judg. 17. 2. Prov. 29. 24. 1 King 8. 31. An example of such adjuration we have in Math. 16. 63. where the high Priest layd unto Iesus, I adjure thee by the living God, that thou tell us, whether thou be the Christ the son of God. Unto that adjuration Iesus gave an answer, and confessed it, whereas before, he hid his peace. So the Apostle saith, I adjure you by the Lord, that this Epistle be read unto all the holy brethren; 1 Thes. 5. 27. And by the Hebrew canons, whether a man swear by his own mouth, or be adjured by the mouth of others, and he answer Amen, though he that adjured him were an idolater, or a civil: he is bound. For who so answereth Amen after an oath, as if he uttered the oath with his own mouth. And whether he answer Amen, or speak a word of like meaning, as if he say yea, or I am bound, or doe take upon me this oath, or any the like, in any language: he is as if he swore man for any matter, whether he be (for synning therein) to be beaten, or to bring an oblation. Whether he swear, or be adjured by Gods proper name, or by any of his titles; as that he swear by him whose name is Gracious, or Merciful, or Long-suffering, or any the like in any tongue: it is a full oath. And so an excommunication, and a curse, is an oath. Maimony, tom. 3. in Shewuoth (or treat. of Oaths) ch. 1. f. 3. 1. 2. Accordingly the Evangelists set down these two as one, the son of God, Mat. 16. 63. and, the son of the Blessed, Mark.

14. 51. witnesses] The Hebrews say, there are foure kinds of oaths: the oath of pronouncing a thing, [whereof see v. 11. 4.] and the oath (or rather) oaths, [forbidden in Exod. 20. 7.] the oath concerning that which was delivered to keep, [whereof see Lev. 6. 2. 3.] and the oath of witness; here spoken of. Which they explain thus; as when witnesses can give testimony concerning goods, and the owner requireth them to witness, and if they deny that they can give testimony, and swear that they cannot &c. for such an oath, they are bound to bring the sacrifice, here appointed, vers. 5. &c. Maimony treat. of Oaths, ch. 1. f. 1. 12. not utter] or, not shew, declare, tell it. And this may be, though a man be not particularly called forth to witness: as the Hebrews say, if the party that requireth testimony, doe say: I adjure all that stand here, if they can witness for me, that they come and bear witness: if there be any witness among them all, and they deny, or dissemble, they are guilty of the oath of testimony. Maim. treat. of Oaths, ch. 9. f. 9. his iniquitie] that is, the punishment of his iniquitie, if he repnt not, and be recorded by sacrifice; as the like is sayd in Lev. 19. 8. & 20. 17. where such as bear their iniquities, are threatened to be cut off. It may also be Englished thus, if he utter (or shew) it not, and beareth his iniquity, that is, is subject to the wrath of God. So in v. 17.

V. 2. carke[s] which who so touched, was by the law unclean, Levit. 11. 8. 31. it be hidden] that is, the uncleanness is hidden from him, as Sol. Jarchi expoundeth it. is unclean] that is, afterward knoweth himself to be unclean; as the explanation in the 3. verse seemeth to manifest. guilty] or, trespasseth, synneth: for of this Hebrew word *Asbam*; the sacrifice appointed for it, is called *Asbam*, in vers. 6. that is, a Trespas-offring, or Guilt-offring. But what syn or guiltyness was upon a man, for touching an unclean carke? And seeing the law maketh such unclean but till evening, Lev. 11. 24. 31. when washing themselves and their clothes they were clean, and for uncleannes by a dead

man, the sprinkling water cleansed them, Numb. 19. 16. 17. 18. 19. wherefore is here confessing of syn, and a trespass offering required, in vers 5? The Hebrew doctus lay, this is meant, for an unclean person, who when he was unclean came into the sanctuary, or did eat of an holy thing, ignorantly. For it is expressly said, (in Lev. 7. 20. 21.) if any eat of the flesh of the peace-offerings of the Lord, having his uncleanness upon him, the same person shall be cut off. And of coming into the sanctuary it is said, (in Numb. 19. 20.) that soule shall be cut off from among the church, because he hath defiled the sanctuary of the Lord. And when the law condemneth men to be cut off, for defiling the sanctuary and holy things thereof, [to weat presumptuously] it implies the sacrifice which they are to bring, for the ignorant doing thereof. Maimony, treat. of Ignorances, ch. 10. f. 1. s. And thus Sol. Jarchi also expounded it; a guiltie, for eating of the holy thing, or for coming into the Sanctuary. These things figured the pollutions which men have not onely by syns proceeding originally from themselves, but by partaking also with other mens syns, 1 Tim. 5. 22. 2 Cor. 6. 17. from which we are to be cleansed by the sacrifice and death of Christ.

3 V. 3. according to all or, as the Greek translateth it, of all (or of any) his uncleannes: which might be sundry ways, as the law after sheweth, in the 12. 13. 14. and 15. chapters of this book. [shall be unclean withall] by touching it, as the Greek explaineth it, which when he toucheth he is defiled. and he knoweth] to weat, if afterward by some means it be manifested. This the Greek version plainly sheweth saying, and after this he knoweth of it. And herein it differeth from an other case, following in v. 17. which he knew not: whereupon two sorts of trespass-offerings are appointed: for this which he knew, a female lamb, or a lesser sacrifice if he were poorer, vers. 6. 7. &c. for that which he knew not, a ram, vers. 18. Of which difference, more is spoken hereafter. It may also be translated, whether it be hidden from him, or he know of it. Howbeit of this mat-

ter of uncleannes, the Hebrew canons say. The case of ignorance about defiling the sanctuary and holy things, differeth from the case of syns that deserve cutting off. For all syns, when one hath ignorantly done them, and it be known unto him in the end, that he hath synned; although he had no knowledge, as from the beginning, yet he is bound to bring a trespass offering: but for defiling the sanctuary and holy things, he brings not the offering, which is left if the man be poorer (Levit. 5. 7. 11.) unless he have knowledge of the uncleannes, and knowledge of the holy thing, or of the sanctuary, in the beginning. And the knowledge of the uncleannes, and knowledge of the holy thing, or of the sanctuary, in the end; and it be hid from him, between both. As; a man is unclean, and eateth of a holy thing &c. and afterwards it is known unto him that he is unclean, and was unclean when he did eat: and that it was a holy thing which he did eat. Lo he is not bound to bring a sacrifice, unless he knew that he was unclean, and that the thing was holy, before he did eat. As a man is unclean, and knows that he is unclean, and knows that the thing is holy. And afterwards the uncleannes is hidden from him, and he forgets that he is unclean, and eateth of the holy thing, and knows that it is a holy thing; or he erreib and forgetteth that the thing is holy, but knowes himself to be unclean, and eateth. Or if he erreib or forgetteth that he is unclean, and that the thing is holy, and do eateth: afterwards the things are known to him, which were hidden from him: loe he must bring the sacrifice ere appointed; which is left if the man be poorer. The reason of this dispensation is; for that concerning other ignorances it is said, (in Levit. 4. 27. 28.) who he doeth some one of the commandments of the Lord, which should not be done, and he guiltie. Or if his syn be made known unto him, which he hath synned. When he knoweth it in the end, although he knew it not in the beginning. But concerning the uncleannes of the sanctuary and holy things, it is said, and it be hid from him, and he knoweth of it, and is guiltie, (Lev. 5. 3.) &c. Maimony, treat. of Ignorances, ch. 11. f. 1. &c. So in the Chaldee paraphrase called Jonathan; this scripture is thus interpreted,

preted, and it be hid from him, and he touch a holy thing, and afterwards it be revealed unto him, and he knoweth it. &c. is guiltie] or, is a trespasser, synneth: as Sol. Jarchi argue layth, by eating of the holy thing, or coming into the Sanctuary.

4 V. 4. a soule] in Chaldee, a man when he shall sweare. pronouncing] distinctly uttering. This is that which the Jewes call the oath of pronunciation, (as is noted before on v. 1.) and of it they make four particulars, two of things to come, and two of things past: as when one sweares of a thing of things past: as when one sweares of a thing of things to come, or it was not done; and past, that it was done, or it was not done; and of a thing to come, that he will do it, or he will not do it. And no oath of pronunciation is to be used, but for things possible for him to do, whether to come or pass. He that sweareth any of these foure oathes, and the thing be otherwise; as he sweareth that he will not eat, and he eateth; or that he will eat, and eateth not; or that he hath eaten, when he hath not; or hath not eaten, when he hath; for this is a false oath, and of this and such like, it is said, ye shall not sweare by my name falsely. (Levit. 19. 12.) And if he sweare falsely, of presumption, he is to be beaten: if of ignorance, then he brings the sacrifice here appointed. Maimony treat. of Oathes ch. 1. f. 1. 2. 1. to do evil &c.] This the Hebrew doctors understand of things in a mans power, to do if he will, or to leave undone if he will. Therefore, he that sweareth to do evil to others, (as to smite his neighbour, &c.) this is not an oath of pronunciation, because he is commanded not to do it; but it seemeth to be a vaine (or rash) oath, if he sweare to his own evil and hurt, though he should not so do, his oath remaynes upon him; and if he do it not, he is guiltie of the oath of pronunciation. If he sweare to do good to others, the good which is in his power to do, the oath remaynes upon him; if he do it not, he is guiltie of the oath. And, whoever sweareth to break a commandment, and break it; not being not guiltie of this oath of pronunciation, but it is to be as an oath for a vaine (or rash) oath, and is to be as the commandment out which he sweare to break. If one sweare that he will not sleep or eat for seven days, or the like vaine oath, they must not bid him watch or fast so long as he is able to

indure, and afterward to sleep or eat. but he is to be beaten out of hand for his rash oath, and so may sleep or eat when he pleaseth. Maimony, treat. of oathes, ch. 5. sect. 1. 4. &c. Compare herewith Psal. 15. 4. he that sweareth to doe evil, (that is, to his own hurt) and changinge not: &c. it be hidden from him] that he hath it as confessed against his oath, sayth Sol. Jarchi, on Levit. 5. And Thargum Jonathan explaineth it, and he hath falsified his oath) and it be hidden from him, and after that he hath transgressed, it be revealed unto him, and he know that he hath falsified it &c.

5 a guiltie] or, trespasser. in Greek synneth; to weat, in breaking or falsifying ignorantly; that oath which he hath pronounced; or in any of the other three cases fore-proponed.

V. 5. is one of these; in one of these some, sayth Tharg. Jonathan; meaning the foure syns mentioned in the 12. 3. 4. verses before. [shall confess] laying his hands on the head of the sacrifice, & confessing the iniquity of his trespass; as is noted on Levit. 4. And so other rites were performed according to the manner of the syn-offering in chap 4. The trespass offerings &c. were killed, and then blood sprinkled, as is before said. And then they were slayed, the fat &c. upwards taken out, and burned on the fire (upon the altar.) And the residue of their flesh, was eaten by the males of the Priesths in the court, like the syn-offerings. Maimony, tr. 37. of offering the sacrifices ch. 5. f. 1. And touching this confession, they say, The owners of the syn or trespass-offering, when they bring their sacrifices &c. atonement is not made for them thereby, until they repent, and confess with word of mouth &c. And so he that is in his neighbours danger, and hath done him damage in his goods; although he payeth him all that he oweth him; atonement there is none; until he confess, and turn away from doing the like againe for ever. Maimony, tr. 1. treat. of Repentance, ch. 1. f. 1. See the notes on Num. 5. 7.

6 V. 6. Trespass-offering] or, Guilt offering; in Hebrew Asham, that is, Guiltines or Trespass, as the Syn-offering, in chap. 4. was



for syn (as the words here following manifest, and is likewise called a Syn-offering. And as the former, for this figured out the sacrifice of Christ for our synns, of whom it was prophesied that his soule should be made an *Asham*, an offering for trespass, (or for syn, as the Greek translatheth it,) *Eph. 3.10.* which he hath synned) and resp. & must be had in the sacrificing, unto that particular sin which was committed, that atonement might be made for it. He that killeth a Syn-offering or a Trespass-offering, it is necessary that his cogitation be on that sin by name, which (the sacrifice) is brought for. *Maimon. tract. at. of offering the sacrifices, ch. 4. f. 11.* These things taught a special care that men should have of their ways, an examination of their own synns, a particular repentance, sorrow & sacrifice of a contrite hart, with faith in Christ (whom the Trespas-offering figured) even for their least transgressions; that so judging themselves, they may not be judged of the Lord: *1. Cor. 11. 31. Eph. 2.40. 43. Lam. 3.40. 2. Cor. 7.11.*

V. 7. *his hand reach not* that is, he be notable ynough to bring a lamb: thus God provided for the poorer sort. This is that sacrifice which the Hebrews call *Gnoleh vajored*; that is, *Ascending and descending*, (*Thamud. Bab. in Cerethoth, ch. 2.*) because it ascendeth or is greater, if the synner be rich, and descendeth or is lesser, if he be poore. And they observe, that *Six* are commanded to offer the oblation *Gnoleh vajord* (greater or lesser): *The Leper* at his cleansing, (*Lev. 14. 21. &c.*) *The woman after child birth*, (*Lev. 12. 8.*) *He that sweareth the oath of testimonie*, (*Lev. 5. 1.*) *He that sweareth the oath of pronouncement, falsely through ignorance*, (*Lev. 5. 4.*) *The unclean person that eateth of the holy things ignorantly*, & *the unclean that cometh into the Sanctuary ignorantly*, (*Lev. 2. 3.*) *Maimony treat. of Ignorances, ch. 1. f. 1.* In these kind of sacrifices, the High priest, or the King, was not charged to bring a greater, as they were in the Syn-offering *Lev. 4. 3. 13* but the offering fell lower for the poore, even to a pottle

of flower, *v. 11.* *The King* and the anointed Priest, brought their offering for the oath of witnesses, or for the oath of pronouncement, or for defiling the sanctuary and holy things, thereof as their private persons. For the scripture putteth difference between the offering of the king, priest or private man, save in the syn-offering, appointed for their ignorances (*Levit. 4.*) *Maimony treat. of Ignorances ch. 10. f. 7.*

*Levit. 1. 14.* If a poore man brought the oblation of the richer sort, he was discharged; but a rich man that brought the oblation of the poore, was not discharged. *Maimony treat. of Ignorances c. 10. f. 3.* In that God would have men be at such charges for the expiating of their smallest synns and oversight; it was to teach them the ugliness of their synns in his sight, and with how great price by the blood of Christ, they were to be redeemed, *1. Pet. 1. 18. 19.* and how they should shew by such cost their thankfulness to God for his grace, *1. Chr. 21. 24.* and towards his priests (the ministers of his grace) which had their livelihood in part by such sacrifices, *Nim. 18. 9. 1. Cor. 9. 13. 14.* And in that he lessened the charge for the poorer sort; it was to shew the richness of his grace, who freely forgiveth the poore as well as the rich, not in resp. & of their expences but of his mercie, which is without respect of person, *1. La. 2. 4. Eph. 1. 1. Rom. 8. 34. 25. &c.*

V. 8. *first* that atonement might be made for his syn; after which was the Burnt-offering, a figure of a new and holy life. For Christ (whom the Syn-offering typ'd out) have our synns, in his bodie, on the tree: that we being delivered from syn, should live in righteousness. *1. Pet. 2. 24.* Albeit, the Burnt-offering also was to make reconciliation for syn; as is noted on *Levit. 1. 4.* cut with his nays! see *Levit. 1. 15.* where the like is for the Burnt-offering. This here (by the Hebrew canons) was to be done, at the south west horn of the altar. The Priest held the two feet (of the fowle) between his two fingers, and the two wings between his two fingers; and stretched out the neck thereof unto the breadth of his two fingers; and cut

it with

with his nays. And this was one of the birds that were in the Sanctuary. *Maimony treat. of offering the sacrifices, ch. 7. f. 6. 8.* Thus the Priests great cunning was to see how in offering the sacrifices of the poore, not divide; he might not divide the head from the body: and if he did divide it, he did unlawfully, and was beaten. *Maimony tract. of Ignorances ch. 10. f. 17.*

V. 9 the fowle. He sprinkled the blood of the alia, upon the wall of the altar, in the middle thereof, and the rest of the blood, being wrung out at the bottom. It was a general rule; that which was put upon the wall, the rest thereof was wrung out at the bottom: and this was the nether wall. *Maim. ibidem.* This time might shadow the manner of Christs suffering, both his sweating drops of blood, *Luk. 22. 44.* and the shedding of his blood, on the croils: which oblation was sanctified by his death, as the blood of the sacrifice by the Altar; *John 17. 19. Heb. 9. 14. Mat. 23. 19.*

V. 10. the manner of ordinance: Hebrew the judgment; which word is here & often used for the manner or rite of doing a thing; and it hath reference to the law in *Levit. 1. 15. &c.* The Greek and Chaldee translatheth it, as fit, (or convenient.) The Hebrews, give this reason why the doves were one a Syn-offering, the other a Burnt-offering, because the Altar had nothing in it but that was the Syn-offering save the blood thereof, which was not food [as *Levit. 3. 11.*] therefore was needful to bring two, one for a Syn-offering to be made for the Priest (*Levit. 6. 14.*) the other for a Burnt-offering, to be meat for the Altar. *Chackunt on Lev. 5.* for his syn, or from his syn; that is, clearing him from it.

V. 11. *at any one not* in Greek, find not that is, if he be not able: as in *vers. 7.* he used another word of like meaning, *reab*. So in *Levit. 14. 21. 22. & 25. 26. & Num. 6. 11.* as *Ephab*; that is, a Buzze: he that part whereof was called an *Omer*, about our Partle: the Chaldee here for an *Ephab*, translatheth three *Seahs* (or pecks); see the notes on *Exod. 16. 36.*

cause syn proceedeth from us for want of grace, which vile figured; and the moral nature of it is not sweet or grateful unto God, which frankincense did signify: therefore neither oil nor frankincense might be given with the syn-offering, nor with the guilt offering, which brought iniquity to remembrance, *Numb. 5. 15.* but with the meat offerings, both were given, *Lev. 2. 1. &c.* In the common Meat offering, (*Levit. 2.*) the want of oil made it unlawful for sacrifice. The sinners meat offering, if oil were put upon it, or upon the handful thereof, it was made unlawful. *Maimony treat. of unlawful (or polluted) sacrifices ch. 11. f. 8. 10.*

V. 12. *shall take* or, shall grip, shall gather up with the hands: see *Lev. 2. 2.* This was the manner of all meat offerings, that a handful was burned on the altar, and the residue eaten by the Priests; except the Priests own meat-offerings, for syn or otherwise; they were not eaten, but all burnt, *Lev. 6. 16. 22. 23.* according to the Greek translatheth, upon the Burnt-offerings to the Lord, see the notes on *Lev. 4. 35.*

V. 13. *shall be the Priests* the residue which is not burnt on the Altar, shall be for the Priests to eat; the males among the priests were to eat it in the holy place, as the Meat-offering: see *Lev. 2. 3. & 6. 25. 29. & 7. 8. 7.*

V. 15. *transgress* or, *facilegiouly trespass*, *fraud*. The Hebrew *Magbhal*, though it be generally used for all transgression and dissolvation: that the inferior commiteth against the superior, as the wife against her husband, *Numb. 5. 12.* and the like: yet for the most part, it is applied to evils committed against the Lord and his covenant, service, and holy things, whereof this law in special is: and so differeth from all the other laws. The Hebrew doctors thus explain it. It is unlawful for a private man, to make profit (or use) of the holy things of the Lord: Whether they be things that are offered upon the altar, or things sanctified for the reparacion (or maintenance) of the Sanctuary. And whosoever maketh profit (or use) to the

value



value of a mite, of the holy things of the Lord, he transgresseth, Maimon in Meguilah, (or, treat. of Transgression) ch. i. f. 1. through ignorance] or unsadvisedly, by error: see Lev. 4. 2. If he did it presumptuously, and God only knew it, he was in danger to be cut off by his hand: if his presumption were known to men, the Magistrate punished him. The sacrifice was for ignorance only. Whosoever sacrilegiously transgresseth presumptuously, is to be beaten; and must pay for the detriment &c. Maim. in Meguilah, ch. i. f. 3. the holy things: there were many, and manifold wise men mought transgress in them. As for a man to eat within his (private) gates, the tithe of his corn, wine, oil &c. Deut. 12. 17. 18. to doe work with his firstborn bullock, or sheer his firstborn sheep, Deut. 15. 19. to eat the first fruits of his land, Exod. 34. 26. Jer. 2. 3. to keep back ought of the price of things dedicated to holy use; as did Ananias and Sapphira, Act. 5. 1. 2. &c. and many like things. All the most holy things, men might sacrilegiously transgress concerning them, (by making profit or use of them) from the time they were sanctified, until they were sprinkled. When the blood was sprinkled, they might transgress concerning them, in any thing that was wholly for the fyre, until it was burnt and carried out to the place of ashes. As the burnt-offering, whether beast or fowle; and the handfull (of the meat offering) and the frankincense, the meat-offering of the Priests &c; they might transgress concerning them, from the howe they were sanctified, until they were carried out after their burning upon the altar unto the place of ashes. So for bullocks and goats that were burnt (without the camp:) So for the red kow (Num. 19.) from the sanctifying thereof till it were made aforesaid for though it were of the holy things for the maintenance of the Sanctuary, yet let it be said thereof, it is a syn offering. Num. 19. 9.) The syn-offering, brass, and trespass offering, and peace-offerings of the congregation: they might transgress in them all, from their sanctifying, till the sprinkling of their blood. When the blood was sprinkled, they might transgress in the fat and inwards, till they were carried out to the

place of ashes. &c. In the meat-offerings, they might transgress from the sanctifying of them, (yea though they were not as yet sanctified in a ministering vessel,) until the handfull was burnt on the altar. &c. The shew bread, they might transgress therein, from the sanctifying of it, yea though it were not as yet baked, until the incense upon it was burned. The drink-offerings, men might transgress in them, after they were sanctified. The bones, synewes, hornes and hoofs of the most holy sacrifices, which were separated, before the sprinkling of the blood, they might transgress in them. The ashes of the altar in the courtyard, before they were taken from upon it, or after; they might transgress in them. Any beast of the most holy things that had a blemish &c, they might transgress therein, from the sanctifying of it, till it was redeemed. He that separated money, for (to buy) his syn offering, burnt offering, or trespass offering, or for turtle doves, or pigeons: they might transgress therein, from the howe of the separating thereof. A man sanctified for the maintenance of the Sanctuary, a thing meet to repayr the same, as stone or timber; or a thing meet for the altar, as lambs or doves: or he sanctified for the altar, a thing meet to repayr the Sanctuary, as stone or timber. Or sanctified for one thing, that which is not meet for it, but for another; or which is not meet for either of both, as henns, lands &c; yea though it be but dust or ashes: they might transgress in any of these, from the howe they were sanctified, until such things were redeemed as were meet to be redeemed. These and many the like cases, are shewed by Maimon in Meguilah, ch. p. 8. &c. of which he sayth in the end, (ch. 8. sect 8.) It is meet for a man to set himself to understand the ordinances of the holy law, and to know the end of matters, according as he is able. And the thing wherof he can find no reason, nor know any worth thereof, let it not be leight in his eyes. And let him not break through, to get up unto the Lord, lest he break forth upon him: (Exod. 19. 24.) Neither let him think of this, as he thinketh of other common things. Behold how great weight there is, in the law touching sacrilegious transgression. And what though they be wood, and stone, and dust and ashes, when the name of the Lord of all the world, is called

called only upon things, they are sanctified. And whoso offereth them to common use, he transgresseth therein, and though he doe it through ignorance, he must needs bring an atonement. How much more, concerning the commandments which the holy blessed God hath prescribed unto us; that a man should not tread them under foot, because he knowes not the reason of them; &c. Behold he sayes in the law, (Lev. 19. 37. & 20. 22.) ye shall keep all my statutes, and all my judgments, and doe them. Our wise men have sayd, that keeping and doing, must be applied unto the statutes, as unto the judgments; &c. Now the judgments, they are commandments, the reasonings (or meanings) wherof is manifest, and the good that cometh by doing them, is known in the world; as the forbidding to rob, and to shed blood; the commandment to honour father and mother. But the statutes (or ordinances) are commandments, the reason wherof is not known: &c. And all the sacrifices every one generally, are statutes (or ordinances;) and our wise men have sayd, for the service of the sacrifices, the world doth continue: for by doing the statutes or the judgments, righteous men are made worthy of life in the world to come. And the law setteth the commandment of the statutes first saying, And ye shall keep my statutes & my judgments; which if a man doe, he shall live by them: Lev. 18. 3. In which last words of the Rabbin, it appeareth, how the Jewes, (as Paul telleth us) have a zeale of God, but not according to knowledge; being ignorant of God's righteousness, and going about to establish their own righteousness. For Moses describeth the righteousness which is of the law, when he sayeth, the man which doeth these things shall live by them: but the righteousness which is of faith, speaketh otherwise: That if thou confessest with thy mouth that Jesus is the LORD, and beleeve in thy heart, that God hath raised him from the dead, thou shalt be saved. Rom. 10. 2. 3. 5. 6. 9. his trespass] that is, his trespass-offering; or, for his trespass itself. a ram perfect] without blemish. The ram was to be of the second year; see the notes on Levit. 1. 10. with thy estimation] or, by thy valuation. This is spoken to the Priest, who was to estimate

and value all holy things, as is expressed in Lev. 27. 8. 12. &c. off silver shekels] Hebr. silver of shekels: see one like translating of words in Lev. 6. 21. & 7. 2. 1. & to the Greek translataeth, a ram without blemish out of the sheep, of price of silver of shekels: This some understand, of the thing wherein the transgression is committed, which the Priest should value, as is explained in the next verse; others understand it of the ram brought for sacrifice, that it should be worth shekels of silver, that is, two at the least; & besides that he should pay the principall, and the fifth part. Thus Sol. Larchi expoundeth it, Which is worth two shekels: and R. Levi giveth this reason, because multiplication in numbers is first made by two, therefore he sayth, Shekels, for two shekels. Maim. in Meguilah c. i. f. 3. sayth, Hee that transgresseth through ignorance, payeth for that which he hath made use of to himself, and addeth a fifth part thereto; and bringeth a ram of two shekels (that is, worth so much) and offereth it for a trespass-offering, and makes atonement for himself. (Of the shekel, see Gen. 20. 16.) Again in another place he sayth: All trespass-offerings in the law, are brought being of the second year, and worth two shekels, except the Trespass-offering of the Leper, and of the Nazirite, for they are of the first year, and there is no price of them set. The doubtful Trespass-offering, is brought of little or of great; and by tradition we have learned, that it comes not but worth silver shekels. If rams be cheap, that be find not a ram worth two shekels; let him not buy, but tarry till they be dearer, and bring one of two shekels. For loe the law provideth concerning the price, and determineth it. Maim. in Pe'ulim hamk'dashim, ch. 4. S. 22. 23. V. 16. holy thing] Hebr. hoiynes, which the Greek translataeth holycr, that is, holy thing: The worth of it or of them must be payed. fifth-part] so much was added to holy things redeemed, Levit. 27. 13. 15. 19. The payment of the principall, with the addition of the fifth part, is commanded to be doen together with the bringing of the sacrifice. The payment of the principall, and bringing of the trespass, hinder the atonement, (to

weert, if they be not brought together, but the fifth part hundred is not; for it is said (after) he shall make atonement with the Ram of the trespass: the ram and the trespass hinder, but the 5. part hundred not. [Meaning it may remain as a debt, to be payed afterwards:] Maimony in Meguilah, ch. 1. §. 4. By the Trespass (Ašham), the Scripture sometimes meaneth the principal thing wherein the trespass is committed, which is to be recompensed, besides the sacrifice: Nū 5. 8. the Priest shall make atonement. Though restitution was made, by the transgressor, yet atonement could not be made but by the Priest and sacrifice appointed; both which figured Christ, by whose blood synns of all sorts, which men through infirmities doe commit, are forgiven & purged. 1 John 1. 7.

V. 17. though he know it not: this may also be translated thus; and he knoweth not, and is guiltie, and beareth his iniquitie; This differeth from the former cases, in vers. 4. and 15. where there was knowledge of the syn, at least, in the end: but this law was for synns, though never known certainly, but in doubt or suspence; so that David sayd not without cause, Ignorances (or, Unadvised synns) who can understande if thou be from secret synn: Psalm. 19. 13.

V. 18. a man perfect: that is, without blemish. Of this the Hebrew canons say; Every syn, for the ignorant-doing whereof, they are bound to bring the Syn-offering appointed, (Lev. 4.) they are bound, when it is not knownes, to bring the doubtful Trespass offering: 1. Levit. 5. 17. 18. And what meaneth this, If it be not knowne? If it be doubtful unto him, whether he hath ignorantly synned in the thing, or no. And this sacrifice is called Ašham talui, (a doubtful Trespass-offering, because it makes atonement for that which is uncertaine and doubtful unto him, &c. A for example; there is a Sabbath day, and a working day; and a man doth work in one of them, and knowes not in which he did it. He eateth of a dish of meat, and one witness sayeth unto him, this which thou hast eaten, is the fat (forbidden in the law. Levit. 3. 17.) another witness sayeth thou hast not eaten fat: now

he bringeth a doubtful Trespass offering; and so in like cases. Maimony, treat. of Ignorances, ch. 8. §. 1. 2. On the other hand, for some cases known, they bring an other sort of sacrifice, called Ašham Yaddai, that is, a certaine, (or manifest) Trespass-offering, concerning which in the same book, chap. 9. it is layd. For five transgressions, mentioning the sacrifice Ašham, and it is called a manifest Ašham; because there is not any doubt therein. And these are they: For lying with a bond-mayd, (Levit. 19. 20. 21.) For things taken by violence &c. (Levit. 6. 2. 6.) For sacrilegious transgression, (Lev. 5. 15.) For the uncleanness of a Nisuite, (Num. 6. 12.) And for leprosie, when a man is cleansed from the same, (Levit. 14. 12.) estimation] or, valuation. The Greek translateth it, of price of silver: see before in verse 15.

V. 19. trespassing he hath trespassed: that is, he hath certainly trespassed; or, he is fully guiltie. The Chaldees translateth, it is a trespass offering for his syn which he hath synned: he shall offer a trespass-offering before the Lord. The rites about this sacrifice: were the same with the former: whether it were a manifest trespass-offering, or a doubtful trespass-offering, it was killed, and the blood sprinkled, then it was stayed, the fat taken out, and salted, and put on the fyre (of the altar), and the flesh was eaten by the Priests, in the court: Maimony, treat. of offering the sacrifices, ch. 9. §. 1. The signification herof, was also like the former, that by the death and blood of Christ, we are cleansed from all syn: 1 John. 7. Heb. 10. 10. 11. 12.

## CHAPTER 6.

1. The Trespass offering for synns done against the Lord, and a mans neighbour. 8. The Law of the Burnt offering, 14. and of the Meat offering. 19. The offering at the consecration of a Priest. 24. The law of the Syn-offering.

And Iehovah spake unto Moses, saying. A soule, when it shall syn; and transgress & transgression, against

## Trespass-offerings.

gainst Iehovah: and falsly deny unto his neighbour in a thing delivered him to keep, or in the putting of the hand, or in a thing taken away by violence; or hath deceitfully oppressed his neighbour. Or have found a thing which in the same book, chap. 9. it is layd. For five transgressions, mentioning the sacrifice Ašham, and it is called a manifest Ašham; because there is not any doubt therein. And these are they: For lying with a bond-mayd, (Levit. 19. 20. 21.) For things taken by violence &c. (Levit. 6. 2. 6.) For sacrilegious transgression, (Lev. 5. 15.) For the uncleanness of a Nisuite, (Num. 6. 12.) And for leprosie, when a man is cleansed from the same, (Levit. 14. 12.) estimation] or, valuation. The Greek translateth it, of price of silver: see before in verse 15.

And Iehovah spake unto Moses, saying. Command Aaron and his sons, saying; This is the law of the Burnt-offering: it is the Burnt-offering, because of the burning, upon the altar all night, unto the morning; and the fyre of the altar, shall be burning

in it. And the Priest shall put on, his linnen rayment; and linnen breeches, shall he put upon his flesh: & he shall take up the ashes, which the fyre hath consumed, with the Burnt-offering, on the altar: and he shall put them, besides the altar. And he shall put off his garments, and put on other garments; and shall carry forth the ashes, to without the camp; unto a cleane place. And the fyre upon the altar shall be burning in it, it shall not be put out; & the Priest shall burn wood upon it, every morning; & shall lay in order upon it, the Burnt-offering; and shall burn upon it, the fars of the peace offerings. Fyre, continually, shall be burning upon the altar, it shall not be put out.

And this is the law, of the Meat-offering: the sons of Aaron shall offer it, before Iehovah; before the altar. And he shall take up of it his handfull, of the flour of the Meat-offering, and of the oile thereof; and all the frankincense, which is upon the Meat-offering; and he shall burn upon the altar, for a savour of rest, the memoriall of it, unto Iehovah. And the remainder thereof, shall Aaron & his sons eat: in unlevned-cakes shall it be eaten, in the holy place; in the court of the Tent of the congregation, they shall eat it. It shall not be baken with leaven; I have given it for their portion, of my Fyre-offerings: it is holy of holies; as the Syn-offering and as the Trespass-offering. Every male, among the sons of Aaron, shall eat of it; it shall be a statute for ever, in your generations; concerning Iehovahs Fyre-offerings: all that toucheth them,

shalbe holy.

And Iehovah spake unto Moses, saying. This is the oblation of Aaron, and of his sonnes, which they shal offer unto Iehovah, in the day that he is anoynted; the tenth part of an Ephah of fine flowre, for a continuall Meat-offring: half of it in the morning, and half of it in the evening. On a pan, it shalbe made with oile, hastily-fried shalt thou bring it: the baken peices of the Meat-offring, thou shalt offer for a favour of rest, unto Iehovah. And the Priest that is anoynted in his stead, of his sonnes, shall doe it: it is a statute for ever, unto Iehovah, it shalbe burnt for a Whole-burnt-offring. And every Meat-offring of the Priest, shalbe a Whole-burnt-offring: it shall not be eaten.

And Iehovah spake unto Moses, saying. Speak unto Aaron, and unto his sonnes, saying; This is the law, of the Syn-offring: in the place where the Burnt-offring is kylled, shall the Syn-offring be kylled, before Iehovah; it is holy of holies. The Priest that offereth it for syn, shall eat it: in the holy place, shall it be eaten; in the court, of the Tent of the congregation. All that shall touch the flesh thereof, shalbe holy: and when there is sprinkled of the blood thereof, upon a garment; that wheron it is sprinkled, thou shalt wash, in the holy place. And the earthen vessel, wherein it is sodden, shalbe broken: and if it be sodden, in a brazen vessel; it shalbe both scowred and rinsed, in water. Every male among the Priests, shall eat thereof: it is, holy of holies. And no Syn-offring, wherof any of the blood

therof, is brought into the Tent of the congregation, to make atonement with in the holy-place, shalbe eaten: it shalbe burnt, in the tyre.

Annotations.

**A** Son's] that is, man or woman, as God explaineth it, in Numb. 5. 6. to the Chaldee expoundeth it, a man. **transgress]** it is the word before used, in Levit. 5. 15. The Greek here translateth, despising despise the commandments of the Lord: (or, neglect them.) **justly deny]** or, by as the Greek translateth; but the word meaneth lying, by deavall of a thing, as Gen. 18. 14. This syn, God generally forbiddeth, Levit. 19. 11. And this law here, concerneth synns both against God, by swearing; and against our neighbour by injuring him. **a thing delivered him to keep]** a thing committed to one, which shall again be required; called in Hebrew *Pikkadon*, of encommending a thing, and requiring it: in Greek, *Paratheke*, of committing it to ones fidelitie, (which word Paul useth in 2 Tim. 1. 12. of God; *am persuaded that he is able to keep that which I have committed unto him*;) in Latine, a *Depositum*. So in 1 Tim. 6. 20. & 2 Tim. 1. 14. In Gen. 41. 36. the word is used for store or provision layd up. See the iudiciall lawes for these cases, in Exod. 22. 7. 10. &c. **the putting of the hand]** This phrase (here onely used,) seemeth to mean fellowship, or partnership, when men deal, and put their hands as it were together in a matter: so the Greek translateth it *communio* (or *societas*), and the Chaldee, the *communio* (or fellowship) of the hand; that is commerce. Or we may take it, for putting into the hand, that is, committing of a thing to ones care and fidelitie to use or employ for him. It may also imply, the lending of a thing, or borrowing. Thus Sol. Iarchi expoundeth it, that he hath put money into his hand to occupy: or hath lent it him. **a thing taken by violence]** or, a robbery, rapine. It implieth force, as the next doeth fraud.

fraud. 2 Sam. 23. 21. Iudg. 9. 25. This God hateth, though it be for Burnt-offring: **deceitfully oppressed]** or, defrauded, by cavillation, calumination, false accusation, or other like unjust means. Of this syn, Zacharias cleared himself by twofold restitution, Luk. 19. 8. The Hebrew doctors thus distinguish these. **Who is a taker by violence, (or robbery?)** He that taketh a mans goods by force, as by plucking it out of his hand &c. or, that forcibly taketh ones servant or beast, and useth them for his own work; or goeth into ones field, and eateth the fruit thereof, and the like. **Who is a deceitfully-oppressed?** He that hath his neighbours goods in his hand, with the owners consent, and when they are demanded again, he keeps the goods in his hands by force, and restores them not; and the like. Maimony, treat. of Robbery and lost things, chap. 1. f. 3. 4.

**V. 3. a thing left]** Hebr. a loss: which the law bindeth him to restore unto the owner: See Deut. 22. 2. Exod. 23. 4. in the annotations. **with falshtood]** that is, falsely; and as the Greek translateth it, unjustly. Of this kinde of oath, the Hebrew canons say, *Who so hath his neighbours goods in his hand, whether they be delivered him to keep, or lent him, or he hath taken them by violence, or by fraud; or hath found a thing lost, and restoreth it not, or the like; and the goods which he hath in his hand, be demanded of him, and he denyeth them, he is a transgressor against this law, ye shall not justly deny.* Levit. 19. 11. **And if he swear unto him falsely,** concerning the goods which be devoyed; now he transgresseth an other law, ye shall not deal falsely, Lev. 19. 11. **And thou oath is called,** the oath concerning a thing delivered to keep. And for this false oath, he is bound to pay the principal, which he denyed, and to add the fifth part more thereto, and to offer a manifest Trespass-offring. &c. Maimony, treat. of Oathes, chap. 1. f. 8. 9. **swearing]** or, as the Greek translateth, so that he synneth in these.

**V. 4. he shall restore]** in Num. 5. 7. God requireth also to confess the syn, which is to be understood here, and in all like synns and trespasses. About this restitution, the

Hebrewes have these observations. **Whether he be a violent robber, or a fraudulent-oppressor, or a stealer, or a borrower, or that hath by him a thing delivered to keep, or hath found a thing lost, and falsely denyeth it, or that there was partnership between him & his neighbour, and some of the goods remain in his hand; or that he hath done work for him, and he hath not given him his wages. It is a general rule for every thing such as these, he that confesseth, is bound to pay by sentence (of the Judges;) & he that denyeth and sweareth, must pay the principal and the fifth part, Levit. 6. 2. &c. This is meant, when a man is bound to pay for himself. But if he be bound to pay for his father, he payes not the fifth part. As, when his father robbeth, or stealeth, or is indebted to others, &c. the son knoweth it, and denyeth it, and sweareth, and afterwards confesseth it; he payeth but the principal onely; for it is written, (Levit. 6. 4.) which he violently took away for his own violent-taking away, he addeth the fifth part more, but not for his fathers. This is meant, when the thing violently taken away is not remaining then present; but if his father did violence, and dyed, and the thing taken away remaineth there, & the heyre denyeth it, and sweareth, and afterwards; confesseth it; he payeth the principal and the fifth part. If the father rob, and swear, and confess it, and afterwards dye: now the heyre payeth the principal and the fifth part. If he rob, and swear, and so dye: and the heyre confesseth it, he payeth but the principal onely, but in both these cases, the heyre is discharged of the Trespass-offring. Maimony treat. of Robbery and lost things, chap. 7. f. 2. 3. &c.**

**V. 5. all]** or of any thing; so implying other particulars besides these mentioned; as some are before noted. **principal]** or, summe. Hebr. head; which Sol. Iarchi expoundeth the principal (the thing it self.) Head sometime is used for beginning or first: & so Chazkuni here noteth that the meaning may be, before he bring his Oblation he shall put out of his hand, the thing yet by rapine &c. **the fifth-part]** the Greek translateth, the fifth part, as the Hebrew also was in Lev. 5. 16. And it may be put for every fifth part, the fifth part of every thing defrauded,

degraded, as in Ezek. 16. 55. thy sisters, meaneth each of thy sisters. But the Hebrew Doctors insist upon the number thus: He that restoreth the principal to the owners, and denyeth at the second time the fifth part, & sweareth about it, that his part is made is the principal in every respect, and he must pay for it as another fifth part: it is written, he shall add thereto the fifth parts thereof, teaching that he must add a fifth part, until the fifth part which he denyeth, and sweareth for, become less then the worth of a mite. Who so hath by him a thing delivered to keep, and he pleadeth that it is lost, and sweareth, and returneth and confesseth that he hath it by him: And commeth again, and pleadeth that it is lost, and sweareth, and again returneth and confesseth that he hath it by him; he must pay a fifth part for every oath, with that one principal, as it is written, He shall add thereto the fifth parts thereof, teaching that he may pay many fives for one principal. *Maimon treat. of Robbery Sec. ch. 7. f. 12. 13.* Now what the fifth part is, he there sheweth in S. 7. one of four, to the principal; as if he robbed the value of 4, and sweareth, he payeth five. And if the stolen thing be remainyng, he must restore it, and give the price of the fourth part thereof. to whom it pertaineth } or, whose it is, by right, whether the owners, or the heyres, to him against whom he is guilty, Numb. 5. 7. He that robbeth his neighbour, if he that is robbed dyeth; must restore the robbery unto the heyres, and if it be lost, or changed, he must give the price of it. And if he swear unto him, & afterwards he dyeth, he must give to the heyres, the principal and the fifth part. He that robbeth his father, and sweareth unto him, and the father dyeth; if the thing taken by robbery doe not remain, or if it be changed, he must make an accompt with his brethren, for the principal & for the fifth part. If the thing taken by robbery remainyeth, he is bound to bring forth the thing itself, from under his hand. Therefore he is to give the thing taken by robbery, & the fifth part also to his brethren; and make an accompt with them. *C. Maimon, treat. of Robbery, chap. 2. f. 1. &c.* But if the man have no kinsman to recompense the trespass unto, it must be recompensed unto the Lord, even

unto the Priest: Num. 5. 8. <sup>of his trespass</sup> or, of his guiltynes; that is, the day wherein he is found a trespasser; which the Greek interpreteth, the day wherein he is convicted, (or reprehended.) Or we may understand it, the day wherein he offereth for his trespass: so Charkouni & Xolynchit, The robber shall give the goods to him that is robbed, in the day that he bringeth his trespass-offering, arising from his syn, at his oblation may be accepted with favour.

V. 6. perfect] without blemish. This oblation was performed with such rites, as the other before mentioned; in ch. 5. see the notes there; and on Num. 5. 8. in trespassing] or, by guilty trespass, or, with guiltynes therein. The Greek translatheth, and hath it expressed therein. These sacrifices, could not by themselves make atonement, or procure forgiveness of syns: but they signified the atonement made by the sacrifice of Christ: Heb. 10. 1. 4. 10. 14. and taught men mortification, and dying unto syn, as David sayth, Thou delivest not a sacrifice, that I should give it &c. the sacrifices of God, are a broken spirit, a broken and a contrite hart, &c. Psalm. 51. 18. 19. And where true repentance, faith in Christ, and amendment of life is found in the synner; there is promise of grace, and of forgiveness of syns; though they be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Esai. 1. 16. 18.

Here beginneth the 25. section of the law: see Genes. 6. 9. Hitherto in this book, God hath showed what sacrifices men should offer: now he declareth the manner and rites about those sacrifices, more particularly.

V. 9. because of the burning } or, it is that which ascendeth by the burning. Here is the reason of the name: for the burnt-offering, is in Hebrew Golah, that is, an Ascension, because by burning all in fire, it went up in smoke and vapour. Therefore the Holy ghost translatheth it in Greek Holocaustoma, that is, a whole burnt-offering: Heb. 13. 6. from Psalm. 40. The use of this sacrifice is shewed on Lev. 1. Here the Thar-

gun called Ionathans, sayth, it was to make atonement for the imaginations of the hart. At night } though the time of the Evening sacrifice began about mid afternoon (as is shewed on Exo. 12. 6.) yet the burning might continue all night, till break of the day. No sacrifices were offered, but by day, therefore they killed no sacrifice but by day, nor offered any blood, but in the day that it was offered: for when the sun was set, the blood became unlawful to be sprinkled. Sacrifices: those that were sprinkled by day, their fat was burnt by night, till the pillar of the morning ascended; (that is, till break of the day.) And so the pieces of the burnt-offerings, were burned by night, till break of the day. But for to keep men far from trespassing, our wise men have sayd, that they should not burn the fatts, or pieces of the burnt-offering, but until midnight. Alas, of the burnt-offering, but until midnight. Alas, though it was lawful to burn them by night, yet they did not desire them purposely, but endeavored to burn all by day. Gracious is a commandment (doen) in the hour of the same. Maimon, treat. of offering the sacrific. ch. 4. f. 1. 2. This law here given, seems specially to intend the daily Burnt-offering of the church, which was offered first in the morning, and last in the evening, as the Hebrew doctors say. It is unlawful to offer any sacrifice at all, before the daily sacrifice of the morning; neither kill they any sacrifice, (to wit, for particular persons,) after the daily evening sacrifice, except the sacrifice of the Pasche oney. *Maimon treat. of the daily sacrific. ch. 1. f. 3.* shall be burning] or, shall be made to burne, that is, nourished continually: so

V. 10. his linnen rayment] or, the linnen robe, as the Greek translatheth, a linnen coat. Such were made for the interior Priests to minister in, Exod. 28. 40. 41. The original word Middo, signifieth a large garment, proportionable to the bodie. It is so the Coc: (as Sol. Yarchi observeth) and the scripture calleth it Middo, because it was like [Midlath] his measure that wore it. Hence the Greeks borrowed their word Mandue, which is a coat, or mantel. And the Hebrew had signifieth finer linnen then that

of common flax, (which is called by another name,) therefore the Chaldee here translatheth it garments of byss: see the notes on Exod. 25. 4. The linnen rayment [sayth Charkouni on this place,] is the Coat, the Adir, and the Girdle, which all are of linnen; and the scripture speaketh of them as of one, because they all are as one garment, for he is not clothed with one without the other. his flish] in Greek his body; meaning, his secret parts; which for honestie & reverence of Gods sanctuarii, were to be covered with these breeches, next the skin. See the notes on Exo. 28. 43. and compare Ezek. 44. 17. 18.

hath consumed] or, hath eaten: athes are sayd to be consumed, when the wood & sacrifices are consumed and turned to athes. So meale is sayd to be ground, Esai. 47. 2. When the corne by grinding is turned to meale. besides the altar] on the east side, furthest from the sanctuary: Lev. 17. 16. The taking up of the ashes from the altar, is commanded to be doen, every day: and it is one of the Priests services, Lev. 6. 10. They did it, when the pillar of the morning ascended [that is, a break of the day.] And at the easte, (they did it) at the beginning of the third part of the night, and on Reconciliation day, at midnight. He whose duty it was to take them up, washed himself and put on the clothes in which he was to take them up, and sanctified (that is, washed) his hands and his feet. And took a fyre pan, and went up to the altar &c. *Maimon treat. of the daily sacrific. chap. 2. f. 10. 11. &c.* The taking up of the ashes, is the first of all the services in the day, and the meaning and mystic of it is, to remove away the spirit of uncleannes that remaineth after the digestion of the mebers: and fat intral, that lyeth on them. And therefore it is not done but in white garments only, because by merie, iniquitie is purged, (Prov. 16. 6.) R. Menachem, on Lev. 4.

V. 11. other garments] Unto the Altar, no priest might come but in the holy garments appointed of God; and those garments they used not but in the Sanctuary. Hereupon it is written, when the Priests goe forth into the utter court to the people, they shall put off the garments wherein they

they ministered, and lay them in the holy chambers: and they shall put on other garments, and they shall not sanctify the people with their garments: Ezek. 44. 19. Yet forasmuch as the carrying away of the ashes, belonged to the Priests, by other garments the Hebrews understand not common clothes, but other holy garments. The Priests garments wherein he took away the ashes, were less than those wherein he ministered in other services; as it is written (in Lev. 6.) he shall put on other garments, and carry forth the ashes: he sayn not other, for that they were common garments, but for that they were less than the former. Maimon in Tamid (or treat. of the daily sacrifici) c. 2. f. 10. without the camp. As the

6.2. f.10. *without the camp*) As the turning of the Burnt-offering to ashes, was a figure of Gods acceptance thereof, *Psal.* 10.4. so the carrying out of the camp, into a clean place, signified his regard of the very reliques of that holy thing : which had accomplishment in Christ his death & burial, without the gates of Ierusalem, in Golgotha, and in a garden, *Hebr.* 13. 11. 12. 13. *Lebr.* 19.16. 17. 18. 41. 42. the memorie whereof is blessed. Of these ashes, the Hebrew canons say, they were to be left in a place, where the wind did not blow strongly. And it was not lawfull for strangers, to gather them up : neither might they be scattered there, but layed down : and it was unlawfull for men to make profit (or use) of them. *Maimon.* treat. of the dayly sacrific. ch.2. f.15.

a clean place] the contrary is layd touching the stones & duft of a leprous house, that they should be poured out *into an unclean place*, *Levit. 14. 40-41.* for they came from a polluted house; but these ashes came from the Lords holy house, therefore were to be layd in a clean place, where no dead carkeffes, dung, or other filth was layd.

V. 12. [*shalbe burning*] or, *shalbe kindled* (or *made burne*) on it. From hence the Hebrewes gather, that the fyre might not be kindled beneath, and then layd upon the altar, but was to be kindled on the altar it self: *Adaimony*, treat. of the *dayly sacrific.* c. 2. f. 9. And *Basil Hartman* noteth how t<sup>h</sup>o hence

they have sayd, *Although fyre came down  
from heaven, yet they were commanded to bring  
of common fyre.* be put-out 10r, quenched. The Hebrew canons say, *He that quencheth  
the fyre of the Altar, is to be beaten;* for it  
is sayd, *it shall not be put out,* (Levii, 6.12.)  
though it be but one coale, and though it be  
down from upon the Altar, he that putteth it  
out is to be beaten. *Maim. ibidem c.1. f.6.*

wood] no other fuel was allowable for the altar, and it was to be the wood of the publick congregation, (as is observed on Lev. i. 7.) And as all things about Gods service, were to be of the best: so of this the Hebrewes say, the wood was to be none but choise; such as had no wormes in it. And that, timber of buildings pulled down, was ever unlawfull: they might bring none but new wood. *Mamony in Iffwe: mizbeach, ch. 6. §. 2.*

every morning.] Hebr. in the morning in the morning. Of this service it is thus recorded; In the morning they layd the wood in order, and they made upon the top of the Altar a great fyre &c. likewise towards evening: The fyres were orderly made upon the top of the Altar every day: the first was the great fyre on which they offered the dayly sacrifice with the other oblations; the second was a little fyre in the side, from which they took fyre in a censur to burne incense with, every day; the third was set for other use but to confirme the commandment concerning the fyre, which is written, FYRE CONTINUALLY SHALBE BURNING, Lev. 6. 13. We have seen taught that that which is sayd, BECAUSE OF THE BURNING VPON THE ALTAR, Lev. 6. 9, is meant of the great fyre: and this, THE FYRE OF THE ALTAR, SHALBE BURNING IN IT, Levit. 6. 9. is the second (fyre) for the incense; and ibid, THE FYRE VPON THE ALTAR SHALBE BURNING IN IT, Levit. 6. 12. is the third, for keeping of the fyre, Maimony, in treat. of dayly sacrifice. c. 2. §. 4. 5.

V. 13. *Fyre continually* ] This commandement for nourishing the fyre allwayes, being so oft repeated, sheweth it to be of weight, and carefully to be observed:

served; and signifi'd, how by Christ our  
 Altar, we should have continually through  
 his Spirit, meanes ready for the purging  
 and taking away of our synns, and accels  
 to offer unto God the sacrifices of praise,  
 1. *Job. 1. 9. Heb. 13. 10. 15.* likewise the du-  
 tie of Gods ministers, by dayly preaching  
 of the word (which is likened unto fyre,  
 1. *Jer. 23. 29.*) to kindle & tityr up the graces  
 of the spirit in men, which may never be  
 quenched, *Mat. 3. 11. 1. Thes. 5. 19.* It fore-  
 shadowed also the work of Christ, who  
 came to send fyre on this earth, and earnestly  
 desired to have it kindled, *Luke 12. 49.* like-  
 wise the afflictions of Christ and his  
 church, which are continuall in this  
 world, and through which we mult en-  
 ter into the kingdom of God. *Mat. 9. 49.*  
*Hib. 1. 10. 1. Pet. 4. 12.* The Hebrewes say  
 of the fyre on the Altar, that it was as a lad-  
 der for the Angels to ascend by: as in *Iudg. 13.*  
 10. the Angel of the Lord ascended in the  
 flame of the Altar; and in *Ezekiel 9. 2.* fix men  
 stood before the brazen Altar: Baal Hatturim  
 on Lev. 6.

14 On Lev. 6. V. 14. *Minch-offering*] the *Minchah*,  
where see Levit. 2. and the annotations  
there. *before the Altar*] or, on the face  
of the Altar: that is sayeth Sol. Iarchi, the  
South, for that was the face (or fore part) of  
the altar: for the foot bank was set on that side.

V. 15. of rest] of sweet smell; see Lev. 2. 2. The Jerusalem Targum translates it, of favourable-acceptation: and Onkelos, to be received with favourable acceptation.

10. 16. unleavened cakes] that is, made into unleavened cakes, as the next verse sheweth. This, and the like that follow shew, how they that wrought about the holy things, lived of the things of the sanctuary, and they which waited at the altar, were partakers with the altar: so the Lord proportionably ordeyned also under the gospel, 1. Cor. 9. 13. 14. *Ezek.* 44. 29. See *Deut.* 18. 1. 2. &c. What leaven, & unleavened cakes signified, is noted on *Exo.* 12. *holy place*] meaning the court of the sanctuary, in *Num.* 18. 10. it is called the *Holy of holies*, that is, the most holy

place; yet hereby was meant neyther the most holy with in the Tabernacle, (into which none went but the high Priest once a yere, *Lev. 16. 2.*) &c) neyther the holy place there; but the court of the sanctuary, where al the most holy things were boyled, baken, dressed and eaten, by holy persons: as is explayned after, and in *v. 26. & Lev. 8. 31.* See the notes on *Levit. 24. 9.*

V. 17. with leaven [or, leavened; as the Greek tranſlareth it.] *holy of holies* [that is, *moſt holy*: Hebr. *holyneſ of holyneſſe*]. The like is ſayd a-t-r, touching the yn-offerings &c. *Leuiv. 6. 21. & 7. 1. 6. &c.* Other things were called holy, as the paſſ-over, tiſhes, firſtfruits &c. Such the Hebrewes call leight *holy* things, to diſtinguiſh them from the *moſt holy*: and the lawes concerning them differ. Theſe yn-offering, treſpaſſ-offering, and remaynder of the peace-offerings, were not eaten by the males among the Prieſts, within the court. Other offerings, tiſhes, firſtfruits, ſhoulder and breaſt of the people Peace-offerings and the like, were for the Prieſts, their ſonne, daughters, &c, that were cleane; *Numb. 18. 9. 10. 11. 19.* Againe the *moſt holy* things are here limited to be eaten within the court: the leight *holy* things were to be eaten in the place which the Lord ſhould chooſe &c, *Deut. 12. 5. 6. 7. & 16. 5. 6.* which after, was *Jeruſalem*; whereupon the Hebrew canoſay, who ſo eateth a bit of the *ſiſh* of the *moſt holy* things, without the court, it ſto be beaten: the ſame judgement is for him that eateth the *light holy* things, out of *Jeruſalem*. For *Jeruſalem* walls, are for the leight *holy* things: the walls of the court, for the *moſt holy*. *Fleſh* of the *moſt holy* things, that is carried out of the walls of the court: and *ſiſh* of the *leight* *holy* things, carried out of the walls of *Jeruſalem*: polluted and unſanfull for ever. And though be brown, bett againe to his place, yet it is lawfull to be eaten. Maimon, in treat. offering the ſacrif. ch. 11. f. 6. *Jeruſalem*, *Jeruſalem* is called the *holy Citie*: *Nehem. 11. E. 49. 2. & 52. 1. Mat. 4. 5.*

18 Verſ. 18. Every male } although he be a  
blemished preſt, ſayth Sol. Jarchi. all  
that toucheth } or, whoſoever toucheth: wher-  
perſon or thing, as any veſſel of mi-  
lilkrie, and the like : meaning that no  
unclean perſon, or common veſſel, might  
touch them. The Greek tranſlateth, who-  
ſoever toucheth them, ſhall be ſanctified: and ſo  
Chazkuni, adding this, and he ſhall purifie  
himſelf, before he touch them. See after, in v.  
27. & Exod. 29. 37.

20 V. 20. in the day } and ſo, from that  
day forward, every day. Chazkuni ſayth,  
that in here is in ſtead of From And that  
it is uſed for After, is noted on Ex. d. 2. 23.

the day that he } that is Aaron himſelf,  
(as Levit. 8.) or any of his ſonns after him.  
The Chaldee called Ionathans, ſayth, in  
the day that they anoint him to poſſeſſ the high  
Prieſts office. The Prieſthood was by nat-  
ural ſucceſſion to Aarons ſonns, ſuch as  
were meet for the ſame, having no blemi-  
ſhes, or other impediments; which the  
Magiſtrates of the higheſt court judged  
of, and put him in place. None doe conſtitute  
an high prieſt, but the Senate of 71. Judges:  
and they doe not anoynt him, but by day, as it  
is writen ( Lev. 6. 20. ) In the day that he is an-  
oynted: &c. and they ſet not up two high  
Prieſts at once. The high Prieſt, he is the head  
of all the prieſts: and they doe anoint him with  
the anoynting oile ( Exod. 30. ) and clothe him  
with the garments of the high Prieſthood: EXO.  
28. ) They clothe him with the 8. garments, and  
when he putteth them off, they clothe him againe  
on the morrow, ſo 7. dayes, day after day, as it  
is writen ( Exod. 29. 30. ) the ſon that ſhalbe  
Prieſt in his ſted, ſhall put them on 7. dayes.  
And as they aray him with the clothes, ſeven  
dayes, ſo they anoint him with oile ſeven dayes,  
one after another. Maimony in treat. of the  
Implementes of the ſanctuarie, ch. 4. f. 15. 12. 13.  
This high Prieſt was a figure of Chriſt,  
clothed with the garments of juſtice and  
ſalvation, offering himſelf to God for us,  
& us unto God through himſelf; making  
us, and our ſervice acceptable unto his  
Father: Heb. 8. 1. & 7. 26. 28. & 10. 10. 12.  
& 13. 15. Ephab) or Biſhek: the tenth

part wherof, was an Omer: ſee Exod. 16. 36.  
continual) or thus, a Meat offering, contin-  
ually. The ordinary prieſts offered their  
Minchah but at their Initiation, or en-  
tering upon their office: the high prieſt,  
continually, every day. See the notes on  
Lev. 2. 1.

V. 21. a pan) to weet, a flat-pan, plate  
or ſauce: wherof ſee Levit. 2. 5. Such being  
baken dry, without liquor, were the  
more ſubject to the heat and parching of  
the fyre. And as the high Prieſt was in  
ſpeciall manner a figure of Chriſt; ſo is  
daily Meas-offering being of this kinde, fi-  
gured out the ſuffirings of Chriſt, who was  
ſo parched with the fyre of afflictions for  
our ſyns. haſtily-fryed) or, baken  
with-bubbles, that is, ſo fried, that it may  
be hoven as with bubbles: ſo in Lev. 2. 11.  
The manner of making theſe cakes, is layd  
out to be thus. The high Prieſt brought a whole  
tenth-deal (of flowre,) and ſanctified it, and di-  
vided it by the half tenth-deal meſure which was  
in the ſanctuarie: for although the oblation was  
half at once, yet was it not ſanctified by the biſh.  
And he brought therewith, three logs of oile, as  
it is writen, it ſhalbe made with oile, to add oile  
therunto, like the meat-offerings of the lamb.  
Then he mingled the flowr with oile, and haſtily-  
baked it with bubbles. And he kneaded of  
each half tenth-part, ſix cakes. And they were  
made one by one thus; he divided the 3. logs (of  
oile) by the quarter meſure that was in the ſan-  
ctuarie: a fourth part for every cake. And he bak-  
ed the cake a litle, and after that fried it upon  
the pan, with the other fourth part of oile which  
belonged to it. And he did not bake it much, as  
it is writen Tiphinei [ i. Bakenes, Levit. 6. 21. ]  
between baken and raw. And afterwards he  
divided every cake into two, by meſure; that  
he might offer the half at morning, and the half  
at evening. And he took the halves, and dou-  
bled them every one, into two; and brake them  
in peeces, till he found every peece doubled into  
two. And he offered the one half, with half the  
handful of frankincenſe, in the morning; and the  
other half, with half the handful of frankincenſe  
at evening. And if it were the Meas-offering of  
Initiation; or fiſt entering upon his office, he di-  
vided it not, but offered all at once, with the  
handful of frankincenſe: and both of them were  
a whole burnt-offering, for offerings made by  
fyre. Maimony in treat. of offering the ſacrifi-  
ces, ch. 13. f. 3. 2. 4. baken peeces) Hebr.  
bakings of the Meas-offering of peeces, that is,  
which was broken into peeces. See the  
like phraſe in Lev. 5. 15. thou ſhalt mean-  
lye thou prieſt, whoſo ver; as the Greek ex-  
preſſeth theſewit: therefore the Greek tranſla-  
teth it, he ſhall offer. of reſt) that  
is, of ſweet ſmel, as the Greek tranſlateth:  
in Chaldee, to be accepted with favour before  
the Lord.

V. 22. the Preſt that is anoynted) Thar-  
gum Jonathan explaineth it, the high Prieſt  
that is anoynted with oile. a whole burnt-  
offering) Hebr. a Calile: that is, whole, or alto-  
gether; in Greek it is tranſlated here Ha-  
gagim, All in the verſe following, Holocautos,  
that is, wholly burnt. The peoples Meas-  
offering was eaten by the Prieſts, that  
made atonement for them, v. 15. 16. Lev.  
7. 7. but becauſe no Prieſt being a ſynner,  
could make atonement for himſelf; there-  
fore his Meas-offering might not be eate,  
but all burnt on the Altar; to teach him  
to expect ſalvation not by himſelf, nor  
by his legal ſervice or works, but by  
Chriſt. For the eating of the Syn offering,  
figured the bearing of the ſynners iniqui-  
tie, Lev. 10. 17.

V. 23. be killed) that was, on the north  
ſide of the altar: ſee Levit. 1. 11. Hereby  
was figured that Chriſt our Syn-offering  
ſhould be killed by the Prieſts in Jeruſa-  
lem and mount Si on, which was on the  
ſides of the North, Pſalm. 48. 2. crucified on  
moſt cruelty, which was on the North-  
weſt ſide of Jeruſalem: as by the Jewes  
tradition, the morning ſacrifice was killed  
at the North weſt horne of the Altar.

V. 26. offereit) or, expiateit ſyn-by-it; as  
the Chaldee tranſlateth, that maketh atone-  
ment by the blood thereof: in Greek, that of-  
fereth it. The Prieſt did eat it, and ſo bare  
the iniquitie of the ſynner; (Levit. 10. 17.)  
and in type, aboliſhed the ſame. It was  
also a part of their livelyhood, Ezek. 44.

28. 29. which covetous prieſts abuſed,  
eating the Syn of Gods people; and liſting up  
their ſoule, unto their iniquitie: Hoſ. 4. 8. It  
furth figured our communion with  
Chriſt our ſacrifice, eating his fleſh by  
faith, Joh. 5. 56. as he hath made us an holy  
Prieſthood, even Kings and Prieſts unto God  
his Father, 1 Pet. 2. 5. Rev. 1. 6. in the  
holy place) within the court-yard of the  
ſanctuarie, not without the ſame. Seven  
other things were alſo to be eaten there;  
noted on Lev. 24. 9.

V. 27. blood thereof) of the Syn offerings;  
whether it were that which was to be eate-  
ten, or that which was to be burnt. And  
this rite, was peculiar to the ſyn-offering,  
above all the other moſt holy things:  
Maimony in treat. of offering the ſacrifi-  
ces, ch. 8. f. 1. 2. As the Syn-offering in ſpeciall ſort figured  
Chriſt (who was made ſyn for us, 2 Cor. 5.  
21.) to this ordinance ter all that touched  
the fleſh of the Syn-offering to be holy;  
the garments ſprinkled with the blood,  
to be waſhed; the veſſels wherein the fleſh  
was boyled, to be broken, or ſcoured &c.  
rimed: taught an holy uſe of this myſte-  
rie of our redemption, wherof they that  
are made partakers, ought to be waſhed,  
cleaſed and ſanctified, by the ſpirit of  
God; that we poſſeſſ our veſſels in holy-  
nes and honour, and yeild not our mem-  
bers as inſtruments of unrighteouſnes un-  
to ſyn, any more. 1 Theſ. 4. 4. Rom. 6. 13.

waſh) This waſhing was for caſual  
ſprinkling, as when any blood ſprung out  
of the balon, upon a garment: or the  
like. And as the Hebrew canons ſay,  
Nothing was charged to be waſhed, but the  
bloody place only: and that which was upon an  
inſtrument apt to receive uncleannes, and apt to  
be waſhed. But if it were ſprinkled on an inſtru-  
ment of wood or of metall, it was not to be waſhed,  
becauſe they are things not fit to be waſhed,  
but they are onely ſcraped. If it be ſprinkled on  
the ſkin of a beaſt: it is not required to be waſhed,  
becauſe that is not a thing apt to receive unclean-  
nes. If on the ſkin of a beaſt, before it be ſlayed;  
it is not charged to be waſhed: it is be after it  
is ſlayed, then muſt it be waſhed: for though it  
is ſlayed, yet it receiveth

receiveth no uncleannes now, yet loe it is apt to receive uncleannes, aft it is dressed for use. If it spring out of the neck, upon a garment, or from upon a horn of the altar, or after that it is shed on the ground, it be gathered up, and any of it put on a garment, they are not changed to wash it, for it is written, And when there is sprinkled of the blood &c. It is not meant, but of blood received in a ministering vessel, and fit for to sprinkle, and that they be grown for that use. If he hath put the blood on the four horns of the altar, and afterward some of the blood left in the basin, be put on a garment, it is not required to be washed &c. When they wash the bloody place, they must wash it very faire, till ther be left no mark of the blood. &c. Maimony in offering sacr. ch. 8. § 4.—10. These ordinances shadowed the contagion of syn; (as did all the like in other cafes, Levit. 11. 32. 33. &c.) and the care that we should have to cleanse our selves by repentance and faith; 1 Cor. 7. 1. Heb. 10. 19. 22. The ancient Hebrew doctors had some knowledge of these mysteries; for speaking of this washing of garments, they give a reason, because it was necessarie to do away uncleannes, by the waters that are on high: R. Menachem on Levit. 6. These are the spiritual waters, mentioned in Heb. 10. 22. Job. 7. 38. 39. Rev. 1. 5. & 22. 1. Zach. 13. 1. Efsai. 4. 4.

V. 28. [soured] as the washing, was to be in the holy place, or court; ver. 27. so it was required that the earthen vessel should be broken in the court; and the vessel of metall, should be sowed and rinsed with water in the court. The scowring, was with hot water, and the rinsing, with cold. With water, not with wine, or any mixture, or other liquor. Maim. ibidem. chap. 8. sect. 11. 12. Of breaking the earthen vessels, see the notes on Levit. 11. 33.

V. 29. holy of holies] Hebr. holynes of holynesses, that is, most holy; & the Greek addeth, unto the Lord.

V. 30. into the Tent] as was the blood of the syn-offerings for the high Priest, & for the Church. See Lev. 4. 5. 16. The signification of this law, for the burning of

such sacrifices, and that the Priests might not eat of them, was to shew the inability of that legal priesthood to reconcile men to God: and that men cleaving thereto, & not seeking for the better priesthood of Christ, could not be saved. For such syn-offerings as those Priests did eat, (so typically bearing the peoples iniquity, Lev. 10. 17, and taking it away,) the blood of them came not into the sanctuary before God; which argued their unworthyness. But Christ with his blood (shed for our synns,) entered into the holy place, (pace that which was made with hands, but into very heaven) and hath obteyned eternal redemption: Heb. 9. 11. 12. 24. And in that the legal priests, might not eat the flesh of that syn-offering, whose blood was caried into the holy place, but the body was all burnt without the camp: the Apostle from hence sayth; we have an Altar (meaning Christ,) whereof they have no right to eat, which serve the Tabernacle: (so excluding from Christ, all that cleaved to the rudiments of Moses. Which he proveth thus,) For the bodies of these beasts, whose blood is brought into the sanctuary by the high Priest for syn, (wherin Christs sacrifice was most lively figured,) are burnt without the camp: (so that the Priests had no meat, or livelyhood thereby;) Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate; (so accomplishing the type; and shewing us will, that such as would still serve the worldly Sanctuary, had no right to eat of him, and live by him.) Let us goe forth therefore unto him, without the camp, bearing his reproch. &c. Heb. 13. 10.—13. Teaching us hereby, to have communion with Christ, both by faith, in applying to our selves his death and sufferings, 1 Pet. 3. 18. Gal. 2. 20. and in partaking of his afflictions; going out fro our earthly habitations, and seeking the things that are above, 1 Pet. 4. 1. Coloss. 3. 12. 13. & 3. 1. 2. Knowing this, that our old man is crucified with him, that the bodie of syn might be destroyed, that henceforth we should not serve syn. Rom. 6. 6.

Chapter 7.

CHAPTER 7.

1. The law of the Trespas-offering, 11. & of the Peace-offerings, 12. Whether they were for Thanksgiving, 16. or a vow, or a voluntary offering, 23. The Eat, 26. and the blood are forbid to be eaten. 28. The Priests portion in the Peace-offerings.

And this is the law, of the Trespas-offering: it is, holy of holies. In the place, where they kill the Burnt-offering, shall they kill the Trespas-offering: and the blood thereof, shall he sprinkle upon the altar, round about. And hee shall offer of it, all the fat thereof: the rump, and the fat that covereth the inwards. And the two kidneys, and the fat which is upon them, which is upon the flanks: and the caule, above the liver; with the kidneys, he shall take away it. And the Priest shall burn them, upon the altar; for a Fyre-offering unto Iehovah: it is a Trespas-offering. Every male among the Priests, shall eat thereof: in the holy place shall it be eaten, it is holy of holies. As is the Syn-offering, so is the Trespas-offering; there is one law, for them: the Priest, that shall make atonement therewith, his shall it be. And the Priest, that offereth a mans Burnt-offering: the skin of the Burnt-offering, which he hath offered; it shall be, for the priest himself. And every Meat-offering, that is baken in the frying-pan, and on the pan: shall be for the priest himself that offereth it. And every Meat-offering mingled with oile, and dry: shall be, for all the sons of Aaron, one as much as another.

And this is the law, of the sacrifice of Peace-offerings: which he shall offer, unto Iehovah. If he offer it, for Confession; then he shall offer with the sacrifice of Confessio, unleavened cakes, mingled with oile; & unleavened wafers, anointed with oile: and of fine-floure hastily-fried, cakes mingled with oile. With the cakes, leavened cakes of bread, shall he offer for his oblation: with the sacrifice of Confession, of his Peace-offerings. And he shall offer, one of them, out of the whole oblation; for an Heave-offering, unto Iehovah: it shall be the Priest, even his that sprinkleth the blood of the Peace-offerings. And the flesh, of the sacrifice of Confessio of his Peace-offerings; shall be eaten, in the day of the offering of it: he shall not leave of it, until the morning. And if the sacrifice of his oblation, be a vow or a voluntary-offering; it shall be eaten, in the day that he offereth his sacrifice: and on the morrow, the remaynder also of it shall be eaten. But the remaynder, of the flesh of the sacrifice: in the third day, shall be burnt with fyre. And if any of the flesh of the sacrifice of his Peace-offerings be eaten at all, in the third day; it shall not be favourably-accepted: he that offereth it, it shall not be imputed, unto him, it shall be a polluted-thing: and the soule that eateth of it, shall bear his iniquitie. And the flesh, that toucheth any unclean-thing, shall not be eaten; it shall be burnt with fyre: and the flesh, every one that is clean, shall eat the flesh. But the soule that eateth the flesh, of the sacrifice of Peace-offerings which pertain unto Iehovah,

G 3 and



and *both* his uncleanness upon him: even that soule shall be cut-off, from his peoples. And the soule that shall touch any unclean-thing; the uncleanness of man, or an unclean beast, or any abomination *that is* unclean; and eat of the flesh of the sacrifice of Peace-offerings, which *preyn* unto Jehovah: even that soule, shall be cut-off, from his peoples.

And Jehovah spake unto Moses, saying. Speak unto the sons of Israel, saying: ye shall not eat any fat, of ox, or of sheep, or of goat. And the fat of a carcase, and the fat of that which is torn-in-peeces; shall be used for any work: but eating ye shall not eat of it. For whosoever eateth the fat, of the beast, of which he of freeth a *Pyre-offering*, unto Jehovah: even the soule that eateth it, shall be cut-off, from his peoples. And ye shall not eat, any blood, in any of your dwellings: of soule, or of beast. Any soule, that eateth any blood: evē that soule shall be cut-off, from his peoples.

And Jehovah spake unto Moses, saying. Speak unto the sons of Israel, saying: He that offereth, the sacrifice of his Peace-offerings, unto Jehovah, shall bring his oblation unto Jehovah, of the sacrifice of his Peace-offerings. His hands shall bring, Jehovahs *Pyre-offerings*: the fat with the breast, it shall he bring; the breast, to wave it for a *Wave-offering*, before Jehovah. And the priest shall burn the fat, upon the altar: and the breast shall be Aarons and his sons. And the right shoulder, shall ye give for a *Heave-offering*, unto the priest: of the

sacrifices, of your Peace-offerings. He of the sons of Aaron, that offereth the blood of the Peace-offerings, and the fat, his shall the right shoulder be, for a portion. For the wave breast, and the heave shoulder, have I taken of the sons of Israel, from off the sacrifices of their Peace-offerings: and have given them, unto Aaron the Priest & unto his sons, by a statute for ever, fro among the sons of Israel.

This is the anoynting of Aaron, and the anoynting of his sons; out of Jehovahs *Pyre-offerings*: in the day when he presented the, to minister in the priests-office, unto Jehovah. Which Jehovah commanded to give unto them, in the day that he anoynted them, from among the sons of Israel: by a statute for ever, throughout their generations. This is the law, of the Burnt-offering, of the Meat-offering, and of the Syn-offering, and of the Trespas offering: & of the byllings (of the band,) and of the sacrifice of Peace-offerings. Which Jehovah commanded Moses, in mount Sinai: in the day that he commanded the sons of Israel, to offer their oblations unto Jehovah, in the wilderness of Sinai.

### Annotations.

**T**respas offering ] Hebr. *Afham*, that is, trespass, or, guiltiness. in Greek, the *Ram* for trespass. This is an explanation of things commanded in Lev. 5. hely ] Hebr. *holynes* of holynesses, that is, a most holy thing, so in v. 6.

V. 2. the place ] the Northside of the altar, Leviticus 1. 11. figuring the place where Christ our Syn and Trespas offering should be killed for us; as is noted on Lev. 6. 25. he [sprinkle] meaning the Priest,

Priest; as he sprinkled the blood of the Burnt-offerings, and of the Peace-offerings. See the notes on Lev. 1. 5. & 3. 2. 8.

V. 3. the rump &c.] Of these rites, see the notes on Lev. 3. 4. 9. &c.: for the same order, in most things, was for all these sacrifices. Whether it were a manifest Trespas offering, or a doubtful Trespas offering, he killed it, and sprinkled the blood, as a before declared. And he took out the inwards, and washed them, and threwed them on the fire upon the altar. And if he would bring them in a vessel, he might: and the residue of the flesh, was eaten by the males of the Priests, in the court, as the Syn-offering. Maimony, treat. of offering the sacrifices, ch. 9. f. 1.

V. 4. which is upon ] or, and that which is upon the flauken Greek, upon the thighs, it was a distinct thing from the former: see the notes on Lev. 3. 4. A like phrase is in Plal. 133. 3. the dew of Hermon; which descendeth, that is, and the dew which descendeth upon the mountains of Sion.

V. 5. *Pyre-offering* ] in Chaldee, an oblation, and the Greek addeth, a smell of sweet favour.

V. 6. holy place ] the court of the Tabernacle; see Lev. 6. 16. 26.

V. 8. skin of the Burnt-offering ] and so of other like offerings. Touching this point, the Hebrew canons say; All the skins of the most holy things, were the Priests: whether they were sacrifices of a congregation, or sacrifices of particular persons. But the skins of the light holy things, were the owners. And every Burnt-offering, whose flesh was not meet to be offered on the altar, the priests had no right to the skin thereof. All the most holy things, unto which pollution happeneth, before they be flayed; their skins belong not to the Priests: if after they be flayed, the priests have their skins. And all the skins, the men of custody (which serve in the court,) did divide them among them, from Sabbath evening to Sabbath evening. He that taketh his burnt-offering, for the maintenance of the Sanctuary: likewise he that sanctifieth his goods, if there be males among them, whose right is to be offered for Burnt-offerings: the Priests have not their skins; for

it is written, *THE PRIEST THAT OFFERETH A MANS BURNT-OFFERING*, particularly distinguishing it from the Burnt-offerings of the Sanctuary. But those skins are sold, and fall to the reparation of the Sanctuary. Whether it be man or woman, stranger or servant, the skins of their sacrifices are the Priests: he mayeth not A mans burnt offering, but to except the sanctuaries. Maimony, treat. of offering the sacrifice, ch. 5. f. 19. 20. 21. This ordinance, compared with the coats of skin, wherewith God clothed our naked first parents, Gen. 3. 21. and with the goatskins, wherewith Jakobs hands were covered when he got the blessing, Gen. 27. 16. may lead us to the gift of God, in bestowing upon us Christ & his righteousness, to be clothed with him by faith, & sanctification, partaking of his death and sufferings; Rom. 13. 13. 4. Phil. 3. 9. 10.

V. 9. the pan ] or the flat plate. Of these, see the notes on Lev. 2. 5. 6. 7. for the priest] or, the Priests, even his that offereth it. The scripture thus speaketh, (as the Hebrew doctors observe) of this and the other sacrifices, to teach that the Priest who is meet for to serve, he hath his part in them to eat the same. And he that is not fit at the hour of the offering, as, one that is unclean, he hath no part to eat, although he be purified at evening. But in this matter of parting all us those that offer in the same day. And they all have their parts in all the holy things of the sanctuary, one as much as another. Maimony, treat. of offering the sacrifice, chap. 10. f. 14. This figured our thankfulness unto God for his graces, which we should use & employ unto his honour: communicating unto them that teach us the word, in all good things, Gal. 6. 6. 1 Cor. 9. 7. — 11.

V. 10. dry ] that is, not mingled with oil, as the Greek translateth. Such were the Meat-offerings of the synner, and the like: see Lev. 5. 11. one as another ] Hebr. man as his brother; that is, every man alike; as the Greek explaineth. From this word, man, The Hebrew doctors say, A child hath not a share, no not in the light holy things, although it be lawful for him to eat even of the



of the most holy things. Likewise a woman, or one that is both man and woman, have no share in the holy things of the sanctuary at all, for it is said, **MAN AS HIS BROTHER**. But he that hath a blemish, whether continual or transitory; whether he be born with his blemish, or is unblemished and yet disfigured; he hath a share and eateth, as it is written, The bread of his God, even of the most holy, and of the holy, shall he eat, (Lev. 21. 22.) He also that is meet to eat. But if he be unclear, he hath no portion to eat at evening. And the high Priest eateth, not by share, but taketh what he pleaseth. Maimony, treat. of offering the sacrific. ch. 10. f. 17. &c.

V. 12. for Confession; or, for Thanksgiving. the Greek translateth it, for Praise; and the sacrifice of praise, with confessing to Gods name, is mentioned by the Apoſtle, Hebr. 13. 15. alluding to this law. See before in Levit. 3. This Confession, the Hebrewes (as Sol. Jarchi on this place) say, was for mercies & deliverances received from God; as by them that goe down into the sea, or that travel through the deserts, or have been prisoners, or sick and recovered; for such are bound to make confession, as it is written, Let them confess unto the LORD his mercie, &c. and let them sacrifice the sacrifice of Confession. Psal. 107. 4. 10. 17. 21. 22. 23. &c. If for any of these, a man hath vowed Peace-offerings, with these Peace-offerings of Confession he is bound to bring the bread here spoken of, and they are not to be eaten but that day and that night.

with the sacrifice] Maimony, in treat. of offering the sacrifices, ch. 9. sect. 3. &c. sheweth, that there were four sorts of Peace-offerings: One, the Peace-offerings, of the Congregation; and three, the Peace-offerings of particular persons. The peace offerings of the congregation, they were killed, and their blood sprinkled, as u before declared. Then they were flayed, their inward parts taken out with the fat, & salted, and burnt on the altar. And the remainder was eaten by the males of the priests, in the court, as the Syn-offering and as the Trespass-offering; for they were most holy. The Peace-offerings of particular men were of three sorts. The one was Peace-offering brought without bread, as the Peace-offerings of the Chagigah (or Pascha-

ver, Deut. 16.) & Pentecost (or feast of weeks); these are called simple, Peace-offerings. These second sort was brought with bread, for a vow or for a voluntary-offering; this is called Confession (or Thanksgiving,) and the bread thereof is called, the bread of the Confession. The third sort, was that which the Nazirite offered, in the day of the accomplishment of his Naziriship; this was also brought with bread; and it was called, the Nazirites ram: (Numb. 6. 13. 14. 15. &c.) These three sorts, were killed, their blood sprinkled, they flayed, their fat and inward parts taken out. Afterwards, the flesh was cut up, the breast or right shoulder separated: and the inward parts, with the breast and shoulder, were put in the hands of the owners of the sacrifices, and the Priest put his hand under the owners hand, and waved all before the Lord. See further touching this in the annotations on Levit. 3. 5. unlearned; [see the notes on Lev. 2. 4. hastily-fried] see Lev. 6. 21.

V. 13. With the cakes] namely, with the unleavened cakes aforeſayd, he shall also bring leavened cakes. So the Greek translateth, with the unleavened bread.

leavened cakes of bread] The Hebrew Lechem, (that is bread;) is sometime used for many loaves, or cakes, as in Levit. 23. 17. wave bread, two: meaning, two wave cakes, or loaves. So in this place: for, the bread brought with the sacrifice of Confession, was thus prepared. He took 20. tenths (or pottles) of fine flour, and made of them, ten pecks leavened, and ten unleavened. The ten that were leavened, he made of them, ten cakes. And the ten that were unleavened, he made of them 30. cakes equally: ten cakes of every sort; to wit, ten cakes baken in the oven, and ten cakes wafers, and ten cakes hastily fried. These 30. cakes were made with the quantity of half a log of oil; a fourth part thereof, for the cakes hastily fried: an eighth part for the baken cakes, and an eighth part for the wafers: &c. And the Priest took one of all four cakes, one of every sort. Maimony treat. of offering the sacrifices, chap. 9. f. 17. &c. Leaven (signifying corruption of nature and actions, 1. Cor. 5. 6.) is usually forbidden in all sacrifices: here, with the sacrifice of Confession or Thanks,

God accepteth of it; eyther to teach us due preparation of our prayers & thanks unto him, for leavening sometime is used in the good part, denoting the secret working of things in time, Math. 13. 33.) or to teach us to temper our joyes with sorrow and affliction in this life, (as the Prophet hath well leavened, Psal. 73. 21.) or, to signify, that he would graciously accept of our thanks & service, though mixed with our infirmities, which of his mercie in Christ he forgiveth unto us, 1. Ioh. 1. 8. 9. 10.

V. 14. one of them] to wit, one of the cakes afore mentioned, of each sort one, as is above noted. The Hebrew is one of it, to wit of the bread, (that is the cakes) spoken of in vers. 13.

the whole oblation] or, all the oblation: the Greek translateth it, all his gifts. The Priest had but one cake of every sort; the rest were eaten by the owners: so in the sacrifice, the priest had the breast and shoulder; the other flesh was eaten by the owners. Yea (notwithstanding that law in Levit. 6. 23.) if the owner of the sacrifice of confession were a priest, yet the residue of the bread, was eaten by the owners, as the sacrifice of an other Israelite: for the bread that commeth with the sacrifice of Confession, or with the Nazirites ram, is not called a Meat-offering. Maimony, treat. of offering the sacrific. ch. 9. sect. 11. 2. 14.

an Heave-offering] so called, because it was heaved or lifted up by the Chaldee and Greek expound it, a separation, or separated thing.

V. 15. eaten in the day] the eating of the Peace-offerings was a religious feast wherein they rejoiced before the Lord, and gave him thanks: Deut. 12. 6. 7. The eating of it the same day it was offered, taught them to hasten and not to delay to keep Gods commandments; and with speed whilst it is called to day, to be made partakers of Christ by eating his flesh in faith; and to be thankfull unto God for his grace, Psal. 119. 60. Psal. 95. 7. 8. Heb. 3. 12. 13. 15. See also the notes on Exod. 12. 10. And as the time of (eating) the flesh, so was the time for (eating) the bread, as

Sol. Jarchi, here observeth.

V. 16. a vow, or a voluntary offering] which he bringeth not for Confession for deliverance, as before is noted on vers. 12. then he is not bound to bring bread with it, &c. and they may be eaten two dayes: sayth Sol. Jarchi. The difference between these two, is declared in the Hebrew canons; thus, H. that sayeth, Loe upon me be a Burnt-offering; or, loe upon me be a Meat-offering; or, loe, the price of it is beaſt be upon me for a Burnt-offering, or a Peace-offering; this is a Vow. But he that sayeth, Loe this beaſt, or the price of this beaſt, be a burnt-offering or peace-offering; or this tenth-deal of flour be a Meat-offering: loe, this is a Voluntary offering. What difference is there between vovew, and voluntary-offerings? He that voweth, if he have separated his offering, and it be lost or stolen, he is bound for the worth of it afterward, til he offer one like that which he hath vowed. But he that voluntarily promiseth; if the thing dye, or be stolen; he is not bound to bring another for it. He that sayeth, the price of this ox be upon me a burnt-offering; or, the price of this house be upon me an oblation: if the ox dye, or the house fall, he is bound to pay; &c. Syn-offerings and Trespass-offerings, they are not brought but for syn: they come not by Vow, or by voluntary-offering. He that sayeth, Loe upon me be a Syn-offering &c; or, loe this be a Syn or Trespass-offering: he sayeth nothing. If he be indebted to bring a Syn or Trespass-offering, and say: Loe this be for my syn or for my trespass-offering; or this money be for my syn or trespass-offering: his words must be performed. He that voweth, or voluntarily promiseth, is not bound, til his mouth and his heart accord. As he that intends to say, upon me be a Burnt-offering; and sayeth, a Peace-offering: he sayeth nothing. If he intend to vow a burnt-offering, and sayeth (generally) an offering: his words must stand: for the Burnt-offering is an offering; and so in all like cases. In vovew and voluntaries, it is not nec. ſtrict that a man pronounce ought with his lips: but if he have fully determined in his heart, though he hath uttered nothing with his lips, he is indebted. Maimony, treat. of offering the sacrific. ch. 14. sect. 1. 5. &c.

V. 17. in the third day, shall be burnt] as being

being unlawful to be eaten: see the notes on Exod. 12. 10. So the longest time for eating the flesh of any sacrifice, was but the second day; in the third, none might ever be eaten. Which ordinance was given, partly that the holy flesh might be eaten while it was pure & sweet, for by the third day, it might easily in those hot countries putrifie: partly to teach men diligence to apply and make use to themselves of the signs of grace in due time, as before is noted. But chiefly it seemeth to foreshadow the time of Christ, who rising from death the third day, abolished all legal offerings: see the annotations on Genes. 22. 4. And the scripture useth to day, and to morrow for a short time, fit and limited, as Behold I cast out devils and doe cures to day and to morrow, and the third day I shall be perfected, Luke 13. 32.

18

V. 18. eaten at all] Hebr. eating be eaten. The rules for this, are thus explained. The Peace-offerings are eaten, the day that they are killed, and all that night, and all the next day, until sun setting. Lev. 7. 16. 17. 18. so they are eaten two dayes, and one night; whether it be the portion of the Priests, or the portion of the owners. The same law is for the first born, and for the tithes, for they are leight holy things, like the Peace-offings. But the sacrifice of Consecration, though it be of the leight holy things, is not eaten, save in the day that it is killed, with the night, Lev. 7. 15. Likewise the Nazirites ram, and the bread that come with it, are like unto them, whether the portion of the priests, or the portion of the owners. And the same law is for the Syn-offering, and for the Trespass-offering, and for Peace-offings of the congregation, and the residue of the Adest-offings, for all are eaten that day and that night, Lev. 7. 15. All the offerings are thus to be eaten, save the Peace offerings which the scripture expresth, & the first born, and tithes, which are like unto the. All these which are to be eaten that day and that night, they may be eaten by the Law, until the break of the day, but for to keep men far from transgression, our wise men have said, they are not to be eaten, but until midnight. Maimonides. Of offering the sacrific. chap. 10. sect. 6. 7. 8. By this, we may see the reason why the

Paschal Lamb being eaten the night before, the Jewes on the morrow would not go into the judgment hall, lest they should be defiled; but that they might eat the Paschal Lamb. Mark 14. 12. Job. 13. & 18. 28. For the Paschal Lamb was eaten the night before, and nothing of it might be eaten on the morrow, Ex. 12. 10. but the voluntary Peace-offerings sacrificed therewith, (which are also called the Passover, in Deut. 16. 2.) might be eaten also the day following, but not on the third day; as this Law sheweth. not be imputed; or, not reckoned, counted, or thought; to went by the Lord, as a pleasing service, or acceptable sacrifice. So this phrase is used, in Num. 18. 27. 30. But the Hebrew doctors gather hence an other thing somewhat strangely; they say, There are three thoughts (purposes or intendments,) that make the offerings unlawful, which are, the thought (or purpose) of changing the name, and the purpose of the place, and the purpose of the time. Of changing the name: as he that killeth the sacrifice, and not by the name thereof; but reputeth the burnt offering, that it is a peace-offering; or the peace offering, a burnt-offering, and the like. The purpose of the place; as he that killeth a sacrifice by the right name, upon condition to sprinkle the blood thereof, or burn that which is to be burnt, without the court; or to eat that which is to be eaten, out of the place where it ought to be eaten &c. The purpose of the time; as he that killeth a sacrifice by the right name, upon condition to sprinkle the blood thereof after the Sun setting, which is not the time for sprinkling of it, or to burn that which is to be burned thereof, on the morrow after day light, which is not the time for burning of it, or to eat that which is to be eaten thereof, after the time appointed for the eating of it: &c. These are called sacrifices killed out of their due time, and they are called Pigul (that is, Polluted, in every place, & thus the Polluted is spoken of in the Law. By word of mouth we have been taught, that that which is said in the law, (Lev. 7. 18.) If any of the flesh of the sacrifice of his Peace-offings be eaten &c. is not spoken but of him that purpeth in the hour of offering it, that he will eat thereof in the third day. And

And the same law is for every offering, concerning which he purpeth in the hour of offering it, to eat thereof after the due time. And so if he purpeth to burne thereof on the altar, the thing which is fit to be burned; whether it be that which is eaten by man, or eaten (that is, consumed) by the Altar, if he purpose concerning it for after the time, the oblation is polluted. But the offering which is not corrupted with his purpose, but the blood thereof is sprinkled on the altar in due manner, & there remaineth thereof until after the time that it should be eaten: that which remaineth, is called Nothar (that is, the Remains, or Lev. 7. 17.) and it is unlawful to eat it. But the Oblation now is favourably accepted, and hath made atonement. Behold he saith of the blood, I have given it to you upon the altar, to make an atonement; (Lev. 17. 11.) when the blood is applied to the altar in due manner, the owners (of the sacrifice) have atonement made for it, and the offering is accepted; &c. In four services, the sacrifice is polluted by the purpose: in the killing, & in the receiving of the blood, & in the carrying of it (to the altar), & in the sprinkling of it upon the altar. And the sacrifice of souls, in two things: in the cutting of the neck with the naye, and in the wringing-out of the blood. And the Meat-offerings out of which the handfull is taken, in four: in the taking of the handfull, and in the putting of the handfull into a measuring vessel, and in the carrying of it to the altar; and in the sprinkling of it upon the fire. But if he purpose, in other things, except these: as in the hours of slaying, or of cutting in pieces, or in the hours when the fat is carried to the altar, or when the meat-offering is mingled, and the like: those purposes effect not anything at all; whether it be the purpose of changing the name, or the place, or the time. And so he that purpeth in any of these four services, or in them all, any other purpose (or thought) then these three, that purpose causeth no corruption at all: as if he purpose in the time of killing, carrying the blood, or sprinkling, to leave of the blood of the sacrifice; or of the fat, till the morrow, or to carry them out of the court, &c.; or to put the blood on the golden altar, which should be put on the brazen altar, or purpeth that they which are unclean, shall eat the

sacrifice, or to mix the blood of the sacrifice, with the blood of uncleanable things; or to break the bones of the Paschal lamb, or to eat of it raw, or any the like; in all such thoughts (or purposes) the sacrifice continueth good, &c. No thought (or purpose) is such save after him that serveth; but the purpose of the owner of the sacrifice avayleth nothing: if the purpose of him that serveth be right, the sacrifice is good. Neither doth the purpose avail, save of him that is fit to serve, and in the thing that is fit for service, and in the place that is fit for service. Maimonides in Pesuke hamukdashim, ch. 13. f. 1. &c. & c. 14. f. 1. 2. To tell the effect they write in Talmud Bab. in Z. bacher ch. 2. but it is exposition hath no firme ground: for though such thoughts or purposes were unlawful, yet is it not manifest that they made the sacrifice a polluted thing, besides that the Law saith, If it be eaten at all in the third day, it is a polluted thing. Lev. 19. 7.

a polluted thing] or abominable, a thing to be refused for the corruption of it: in Hebrew it is called Pigul; and properly it is meant of a thing polluted by passing the time of eating, offering, or the like; as in the annotations before going, is shewed. The word is used here, and again in Lev. 19. 7. Esai. 65. 4. & Ezek. 4. 14 and not elsewhere. The Greek translate it sundry ways, a thing polluted, unsatisfiable, & profane. The Apostle useth a word Apobleton, (that is, a thing to be refused, or rejected,) speaking of meats, in 1 Tim. 4. 4. which may be the interpretation of this word: and so Aquila, one of the exactest translators of the Bible into Greek, turneth this Pigul, apobleton, Lev. 19. 7. the [soul] in Chalde, the man: so in v. 20. but iniquitie] that is, the punishment of his iniquitie; see the notes on Gen. 19. 15. Any oblation that is become polluted through purpose of the time, as is before declared: who so ever eateth so much as an olive thereof presumptuously is guilty of cutting-off, as is written, The soul that eateth thereof, shall bear his iniquitie. And if he eat thereof ignorantly; he is to bring the Syn-offering appointed. Maimonides in Pesuke hamukdashim, ch. 18. f. 6. The Lord himself expoundeth

expoundeth it thus; because he hath profaned the hallowed thing of Jehovah, even that soul shall be cut off from among his people: Lev. 19.8. In the Babylonian Talmud in Zebachim, ch. 2. they have these canons. He that killeth a sacrifice, to sprinkle the blood thereof without the courtyard, or some of the blood thereof without, to burne the fat thereof, or some of the fat thereof, without, to eat the flesh thereof, or so much as an olive of the flesh thereof without, it is an unlawful thing, but there is no cutting off for it. If (with purpose) to sprinkle the blood, or some of the blood thereof on the marrow, to eat the flesh, or so much as an olive of the flesh thereof on the marrow, it is Pigul, a polluted thing, and they are guilty of cutting off for it.

V. 19. the flesh] that is, as the Chaldee explaineth it, the holy flesh; which Sol. Jarchi expoundeth, the holy flesh of the Peace-offerings. *burnt with fire*] The law was for the remaynders of things the second or third day, vers. 15. 17. And generally, that which remayned and was polluted, and all the holy things that became unlawful, were all burned. An oblation that became polluted or unlawful, was burnt in the Sanctuary out of hand. Flesh of the most holy things, if it were made unclean within (the sanctuary), they burned it within; and if it were made unclean without, they burned it without. If any of the leight holy things remayned: the owners thereof burned it in their houses. If he went out of Jerusalem, and remembered that there was holy flesh in his hand; if he were past the Spier, [such as used to watch upon the walls, 2 King. 9.17.] he burned it in his place; and if not, if he had a morsel with him, or more, he went back and burned it in Jerusalem. All the bones of the holy things, which had no marrow in them: they were not bound to burn them, except the bones of the Passover. These are the things that were burned: Holy flesh that was made unclean, or that remayned; or was made disallowable. Likewise the Meat-offering, that was made such. And the doubtful trespass-offering, when it was known to a man, before the blood of it was sprinkled that he had not sinned; and the syn-offerings of fowles that were brought

upon doubt. And the hayr of the clean Nazirite, (Numb. 6. 18.) And the superfluous mixtures of the vinyard, (Lev. 19.23, Deut. 12.9.) And the thing which was not accustomed to be burnt, was buried. Such were, the holy things that dyed, and that had untemperately the ox that was stoned, (Exod. 21.28.) the heifer that was beheaded, (Deut. 12.4.) the garment of the Leper, (Lev. 14.) the hayr of the unclean Nazirite, (Numb. 6. 9.) the firstborn, (Exod. 13. 13.) flesh in milk: and profane things killed in the court of the sanctuary. All that were buried, the dust of them was unlawful and all that were burnt, of the holy things: the dust of them was lawful, except the ashes of the outward and inward Altar, and of the Candlestick. Whatsoever was to be burned, might not be buried; and whatsoever was to be buried, might not be burned. Maimony in Pesele hamukdashin, chap. 19. sect. 1.2. 6.7. — 14. and the flesh] that which abideth clean and fit to be eaten; the holy flesh, as the Chaldee expoundeth it: the flesh of the Peace-offerings, vers. 21. that is clean, shall eat the flesh in Chaldee, shall eat the holy flesh. Here Sol. Jarchi noteth, that whereas it is sayd (in Deut. 12. 27.) and thou shalt eat the flesh, lest any should say, perhaps none may eat of the Peace-offerings but the owners (that bring it,) therefore it is sayd, every one that is clean shall eat (or may eat) the flesh.

V. 20. uncleannes upon him] The Hebrews expound this of an unclean person that eateth of an holy thing before he is washed. He that eateth of it after he is washed, before his Sun be set, or before he hath brought his atonement, is to be beaten. But he is not guilty of cutting off, because it is sayd, AND HIS UNCLEANNES UPON HIM, while a his uncleannes is upon him. Maimony in Pesele hamukdashin, ch. 18. f. 14. that soul shall be cut-off] the Chaldee expoundeth it, that man shall be destroyed; in Greek, shall perish, meaning, by the hand of God. See Lev. 22.3. 9.

V. 21. of man] that is, of an unclean man: such as had leprosie, running yssure, or the like, Levit. 13. & 16. See also Levit. 21.2. 3. 4. &c. Uncleannes of man, is put for

man of uncleannes: see the like in Lev. 5. 15. In the Hebrew canons, it is thus explained: Any man that is made unclean with such uncleannes, as if he come into the sanctuary, he is guilty of cutting off; if he eat so much as an olive of the holy things, whether it be of the clean holy thing, or of the unclean holy thing, doeing it presumptuously, he is guilty of cutting off, Levit. 7. 20. and if he eat ignorantly, he must bring the sacrifice appointed (in Lev. 5. 2. — 11.) Maimony in Pesele hamukdashin, ch. 18. f. 13. of peace-offerings] and so by proportion, of other sacrifices: for the same law is for other holy things of the altar. sayth Maimony, ibidem. The flesh of these sacrifices being a figure of the flesh of Christ, to be eaten of the faithful by faith: this law signified, that all unbelievers, hypocrites and wicked ones that profane the Gospel, & partake of the signes and seals of grace unworthily, doe eat and drink judgment to themselves; 1 Cor. 11. 27. 28. 29.

V. 23. fat of ox] This expoundeth and limiteth the law before given, in Levit. 3. 17. to the fat of these three kinds of beasts: see the annotations there.

V. 24. of a karkas] to weat, that which dieth of it self, or otherwise, alter an unlawful manner. To eat the flesh of carcases, or of things that were torn; was unlawful, Exod. 22. 31. Levit. 17. 15. & 22. 8. Deut. 14. 21. Ezek. 4. 14. & 44. 31. to eat the fat of such, was a double trespass. He that eateth the fat of a dead or torn beast: is guilty both for eating the fat, and for eating the dead or torn beast: Or. Maimony, tom. 2. treat. of Forbidden meats, ch. 7. f. 2.

V. 25. shall be cut-off] the Greek translateth, shall perish. to weat, if he doe it with a high hand. He that eateth so much as an olive of fat, presumptuously, is in danger to be cut-off; if he doe it ignorantly, he is to bring the Syn-offering appointed. Maim. treat. of Forbidden meats, ch. 7. f. 1. So for the next case, of eating blood: vers. 27.

V. 26. or of beast] This also is a limitation: wherupon the Jewes hold no prohibition of the blood of fishes, locusts, creeping things, and the like: see the

notes on Lev. 3. 17. & 17. 10. 14. & Gen. 9. 4. So Solom. Jarchi here noteth, of foule or of beast, to except the blood of fishes, locusts &c.

V. 29. his oblation] in Greek, his gift, meaning those things which were given out of the Peace-offerings, to the Lord and to the Priests.

V. 30. His hands] he might not doe it by an other person: but the Priest put the parts of the sacrifices into the owners hands, and received them of him. See the notes on Lev. 3. 5. & 7. 12. fat with the breast] of which, the fat was the Lords, burnt on the altar; the breast was the Priests, to eat. v. 31.

Wave it] The manner of doing this, and the significatio of it, see in Levit. 3. 5. & Exod. 29. 24. It figured the giving of our breast, that is of the hart and affections, unto Christ, in newnes of life; in the fellowship of his afflictions: Prov. 23. 26. 1 Chron. 28. 9. Rom. 6. 3. 4. 5. 6. Phil. 3. 10.

V. 32. Heave-offering] in Greek and Chaldee, a separation, or separated thing; because it was separated from the rest of the body, heaved up towards heaven, & after given to the Lords Priests. It signified, an acknowledgement that all good things came down from God; and an endeavour that all the wayes of his people should tend upward unto God, that so their conversation might be heavenly, lam. 1. 17. Phil. 3. 20. Prov. 15. 24.

V. 34. statute for ever] or, an eternal ordinance, to continue so long as the law of sacrificing should continue, that is, till Christs coming; and after that, the equitie of it to remaine still, for as they which wayted at the Altar, were partakers with the Altar: even so hath the Lord ordeyned, that they which preach the gospel, should live of the gospel, 1 Cor. 9. 13. 14.

V. 35. the anoynting] that is, the portion or reward of the Anoynting; meaning, of the anoynted Priests. For that he speaketh of their portion, the words before and after manifest; and in v. 36. it is that which Jehovah commanded to give unto them. And Anoynting, is figuratively put.

for the Priest anoynted; as Oile is used for Christ, which had the oile of grace without measure on him, *Esaï. 10. 27.* So dreams, are put for dreamers, *Ier. 27. 9.* Spirits, for spiritual gifts, *1 Cor. 14. 12.* thanksgivings, for companies of thankgivers, *Nehem. 12. 31.* Circumcision, for persons circumcised, *Rom. 2. 25.* and many the like. In like manner, divination is used for the rewards of divination, sent unto Balaam, *Numb. 22. 7.* iniquities, for the punishment or desert of iniquity, *Lev. 7. 18. Job 11. 6.* So Chazkuni here expoundeth, the anoynting, to be the reward of their anoynting [presented] or, offered them, and here in the day, meaneth from that day forward, for ever, as appeareth by *vers. 36.*

V. 37. *Fyllings of the hand*: that is, as the Greek explyaineth it, Perfection or Consecration: when the hand was tyll'd with parts of the sacrifices: see *Exod. 29. 9. &c.* in the annotations. That sacrifice is here reckoned among the rest, because it was commanded at mount Sinai, *Exod. 29.* and is after to be shewed in practise, *Lev. 8.*

V. 38. *in the wilderness of Sinai* named of Sinai the mountaine in Arabia where the Law was given; which is Agar, gendering to bondage; *Gal. 4. 24. 25.* Before they came thither, they offered no sacrifice; there God gave them these lawes, (described from the beginning of Leviticus hitherto,) as shadowes of good things to come, *Heb. 10. 1.* till the Lamb (Christ) on mount Sion, should by the sacrifice of himself, when he made his soule a Trespass-offering, *Esaï 53. 10.* cause the Sacrifice and Oblation to cease, *Dan. 9. 27.* who hath by one offering, perfected for ever them that are sanctified, *Heb. 10. 14.* so that now among the Gentiles, in every place incense is offered unto the name of God, and a pure Meate-offering, *Mal. 1. 11.* By him therefore let us offer the sacrifice of praise to God continually: *Hebr. 13. 15.*

## CHAPTER 8.

1. Moses consecrateth Aaron and his sons, to the Priests office. 14. Their Syn-offring. 18.

Their Burnt-offring. 22. The ram of the Fyllings of the hands. 31. The place and time of their consecration.

AND Jehovah spake unto Moses, saying. Take Aaron, and his sons with him; and the garments, and the anoynting oile: & a bullock for a Syn-offring, and two rammes, and a basket of unleavened cakes. And gather thou together, all the congregation: unto the doore, of the Tent of the congregation. And Moses did, as Jehovah commanded him: & the congregation was gathered together, unto the doore, of the Tent of the congregation. And Moses sayd, unto the congregation: This is the thing, which Jehovah commanded to be doen. And Moses brought-neer, Aaron and his sons: and washed them with water. And he put upon him the Coat, & girded him with the girdle, and clothed him with the Robe, and put the Ephod upon him: & girded him with the curious-girdle of the Ephod, & fitly-girded him therewith. And he put the Breastplate upon him, and he put in the Breastplate, the Vrim and Thummim. And he put the Miter, upon his head: and he put upon the Miter, even-upon his forefront, the plate of gold, the crown of holynes; as Jehovah commanded Moses. And Moses took the anoynting oile, & anoynted the Tabernacle, and all that was therein: and sanctified them. And he sprinkled therof upon the altar, seven times: and anoynted the altar, and all the vessels therof; and the laver, and the foot therof, to sanctifie them. And he powred of the anoynting oile, up-

on Aarons head: and anoynted him, to sanctifie him. And Moses brought-neer, Aarons sons; & clothed them with coats, and gyrded them with girdles, and bound bonnetts upon them: as Jehovah commanded Moses. And he brought-neigh, the bullock for the Syn-offring: and Aaron and his sons layd their hands, upon the head of the bullock for the Syn-offring. And he kyll'd it, and Moses took the blood, and put it upon the hornes of the altar round-about, with his fingers, and purified the altar: and the blood, he poured at the bottom of the altar, and sanctified it, to make atonement upon it. And he took, all the fat, that was upon the inwards; & the caule of the liver; & the two kidneies, and their fat: and Moses burned them upon the altar. And the bullock, and his skin, and his flesh, and his dung; he burnt with fyre, without the camp: as Jehovah commanded Moses. And he brought-neer, the ram for the Burnt-offring: and Aarons sons, layd their hands, upon the head of the ram. And he kyll'd it: & Moses sprinkled the blood, upon the altar, round-about. And he cut the ram, into his peeces: and Moses burnt, the head, & the peeces, & the fat. And he washed the inwards & the legs, in water: & Moses burnt all the ram, upon the altar; it was a Burnt-offring, for a favour of rest; it was a Fyre-offring unto Jehovah; as Jehovah commanded Moses. And he brought-neer the second ram, the ram of the Fyllings of the hand: and Aaron and his sons, layd their hands, upon the head of the ram. And he kyll'd it,

and Moses took of the blood of it, and put it upon the tip of Aarons right eare: and upon the thumb of his right hand, & upon the great-toe of his right foot. And he brought-neer Aarons sons; and Moses put of the blood, upon the tip of their right eare, and upon the thumb of their right hand, and upon the great-toe of their right foot: and Moses sprinkled the blood, upon the altar, round-about. And he took the fat and the rump, and all the fat that was upon the inwards; and the caule of the liver; and the two kidneies, and their fat: and the right shoulder. And out of the basket of unleavened cakes, that was before Jehovah, he took one unleavened cake, and one cake of oiled bread, and one wafer: and put them on the fats, and on the right shoulder. And he put all, on the palmes-of-the-hands of Aaron, and on the palmes-of-the-hands of his sons: and waved them for a Wave-offring, before Jehovah. And Moses took them from off the palmes-of their hands, and burnt them on the altar, upon the Burnt-offring: they were the Fyllings of the hand, for a favour of rest; it was a Fyre-offring unto Jehovah. And Moses took the breast, and waved it for a Wave-offring before Jehovah: of the ram of the Fyllings of the hand, it was Moses part, as Jehovah commanded Moses. And Moses took of the anoynting oile, and of the blood, which was upon the altar; and sprinkled it upon Aaron, upon his garments; and upon his sons, and upon his sons garments with him: and sanctified Aaron, his garments,

ments; and his sonns, and his sonns garments, with him. And Moses layd unto Aaron and to his sonns, Boyle the flesh, at the dore of the Tent of the congregation: and there eat it, and the bread, which is in the basket of the Fyllings of the hand: as I commanded, saying; Aaron and his sonns shall eat it. And the remaynder of the flesh, and of the bread: ye shall burn, with fyre. And ye shall not goe-out of the dore of the Tent of the congregation seven dayes: until the day of fufylling, the dayes of your Fylling of the hand: for, seven dayes, shall he fyll your hand. As he hath doen, in this day: Iehovah hath commanded to doe, to make atonement for you. And ye shall abide, at the dore of the Tent of the congregation, day and night seven dayes; and shall keep the charge of Iehovah, that ye dye not: for so, I am commanded. And Aaron, and his sonns did: all the things, which Iehovah commanded, by the hand of Moses.

Annotations.

**A**ron] who was before designed unto the Priests office, Exod. 28. 1. Hitherto God hath given lawes for holy things: now, for holy persons, both ministers and others, unto Chapt. 15. garments] the holy garments which were prescribed in Exod. 28. 2. &c. and made in Exod. 39. 1. &c. So in Targum Jonathan it is explained, the garments which I commanded thee. oil] wherof see Exod. 30. 23. &c. a bullock] or bull, as the Chaldee explaineth it. The Hebrew Par, here and alwayes in the sacrifices meaneth a bull of the second yere at the least: Maimony treat. of off-ing facrif. ch. 1. sect. 14. for a syn-offring] Hebr. of syn-

which the Greek translateth for syn. This and the other sacrifices, were to sanctify them unto the Priests office; see Exod. 29. 1. 2. &c. two ramms] the one for a Burnt offering, vers. 18. the other for Consecration of the Priests, or Filling their hand, vers. 22. These also were to be above a yere old, for all ramms for sacrifice were to be of the second yere, as Lambs were of the first yere. Maimony, ibidem.

V. 3. of the congregation] in Greek, of testimony: see Lev. 1. 1. Thus the presence of God, and of the Church, is here at the consecration of the Priests. And by the dore of the Tent, is meant the Courtyard of the same, which was before the dore; and all the Court was so called, as Sol. Iarchi noteth on Exod. 29.

V. 5. the thing] Hebr. the word: of this commandement, see Exod. 29. 4.

V. 6. water] to wash away uncleannes: a signe of their sanctification from syn, by repentance and faith, through the spirit of our Lord Iesus Christ, who came by water and blood, 1. Joh. 5. 6. Exe. 36. 15. Heb. 10. 22. Esai. 1. 16. See the notes on Exodus, 29. 4.

V. 7. put] Hebr. gave. The putting off of his owne clothes, signified the taking away of his iniquity, Zach. 3. 4. and these other garments signified the gifts of justice and salvation, Psal. 133. 9. 16. See the particulars observed on Exod. 29. 5. &c. the Coat] the linnen coat, which was next his skin, save onely the linnen breeches under it upon his secret parts. See the annotations on Exod. 28. 4. &c. fityr] the Greek [sayth, y. d. f. s. a signe of making him strong and ready in hart, to doe his service: see Exod. 29. 5.

V. 8. the Breast-plate] called the Breast-plate of judgement: the making and meaning wherof is shewed, on Exod. 28. 15. &c. Vrim and Thummim] that is, Lights and Truth: see Exod. 28. 30. These ornaments of the high Priest, figured the part of all graces in Christ, whom the 1. gl. Priests typed: Heb. 5. 1. 5. &c.

Verf. 9. crown of holynes] the holy diademe, on which these words Holynes to holynes were graven: wherof see Exod. 28. 36. 38. & 39. 6. It was a signe of the holynes and excellency of his calling; by the gifts of Gods spirit upon him: and figured Christs mediation for his church: for now Aaron did bear the iniquity of the holy things, which the sonns of Israel should beare, in all the gifts of their holy things; &c. Exod. 28. 38.

V. 10. the anoynting oyle] called the oyle of holynoynting; it was made of Mirrh, Calamus, Cassia, and Oile olive; Exod. 28. 13. 24. 25. and it figured the graces of the spirit upon Christ and his church, Esai. 61. 1. 1. Joh. 2. 20. 27.

V. 11. seven times] to signifie a full sanctification: see the notes on Lev. 4. 6.

V. 12. head] and it ran down upon his beard, and on the collar of his garments, Psal. 133. 2. This anoynting signified the graces of Gods spirit, wherby their ministrifation of Gods word, became a sweet favour unto God, in them that heard it: 2. Cor. 2. 15. 16. He anoynted him after that he had clothed him, as is sayd in Targ. Jonathan: and first he poured it upon his head, and afterwards put it between his eye browes, and drew it with his finger from the one to the other, sayth Sol. Iarchi on Levit. 8.

V. 14. syn-offring] Hebr. the syn bullock; see Exod. 29. 10. &c. layd] or, impud their hands: so renouncing and disburdening themselves of their synns, which now were imputed to the sacrifice, a figure of Christ. See the notes on Exod. 29. 10. & Levit. 1. 4.

V. 15. killed it] wherby Christs death for syns was shadowed; for, without shedding of blood, is no remission: Hebr. 9. 22. — 28. bones] of this rite, see Levit. 4. 7. 25. & Exod. 29. 12. purified] or, cleansed from the syn: see the notes on Exod. 29. 36.

sanctified it] the Altar was by these rites sanctified, that from thenceforth atonement might be made for the synns of the people, by the sacrifices that should dayly be

offred thereon: for after this, the Altar sanctified the gifts and oblations upon it: Mat. 23. 19.

V. 16. fat] or, suet: see Lev. 3. 3. 4. 5. & 4. 8. Exod. 29. 13. cause of the liver] sayd in Lev. 3. 4. 10. to be the cause above the liver. And they used to take a little of the liver with the cause: as the Hebrewes doe record. Maimony treat. of Offring the sacrif. chapt. 1. sect. 18.

V. 17. without the camp] a figure of Christ, suffering without the gate of Ierusalem. Hebr. 13. 12. See the annotations on Exod. 29. 14. Levit. 4. 12. & 6. 30.

V. 18. Burnt offering] the law, and signification hereof, see in Lev. 1. & Exod. 29. 15. &c. Here for the Priests, as the former Syn-offring taught them to have Christ for their justification, and atonement: for the forgiveness of their synns: so this Burnt-offring taught them to expiate by Christ, their transformation by the renewing of their mind, to present their reasonable service, even their bodies for a living sacrifice, holy and acceptable unto God: Rom. 12. 1. 2.

V. 21. ofress] in Greek, of sweet odour. in Chaldee, to be accepted with favour. See Gen. 8. 21. Exod. 29. 18. So after in vers. 28.

V. 22. fyllings of the hand] that is, as the Greek [avth, of perfection, or of consecration: see Exod. 29. 9. 19. This Ram was a kind of Peace-offring, as Sol. Iarchi here sayth, The ram of fylling (the hand) is the ram of Peace-offrings (or of perfessions) for they filled and perfected the Priests in their Priesthood. It signified a sanctification of their calling, office, administration, by the sacrifice of Christ; whom Paul calleth the Consecrator, Heb. 2. 2. through whom they should with thankfulness and joy, performe the work of their ministerie.

V. 24. fust] these rites signified both the sufferings of Christ, whose hands and feet were pierced; and how the Priests should in Christ be sanctified to hear and receive the word from God, to administer the same unto others, and to walk themselves accordingly. See Exod. 29. 20. 1. Cor. 11.

1. Cor. 11. 23. & 9. 27. [sprinkled the blood] that is, all the residue of the blood, as in Thargum Jonathan is explained: which being sprinkled on the Altar, figured the perfection of their consecration to be in Christ.

V. 25. the rump ] or tayle, whereof see Lev. 3. 9.

V. 26. oiled ] Hebr. bread of oil; meaning, tempered with oil, as Exod. 29. 2. wafer] which also was unleavened, and anointed with oil, Exod. 29. 2. These Meat-offerings of the Priests signified how they and their service of God, should be without leaven of hypocrisy, error, wickedness; and with sincerity and truth, and with the gracious oil of His spirit, given up unto God, acceptably in Christ. Eph. 6. 20. Plal. 141. 2. 1 Cor. 5. 8. 1 Job. 2. 20. 27. See the annotations on Lev. 2.

V. 27. waved ] that is, moved to and fro: of these and their signification, see the notes on Exod. 29. 24. 27.

V. 28. upon the Burnt-offering ] this Sol. Tarchi expoundeth, after the Burnt offering, adding withall, & we find not that the shoulder of the Peace-offering was offered in any place saving in this. For usually the shoulder, as well as the Breast was given to the priest, Levit. 7. 32. 33. 34. Here Moses (who was Priest extraordinarily) hath the breast only, v. 29.

V. 29. part ] or, to Moses for a part, (or portion) see Exod. 29. 26.

V. 30. upon the Altar ] which sanctified the things upon it, & figured Christ; from whom they were to receive blood for atonement and justification, and oil of grace for sanctification: that both their persons, office and administration might be acceptable unto God his Father.

V. 31. at the dore ] which the Greek expoundeth, in the court: see before, on v. 3. In Exod. 29. 31 it is called the holy place: and in v. 32. the dore of the Tent. I command Moses speaketh this in the person of God, whose commandment it was, Exod. 29. 32. The Greek, for more playnes, translateth, as it was commanded me.

El[where, the holy Ghost translatereth an active, passively; see Gen. 15. 6. Exod. 9. 16. & 10. 12.

V. 32. the remaynder ] which cannot be eaten that night; but remayneth till the morning, Exod. 29. 34.

V. 33. day of fullylling ] that is, the day, that the dayes of your consecration be fullylling; which the Chaldee translatereth thus, till the day that the dayes of your offering, be fullylled; for seven dayes shall your offering be offered. seven dayes shall he fill it at 3, the Lord shall fill, or consecrate. In Exod. 29. 31, God sayd to Moses, thou shalt fill their hand: to the same thing is attributed unto the Lord, and unto Moses. These seven dayes, signified their whole life, which should be consecrated to the service of God: see v. 11. & Levit. 4. 6. From hence also the Hebrewes gathered (as Sol. Tarchi here noteth,) that the high Priest was to be separated fro his house, seven dayes before Atonement day every yere. Of which point, see the annotations on Lev. 16.

V. 34. he hath doen ] or, is doen. As he told, 2 Sam. 15. 31. that is, it was told. And they brought, Mark. 10. 3. or, Then were brought, Mat. 19. 13.

V. 35. abide ] Hebr. sit; which word is often used for abiding, or continuing, as Levit. 12. 4. Ios. 8. 1. Sam. 22. 5. Exod. 16. 39. Ad. 18. 11. charge ] or watch: ward. Hebr. keep the keeping: or, observe the observation; in Greek, the observations. The Chaldee translatereth it, the charge (or observation) of the Word of the Lord. This phrase is used in Luke 2. 8. of the shepherds observing the observations (or keeping the watches) of the night, over their flock. So in Numbers 9. 19.

V. 36. things ] Hebr. words. Thus the covenant of the Priesthood, was confirmed unto the tribe of Levi, in Aaron and his sons; which covenant was, life and peace, Mal. 2. 5. But these are made Priests without a calf; also they were many Priests, because they were not subject to continue, by reason of death, and they served unto the example and shadow of heavenly things, offering gifts and

Aarons

and sacrifices, which could not make him that did the service, perfect, as pertaining to the conscience: & they were carnal ordinances, imposed on them, till the time of reformation, that is, until the coming of Christ, Who now is sprung out of the tribe of Judah, and was made Priest of God, with an oath, and a surety of a better testamental covenant established upon better promises. And because he lasted upon a better promise, he hath a Priesthood that continueth for ever, he hath a Priesthood that passeth not from him to another; and is a ministrer of the Holies, and of the true Tabernacle, in which the Lord pitched, and not man; and not by the blood of goats and bulls, but by his own blood, he entered in once into the Holy place, (tho' to Heaven it self,) having found eternal redemption, and is able to save fully and wholly, them that come unto God by him; as the Apostle largely manifieth, in Heb. 7. 8. 9. & 10. chapters. which Jehovah commanded ] R. Menichem here observeth, in every (other) place it is sayd, As the LORD commanded Moses; but here, because they added unto the commandment, he sayth not so: for they did not as the LORD had commanded, but did all things which the LORD commanded, and added moreover unto them strange fyre which he had not commanded them; Lev. 10. 1.

# CHAPTER 9.

1. The first offerings of Aaron, for himself & for the people. 2. The Syn-offering, 12. and the Burnt-offering for himself. 3. The offerings for the people. 23. Moses and Aaron bless the people. 24. Fyre cometh from the Lord, upon the altar.

¶ ¶ ¶

And it was, on the eight day, Moses called Aaron and his sons; and the Elders of Israel. And he sayd unto Aaron; Take thee a calf a youngling of the herd, for a Syn-offering; and a ram for a Burnt-offering, but perfect: and offer, before Jeho-

vah. And unto the sons of Israel, thou shalt speak saying: Take ye a goat-buck of the goats, for a Syn-offering; and a calf, and a lamb, both of the first yere, perfect, for a Burnt-offering. And a Bul and a Ram; for Peace-offerings; to sacrifice before Jehovah; and a Meat-offering, mingled with oil: for to day, Jehovah appeareth unto you. And they took, that which Moses commanded, before the Tent of the Congregation: and all the congregation drew neare, and stood before Jehovah. And Moses sayd; this is the thing, which Jehovah hath commanded that ye should doe: and the glorie of Jehovah, shall appear unto you.

And Moses sayd unto Aaron; goe near unto the Altar, and make thy Syn-offering, and thy Burnt-offering; & make atonement for thy self, and for the people: and make the oblation of the people, and make atonement for them, as Jehovah commanded. And Aaron went neere unto the Altar: and killed the calf of the Syn-offering, which was for himself. And the sons of Aaron brought neere the blood, unto him; and he dipt his finger, in the blood; and put it upon the horns of the Altar: and poured out the blood, at the bottom of the Altar. And the fat, and the kidneys, and the caul of the liver of the Syn-offering, he burnt upon the Altar: as Jehovah commanded Moses. And the flesh, & the skin: he burnt with fyre, without the camp. And he killed, the Burnt-offering; & Aarons sons, presented unto him, the blood; and he sprinkled it upon the Altar, round-

about,

13 about. And they presented unto him, the Burnt-offering, by the pieces thereof, and the head: and he burnt *them*, upon the Altar. And he washed the inwards, and the legs: and burnt *them* upon the Burnt-offering, on the Altar.

15 And he brought neer, the peoples oblation: and took the goat-buck of Syn, which was for the people; and killed it and offered it-for-syn, as the first. And hee brought-neer, the

16 Burnt-offering: and made it, according to the manner. And hee brought-neer, the Meat-offering; and fylled his hand out of it, and burnt *it*, upon the Altar, beside the Burnt-offering of the morn ng. And he killed the bull, and the ram; the sacrifice of

17 Peace-offerings, which was for the people: and Aarons sonns presented the blood, unto him; and he sprinkled it upon the Altar, round-about. And the fat, of the bull; and of the ram; the rump and that which covereth

18 the inwards, and the kidneys; and the caule of the liver. And they put the fat, upon the breasts: and he burnt the fat, upon the Altar. And the breast, and the right shoulder; Aaron waved, for a wave-offering, before Iehovah: as Moses commanded. And Aaron lift-up his hand, towards the people, and blessed them: and came-down, from making the Syn-offering, and the Burnt-offering, and the Peace-offerings. And Moses and Aaron, went into the Tent of the congregation; and came-out; and they blessed the people: and the glorie of Iehovah appeared, unto all the people. And there came out a fyre, from before Iehovah; and consumed upon the Altar, the Burnt-offering, and the fat: and all the people saw *it*, & showed; and they fell on their faces.

## Annotations.

Here beginneth the 26. section on or lecture of the Law: see Gen. 6. 9.

**T**He eight day] which was the first day after the Priests consecration, Lev. 8. 33. All creatures for the most part, were in their uncleannes and imperfection seven dayes, and perfected in the eight; as children, by circumcision, Lev. 12. 2. 3. yong beasts, for sacrifice, Lev. 22. 27. persons that were unclean by leprossies, yssues and the like, Levit. 14. 8. 9. 13. & 15. 13. 14. Numb. 6. 9. 10. to her: the Priests until the eight day, were not admitted to minister in their office. When by the day of Christ was foreshadowed, who by his resurrection the day after the Sabbath, hath sanctified his church and ministerie, and all their actions; and made us an holy Priesthood to offer up spiritual sacrifice, acceptable to God, 1 Pet. 2. 5. see the annotations on Gen. 17. 12. & Exod. 22. 30. So in Exek. 43. 26. 27. it is sayd, Seven dayes shall they purge the Altar, and purifie it; and they shall fill their hands: and when these dayes are expired, it shall be, on the eight day and so forward, the Priests shall make your Burnt-offerings upon the Altar, and your Peace-offerings, and I will accept you sayth the Lord GOD.

the Elders] in Greek, the Senate: who together with the people (v. 23. 24.) were now assembled, the Elders being in special to impute hands on this Syn-offering of the congregation, Levit. 4. 15.

V. 2 a calf] a beast of the first yere, as is observed on Exod. 29. 1. In the former chapter, the sacrifices and rites for the Priests consecration to their office; in this, their first administration for themselves and the people, are declared. This Calf for Aarons Syn offering, is by Targ. Jonathan, the Zohar, & other Hebrewes sayd

sayd to be in respect of his syn which he had committed in making the golden calf, Exod. 32. But whether it were for that or other syns, God teacheth that without remission of syns (by Christ who was made syn for us, 2 Cor. 5. 21.) there can be no acceptance of any mans person or service. yongling] Hebr. son of service; that is, a yong bull: see Gen. 18. 7. Lev. 1. 5. a ram] a beast of the second yere: see the notes on Leviticus 8. 2. and were: in Greek, unblemished: see Leviticus 1. 3. offer] in Greek, offer them: these were, to make atonement for himselfe and for the people, v. 7.

V. 3. the sons of Israel] in Greek, the Senate (the Elders) of Israel; as v. 1. a goat-buck] a goat of the second yere; as Maimony sheweth in treat. of Offerings v. c. 1. f. 14. where also hee sayth in S. 15. that All the oblations of the congregation were males, and the Syn-offerings of the congregation, were of goats, or bulls, and none of lambs.

of the first yere] Hebr. sons of a yere: of which phrase, see Exod. 12. 5. Gen. 32. And hence the Hebrewes gather, that Ghezel (a Calf) & Chebes (a Lamb) whosoever they are spoken of in the Law, mean yonglings of the first yere.

V. 14. a Meat offering] of fine-floure of wheat, as Exod. 29. 2. Levit. 2. 1. with oil] and frankincense upon it, according to the Law, Lev. 2. 1. Iehovah appeared] that is, the glorie of Iehovah will appear, as in v. 23. and so the Chaldee translateth it The glorie of the LORD is revealed. And because of this appearance, the people were to prepare and sanctifie themselves with al kinds of sacrifice, that they might with joy be made partakers of his grace and blessing: which was a shadow of a more glorious appearance, wherof it is sayd, We know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure; 1. Ioh. 3. 3. The presence and assistance of God in Christ, is alwayes necessary unto his

church, and therefore promised here and elsewhere, both unto it and all the ministers thereof, Exek. 43. 35. Ryel. 22. 3. 4. 5. Math. 28. 20. And of this it is prophesied, When Iehovah shall build up Zion, shall appear in his glorie; shall turn unto the prayer of the lowly, and not despise their prayer. This shall be written for the generation after; and the people created, shall praise Iah. Psal. 105. 17. 18. 19. V. 5. they took] all they forementioned; as in Targ. Jonathan it is explained, Aaron and his sonns, and all the sonns of Israel took. before Iehovah] before the sanctuary in the courtyard.

V. 7. Goe near] before this time, Aaron offered not, but Moses for him, Lev. 8. 12. 15. now Moses from the Lord authorizeth him to goe neer himself and offer; for no man taketh this honour to himself, but he that is called of God, as was Aaron: so also Christ glorified not himself, to be made an high Priest, &c. Heb. 5. 4. 5. make] or do; that is, make-ready, and offer: see the notes on Exod. 10. 25. Thus the legal priests were to offer for themselves and their owne synns first, otherwise then Christ needed: for such an high Priest became us, who is holy, harmles, undefiled, separate from synners, and made higher then the heavens: Heb. 5. 3. & 7. 26. 27. 28.

V. 9. the Altar] of Burnt-offering, at the bottom wherof the rest of the blood was poured. And herein this first Syn-offering seemeth to differ fro the rest that followed after, whose blood was to be carried into the sanctuary, Lev. 4. 5. 6. 7. because Aaron as yet, had not access into the Holy place, till he had prepared a way by this first sacrifice in the Court. The like is to be observed, in the peoples syn offering, v. 15. compared with Levit. 4. 13. 17. 18. Of this dipping his finger in the blood, see the notes on Lev. 4. 15.

V. 10. commanded] of these rites, see the annotations on Levit. 4. 8. 9. 10. They figured the purging away of all corruption, by the sufferings and spirit of Christ, likened unto fyre: and the giving up of all our inward parts, to serve the Lord. 1. Pet. 1. 3.



3.18. *Esaï. 4.4. 1 Thes. 5.23. Psal. 103.1.*

V. 11. *skin*] with all other parts, even the whole beast: see Lev. 4.11.12. Sol Iarchi here observeth, that *the skin* in Syn-offering whose blood is sprinkled on the Altar without it, is burnt without the camp, but this, and that for Consecration (Lev. 8.)

V. 12. *the Burnt-offering*] the ram, which was also for himself, v. 2. [presented] or, *reached, brought*, as the Greek translatheth. Hebr. *made-to-stand*: so in v. 13.18. The former oblation, was to purge from syn: this Burnt-offering, was also to make the Priests acceptable to God in Christ, by communication of his grace. See the notes on Lev. 1.3. &c.

V. 13. *peeces*] or, *members*, as the Greek translatheth. See Levit. 1.6.8.

V. 14. *washed*] in water, see Lev. 1.9. upon the Burnt-offering] that is, upon (or with) the other parts of the Burnt-offering. The Greek translatheth, & he put the burnt-offering upon the Altar.

V. 15. *of syn*] which was for the syn of the people, sayth the Greek version.

*offed it for syn*] The Greek translatheth, *purged it*, so the word sometime meaneth: but it signifieth also a purifying of others from syn thereby, as Levit. 6.26. and so the Chaldee here expoundeth, and he made atonement by the blood thereof. *as the first*] spoken of in v. 8. and so he burnt it without the camp, as the other was, in ver. 11. for which he was reproved by Moses, Levit. 10.16.17.

V. 16. *the manner*] or, *the ordinance*, Hebr. *the judgment*, the Greek sayth, *as was meet*. It respecteth the Law, in Levit. 1.

V. 17. *syled*] that is, took his hand-fall out of it: see Lev. 2.2. *of the morn*] that is, which was daily to be offered every morning as God commanded, Exod. 29.38.39.40. This therefore was extraordinary; that as the daily meat-offering was to testify their thankfulness, for Gods ordinary and daily mercies: so this, for his special grace now manifested. Chazkuni explaineth it thus, *It teacheth that there were two Meat-offerings, one with the Burnt-off*

*ring, and one by it self.* Sol Iarchi sayth, *All this he did after the day's Burnt-offering.*

V. 18. *sprinkled*] according to the law in Lev. 3.2. The Greek translatheth, *he poured it*.

V. 19. *fat*] Hebr. *fat*: so in ver. 20. *rump*] or, *tail*, to weet, of the ram: see Levit. 3.9. *that which covereth*] in Greek, *the fat which covereth the inward*, & so the text explaineth it, in Lev. 3.9.

V. 20. *they put the fat*] Hebr. *the fat*. Sol. Iarchi sayth, *After the waving, the Priest that waved gave them to another Priest to burne them.*

V. 21. *waved*] as was commanded Lev. 7.30. &c. By these sacrifices the sanctification of the people was signified, by the Syn-offering and Burnt-offering they had remission and justification from their synns, and reconciliation unto God, by the Meat-offering, their renovation by the spirit; and by the Peace-offerings, their thankfulness unto God, whom they honour with the fruits of his own graces: all these obteyn'd by faith in Christ, and in his death; for he of God is made unto us, *wisdom, and righteousness, and sanctification, and redemption*: 1 Cor. 1.30.

V. 22. *lift-up his hand*] or, *his hands*, as the Hebrew vowel, and reading in the margine, both shew: so the Greek translatheth, *hands*. See Exod. 32.19. R. Menachem giveth this reason, why it is written *Hand*, to signifye the right hand, because that was lifted up higher then the left. The lifting up of the hand was a gesture used in speaking or signifying of any weighty thing, *Esaï. 49.22.* and particularly, in swearing, *Gen. 14.22.* praying, *Psal. 28.2.* and blessing, eyther of God, *Psal. 134.2.* or of man, as in this place. So Paul, speaking of prayer, useth the phrase of *lifting up holy hands*, 1 Tim. 2.8. and David; *let the lifting up of my hands, be as the evening sacrifice.* *Psal. 141.2.* *blest them*] This apperteyned to the Priests office, to blest the people in the name of the Lord for ever, *Deut. 10.8.* 1 Chron. 23.12. and was a complement by our high Priest Christ Iesus, when

when having finished his ministry on earth, he *lift up his hands*, and blessed his disciples, *Luke. 24.50.* The forme of Aarons blessing is precribed in *Numb. 6.23.--27.* see the annotations there. And this being in the Lords name; by his Priests, (a doer in the Lords name; by his Priests, a figure of Christ whom God hath sent to blest us *Act. 3.26.*) without all contradiction the lesser blessing of *Exod. 6.7.* came down] from the bank or hill place of the altar, which was higher then the other ground: see *Exod. 25.26.* So in Targ. Jonathan it is explained, *he came down from the Altar with joy, after that he had finished the making of the Syn-offering*, &c. On the contrary, Christ when he had blessed, went up into heaven, *Luke 24.51.* *from making*] or doing that is, offering, as ver. 17. After that he had done; as before is shewed.

V. 23. *went into the Tent*] the Priest went in (according to the Law, in *Exod. 30.7.8.*) to burne incense on the golden altar; Moses went in with him, in likelihood, to direct him how to doe the service: so Sol. Iarchi here explaineth it. But he addeth withall, an other exposition thus; *When Aaron saw that they had offered all the oblations, and doct all the works, and the Majesty of God came not down to Israel, he was grieved, and said, I know that the holy blessed (God) is angry with me, and for my sake, the Majesty of God cometh not down to Israel; &c.* Immediately Moses went in with him, and prayed for mercie; and the divine Majesty came down unto Israel. After this manner Targ. Jonathan also expoundeth it *they blessed*] This was a second blessing by Moses and Aaron, when the people were dismissed. Unto which (and the like at other times, especially on Atonement day, *Levit. 16.*) David, prophesying of Christs daies, seemeth to have reference, in *Psal. 118.26.* *We blest you out of the house of Jehovah.* *glorie*] the visible signe of Gods glorie, and favour, our of is holy place: eyther by the fyre, mentioned in the next verse; or, by a cloud, as was in *Exod. 16.10.* & 40.34. or by

them both. It was a token of his gracious acceptance of them and of their service, as alter in 1 *King. 8.10.11.12.*

V. 24. *from before Jehovah*] the Greek translatheth, *from the Lord*. And it was, eyther from heaven, as alter in Solomons daies, *Fyre came down from heaven, and consumed the Burnt-offering and sacrifice*, 2 Chron. 7.1. or, out of the Tabernacle. By this miracle God confirmed the people, touching the doctrine and ordinances given by Moses, and the priesthood now committed to Aaron and his sons, as appeared by the prayer of Elias, (when the like miracle was shewed from heaven;) *Let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word*; 1 *King. 18.36.* *consumed*] or, *ate up*: by which signe, the church was assured that their sacrifices were accepted: See *Psal. 20.4.* The like was, at the dedicating of Solomons Temple, 2 *Chron. 7.1.2.3.* and at Elias sacrifice, 1 *King. 18.38.39.* This Fyre which now came from God, was nourished on the Altar, (as the Hebrewes say) unto Solomons time. Chazkuni here writeth thus; *The fyre which came out (from the Lord) in the daies of Moses, went not up from the brazen Altar, untill he came into the eternal House* that is, into Solomons temple, so called because of that promise, in 2 *Chron. 7.16.* *that Gods name should be there for ever.* And that Fyre which came downe in the daies of Solomon, went not up from the Altar of Burnt-offering, untill it went up in the daies of Manasseh. Of the departing of that fyre in Manasses daies, we finde no mention in the Scriptures. But after Solomons Temple was destroyed, and the second builded, the Hebrewes testifie (in Talmud Bab. in *Toma. c.1.*) that they had not the Fyre from heaven any more. See the annotations on *Exo. 28.20.* *shouted*] with astonishment & joy, humbly thanking God for this signe of grace towards them: as the Greek translatheth, *they were astonished*, & the Chaldee, *they gave thanks*. So in 2 *Chron. 7.3.* *when all the sons of Israel*



*raci saw how the fyre came downe, and the glory of Iehovah upon the house: they bowed themselves with their faces to the ground, upon the pavement, and worshipped; and confessed to Iehovah, saying ( ) For he is good, for his mercie endureth for ever.*

## CHAPTER 10.

*Nadab and Abihu, for offring of strange fyre, are burnt by fyre. 6. Aaron and his sonnes, are forbidden to mourn for them. 8. The Priests are forbidden wine, when they are to goe into the Tabernacle. 12. The law of eating the holy things. 16. Moses blameth the Priests for not eating the syn-offring. 19. Aaron excuseth the transgression.*

**1** **A**ND Nadab and Abihu, the sonnes of Aaron, took each man his censur; and they put fyre in them, and put incense thereon: and offered before Iehovah, strange fyre; which  
**2** he had not commanded them. And there went-out fyre, from before Iehovah, and devoured them: and they dyed, before Iehovah. And  
**3** Moses sayd unto Aaron: This is it that Iehovah spake, saying, I wilbe sanctified in them that come nigh me; and before all the people, I wilbe glorified: and Aaron, held-his-peace. And  
**4** Moses called, Misael and Elzaphan; the sonnes of Vzziel, the uncle of Aaron: and sayd unto them; Come-neer, carry your brethren, from before the Sanctuary; out of the camp. And they went neer, and caried them in their coats, out of the camp: as Moses had spoken. And Moses sayd unto Aaron, and unto Eleazar, and unto Ithamar, his sonnes; Make not bare your heads, neither rend your clothes, that you dye not; and wrath-

come, upon all the congregation: but your brethren, all the house of Israel, shall weep for the burning, which Iehovah hath burned. And ye shall not goe-out, from the dore of the Tent of the Congregation, lest you die; for the oile, of the ancynting of Iehovah, is upon you: and they did, according to the word of Moses.

And Iehovah spake, unto Aaron, saying. Doe not drink wine or strong-drink, thou, or thy sonnes with thee, when ye goe-in, to the Tent of the Congregation, that ye die not: it shall be a statute for ever, through-out your generations. And that ye may separate, between holy and profane: and between unclean, and clean. And that ye may teach, the sonnes of Israel: all the statutes, which Iehovah hath spoken unto them, by the hand of Moses.

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sonnes, that were left: Take ye the Meate-offring, that is left, of the Fyre-offrings of Iehovah, and eat it in unleavened cakes, beside the altar: for it, is holy of holies. And ye shall eat it, in the holy place; for it is thy due and thy sonnes due, of the Fyre-offrings of Iehovah: for so, I was commanded. And the wave brest, and the heave shoulder, ye shall eat in a clean place, thou, and thy sonnes and thy daughters, with thee: for they are given, as thy due and thy sonnes due; out of the sacrifices of the Peace-offrings, of the sonnes of Israel. The heave shoulder, and the wave brest, with the Fyre-offrings of the fat, shall you bring; to wave for a wave-offring, before Iehovah: and

vah: and it shall be for thee, and for thy sonnes with thee, by a statute for ever, as Iehovah hath commanded.

**16** And Moses, seeking sought the goat-buck of the Syn-offring; and behold it was burnt: and he was wroth with Eleazar and with Ithamar, the sonnes of Aaron, that were left, saying. Wherefore, have ye not eaten the Syn-offring, in the holy place; for it is holy of holies: and it, he hath given to you, to bear, the iniquitie of the Congregation; to make atonement for them, before Iehovah? Behold, the blood of it was not brought-in, to the Holy place, within: ye should have eaten it, in the Holy place, as I commanded. And Aaron spake unto Moses; Behold this day, they have offered their Syn-offring and their Burnt-offring, before Iehovah; and such things, have befallen me: and if I had eaten the Syn-offring, to day; should it have been good, in the eyes of Iehovah? And Moses heard, and it was good, in his eyes.

## Annotations.

**1** **E**nter for, fyre-pan, a vessel wherein coles of fyre were put: see Exod. 27. 3. thereon upon the fyre. How the incense was burned, see the notes on Exod. 30. 8. strange fyre] that is, other fyre then God had sanctified on his altar. As strange incense was expressly forbidden, Exod. 30. 9. so strange fyre was not commanded, but implicitly forbidden by Levit. 1. 7. & 6. 15. as afterward God plainly sheweth, in Levit. 16. 12. Hereupon it is sayd, in Reue. 8. 5. the Angel took the censur, and shed it with fyre of the Altar. This transgression of the Priests, in the beginning of their administration, sheweth the weakness and imperfection of that priest-

hood; and for the weakness and unprofitableness thereof, it was afterwards disannulled; & abolished: & priesthood of Christ, (who was holy, harmless, undefiled, and separated from synners) is come in place thereof: for the Law, made nothing perfect: Heb. 7. 18. 19. 26. So in the practise of the moral law, the people even at the first, fell into open impiety, Exod. 32.

**V. 2.** from before] or, from the face of the Lord. As a fyre of mercie came from thence to consume the sacrifices for syn, offered according to the law, Levit. 9. 24. so now a fyre of judgment cometh, to consume the synners. Chazkuni here observeth, *Measure for measure*; by fyre they synned, and by fyre they were plagued. This is an example of Gods jealousy, for the ordinances of the Law: teaching the same much more for the Gospel; Heb. 2. 2. 3. & 10. 28. 29. So he shewed an example of judgement, upon two synners, at the beginning of the Christian church, whereby great fear came upon all; Act. 5. 1. 11.

devoured] or ate them; that is, killed them: for neither their bodies, nor their clothes were burnt to ashes, as appeareth by v. 7. And in Targ. Jonathan it is thus explained, *It burned their soules*; but their bodies were not burnt. Hereupon our God is sayd to be a devouring fyre; Heb. 12. 29. Deut. 1. 24. See a like judgement, in Num. 16. 35. before Iehovah: that is, with suddain death, before the Tabernacle, wherein the Lords glorie dwelt. So Pharaoh for his enmity, in putting his hand to the Ark, died before God, 1 Chron. 13. 10. which is expounded, by the Ark of God, 2 Sam. 6. 7. And it is observed, that these two Priests, dyed childless, Num. 3. 4. 1 Chron. 24. 2.

**V. 3.** spake] but where spake he this? It may have reference to Levit. 8. 31. Or it might be spoken, but not written before: as Job. 20. 30. Chazkuni referreth it to Exod. 29. 43. others, unto Exod. 12. 20. sanctified] God is sayd to be sanctified, both when he graciously accepteth, and doeth good unto them that serve him aright, Ezek. 20. 41. and when he punisheth them



Shetar, of which the Greeks borrow the word *Sikera*, in Luke 1.15. and it meaneth all whatsoever maketh drunken, whether drink made of mault, or of the juice of fruits, as Pearrie, Siler and the like.

When ye goe into the Tent ] meaning, the courtyard of the Tent, to serve therein; as it is opened by the Prophet, when they enter into the inner court, Ezek. 44.1. The Hebrews understand it of the court, between the Tent & the Altar that stood in the court. Every Priest that is fit for service, if he drink wine, it is unlawful for him to goe into (the Sanctuary,) from the Altar forward; and if he doe goe in and serve, his service is disallowed, and he is guilty of death by the hand of God, as it is written, That ye dye not, Levit. 10.9. And as it is unlawful for a Priest to goe into the Sanctuary, for drunkenness: so is it unlawful for any man, whether Priest or Israelite, to teach when he is drunk. Though he have but eaten dates &c.; if his senses be troubled a little, let him not teach; as it is written, And that ye may teach the sons of Israel; Levit. 10.17. Maimony in Biath hamikdash c.1. f.1.3.

V. 10. that ye may separate ] or, to make difference; and this is meant not only for them selves, but others, as in Ezek. 44.23. they shall teach my people (the difference) between holy and profane, and cause them to discern, between unclean and clean. And for not doing this, the Priests are blamed, Ezek. 44.26. See also Levit. 20.21. holy ] Hebr. holyness: meaning of persons, and things. In Greek, between the holy ones, and the profane.

V. 11. all the statutes ] a part of the priests office was to teach the people, as here, & in Deut. 33.10. therefore it is sayd, The Priests lips should preserve knowledge, & they should seek the Law at his mouth, for he is the Angel (or Messenger) of the Lord of hosts, Mal. 2.7. And as they were to teach, of the things to be taught, should be all Gods statutes; as the Apostle sayth, I have kept nothing back, but have shewed you, all the counsel of God; Act. 20.27.

V. 11. the Meat-offering ] that before mentioned in Lev. 9.17. unleavened Jor,

eat it made into unleavened cakes. See Lev. 6.16 & 2.10. where this law was before given; which Moses here repeateth, lest through trouble of minde for the judgement now befall them, the Priests should forget or neglect any of Gods ordinances.

V. 13. the holy place ] the court of the Sanctuary: as Lev. 6.16. due ] or, statute, ordinance. The Chaldee expounds it, thy portion. So in v. 14.

V. 14. wave bress ] of the peoples Peace-offerings before mentioned, Lev. 9.18.--21. in a clean place ] in Greek, in holy place, meaning the camp of Israel, and in agree following, the citie Jerusalem, where the eight holy things were eaten: see the notes on Lev. 6.17. Sol. Iarchi here sayth, The former things (in ver. 13.) were not eaten in an unclean place, but they being most holy, were to be eaten in the holy place; and these were not to be eaten within the curtains (of the courtyard) but must be eaten within the camp of Israel, for that was clean that Lepers might not come into it, (Num. 5.6.) so the eighth holy thing might be eaten in all the citie.

V. 15. by a statute ] or, for an everlasting due. Of this statute, see before, Lev. 7.34.

V. 16. seeking sought ] that is, diligently sought the Goat; that spoken of in Lev. 9.11. with Eleazar ] and why not with Aaron? seeing he should have eaten of it, ver. 19. Sol. Iarchi sayth, For honour of Aaron, he turned his face towards his sons, and was angry.

V. 17. he ] that is, God hath given it you; by the law foregiven in Lev. 6.26.--30. to bear ] or, to take away; as the Greek translateth, that ye should take away. To bear iniquitie, often signifieth punishment, without forgiveness, Exo. 28.43. Lev. 20.19. & 5.17. &c. The same word is also used for bearing away, wherupon God forgiveth the synner; Exod. 28.38. So the Priests bare that is took away the peoples synns, by eating their syn-offerings: wherein they figured Christ, John. 1.29. Sol. Iarchi sayth, The Priests were they that did eat, and the owners, they that had the atonement.

V. 28. within ] into the Tabernacle;

for if it had, then it should not be eaten, but burnt, Lev. 6.30. seeing it was not, ye should have eaten it in the holy place without; that is, in the courtyard, Levit. 6.16.

V. 19. they ] the Targ. called Ionathans explynneth it, the sons of Israel have suffered such things ] that is, as the Chaldee expoundeth it, such tribulations: which the Ierusalem Thargum explynneth thus, and great sorrow hath befallen me this day, for that my two sons Nadab and Abihu are dead, and I mourne for them.

good in the eyes ] that is, pleasing, and acceptable: see Gen. 16.6. Thargum Ierusalem expoundeth it thus, Locif I had eaten my syn-offering to day, were it possible that it could be pleasing and right before the Lord? meaning, it could not be. So Aaron excuseth himself, by reason of his sorrow, which made him unfit and unworthy to eat of those holy things. The law requirereth them that eat before the Lord, to rejoice, Deut. 12.7. And when they brought their sanctified things, they were to say, I have not eaten of it in my mourning, Deut. 26.14. When God would refuse the sacrifices of synners, he sayth, they shall be unto them as the bread of mourners; all that eat thereof, shall be polluted, Hof. 9.4. In the Hebrew canons it is also sayd; An inferior priest, which is in the Sanctuary, at his service; if he hear that he hath a friend dead, whom he ought to bewail; although he goe not out of the Sanctuary, he may not serve, because he is a mourner: and if he serve when he mourneth, according to the law, he polluteth his service, whether it be in the offering of one man alone, or the offering of the Congregation. But the High priest serveth when he is a mourner, as it is written, (Levit. 21.22.) HE SHALL NOT GOE OUT OF THE SANCTUARY, AND HE SHALL NOT PROFANE &c.; as if he should say, he shall abide and serve the service that he hath in hand, and it is not profaned. But though the High Priest serve mourning, it is unlawful for him to eat of the holy things, as is written, (Levit. 10.19) AND IF I HAD EATEN THE SYN-OFFERING TO

DAY, SHOULD IT HAVE BEEN GOOD IN THE EYES OF THE LORD? And so he hath no portion to eat (with the rest) at evening, Maimony, treat. of Entering into the Sanctuary, ch.2. sect. 5.8. See for the Priests mourning, more on Levit. 21.

V. 20. it was good ] the Greek translateth, it pleased him. So Moses admitteth of the answer, as reasonable. For often times the letter of the law, giveth place to great necessities; as David in his hunger, did eat the shew bread, which was not lawful for him; Mat. 12.3.4. Ezekias admitted to the Passover some that were not cleansed according to the law, but healed by the Lord; 2 Chron. 30.18.19.20. Here now, all Israel saw, and Moses & Aaron themselves acknowledged, the impossibility of the law, and of the Priesthood thereof, to bring them unto God: in that so great imperfections were manifested, at the very first administration, and always after. For the Law maketh men High priests, which have infirmities: but the word of the oath which was since the Law, (maketh) the Son, who is perfected for evermore: Hebr. 7.28.

## CHAPTER 11.

1. A law teaching what beasts may, 4. and what may not be eaten. 9. What fishes, 13. and what fowles. 24. How carcases doe pollute. 29. The creeping things which are unclean, 32. and how their carcases doe defile things. 39. Clean beasts that dye of themselves, become unclean. 43. An exhortation unto holynes, in observing this Law.

And Iehovah spake unto Moses and unto Aaron, saying unto them. Speak ye unto the sons of Israel, saying: These are the beasts, which ye shall eat; of all the beasts, which are on the earth. All that parteth the hoof, and cleaveth a funder the cleft of the hoofs; and cheweth the cud, among the beasts: that, shall

4 ye eat. But this, ye shall not eat; of them that chew the cud, or of them that part the hoof: the Camel; because he cheweth the cud, and he parteth not the hoof: he *shall be* unclean unto you. And the Conie; because he cheweth the cud, and parteth not the hoof: he *shall be* unclean unto you. And the Hare; because he cheweth the cud, and parteth not the hoof: he, *shall be* unclean unto you. And the Swine; because he parteth the hoof, and cleaveth asunder the cleft of the hoof; and he, cheweth not the cud: he *shall be* unclean unto you. Of their flesh, shall ye not eat; and their carcase, shall ye not touch: they, *shall be* unclean unto you.

9 These ye shall eat, of all that are in the waters: all that hath fin and scale in the waters, in the seas, and in the rivers, them shall ye eat. And all that hath not fin and scale, in the seas, and in the rivers; of every moving thing of the waters, and of every living soule, that is in the waters: they, *shall be* an abomination unto you. 11 Even an abomination, shall they be unto you: of their flesh, ye shall not eat; and their carcases, ye shall have in abomination. All that hath not fin and scale, in the waters: that, *shall be* an abomination unto you.

13 And these, ye shall have in abomination among the foules; they shall not be eaten, they *shall be* an abomination: the Eagle, and the Ossifrage, & the Osprey. And the Vulture, and the Kite, after her kinde. Every Raven, after his kinde. And the Owle, and the Night-hawk, & the Sea-gull: and the Hawk, after his kinde. And

the Great-owle, and the Cormorant, and the Little-owle. And the Red-shank, and the Pelecan, and the Gier-eagle. And the Stork; the Heron, after her kinde: and the Lapwing, and the Batt. Every creeping thing that flieth, that goeth upon all fowre: that, *shall be* an abomination unto you. Yet these ye shall eat, of every creeping thing that flieth, that goeth upon all fowre: which hath not legges, above his feet; to leap with them, upon the earth. These of them, ye shall eat; the common Locust, after his kinde; & the locust-Soleam, after his kinde; & the locust-Chargol, after his kinde; & the locust-Chagab, after his kinde. And every creeping thing that flieth, which hath four feet; that, *shall be* an abomination unto you.

And for these, ye shall be unclean: whosoever toucheth the carcase of them, shall be unclean until the evening. And whosoever beareth ought of the carcases of them: shall wash his clothes, and be unclean until the evening. Of every beast, which doth part the hoof, and it cleaveth not the cleft asunder, and it cheweth not the cud; they, *shall be* unclean unto you: whosoever toucheth them, shall be unclean. And whatsoever goeth upon his paws, of any beast, that goeth upon four feet; they, *shall be* unclean unto you: whosoever toucheth the carcases of them, shall be unclean until the evening. And he that beareth the carcases of them; shall wash his clothes, & be unclean until the evening: they, *shall be* unclean unto you.

And these *shall be* unclean unto you, among the creeping things, that creep

creep upon the earth: the weasel, and the mouse, and the torrois, after his kinde. And the ferret, and the chameleon, and the lizard; and the snail, and the moll. These *shall be* unclean to you among all that creep: whosoever toucheth them, when they are dead, shall be unclean until the evening. And upon whatsoever ought of them when they are dead, doth fall, it shall be unclean; of any vessel of wood; or of cloth, or of skin, or of sackcloth; any vessel, with which work is doen: it shall be put into water, and be unclean until the evening, and it shall be cleansed. And every earthen vessel, wherinto any of them falleth: whatsoever is within it, shall be unclean, and ye shall break it. Of all meat which may be eaten, that on which water cometh, shall be unclean: and all drink, which may be drunk; in every vessel, shall be unclean. And every thing, wherupon ought of their carcases falleth, shall be unclean: oven, and pots, they shall be broken down, unclean they are; and unclean shall they be unto you. But fountaine & pit, and a gathering together of waters, shall be clean: but that which toucheth the carcases of them, shall be unclean. And if ought of their carcases fall upon any sowing seed, which shall be sown: it shall be clean. But if water be put upon the seed, and ought of their carcases fall thereon: it, shall be unclean unto you.

And if any beast dye, which is unto you for meat: he that toucheth the carcases thereof, shall be unclean until the evening. And he that eateth of the carcases thereof; shall wash his

clothes, and be unclean until the evening: and he that beareth the carcases thereof; shall wash his clothes, and be unclean until the evening. And every creeping thing, that creepeth upon the earth: it shall be an abomination, it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath many feet of any creeping thing that creepeth upon the earth: ye shall not eat them, for they are an abomination. Make not your soules abominable, by any creeping thing that creepeth: and make not your selves unclean by them, that ye should be defiled by them. For I am Iehovah, your God: and ye shall make your selves holy, and shall be holy, for I am holy: & ye shall not make your soules unclean, by any creeping thing, that moveth upon the earth. For I am Iehovah, that bringeth you up out of the land of Egypt, to be a God unto you: and ye shall be holy, for I am holy. This is the law of the beasts, and of the foule, and of every living soule, that moveth in the waters: and of every soule, that creepeth upon the earth. To make a difference, between the unclean and the clean: & between the beast that may be eaten; and the beast, that may not be eaten.

## Annotations.

Speak yee] As before he gave special lawes, for the sanctification of the Priests: so now he giveth general, for all the people: Which both Moses the Magistrate, and Aaron the Minister, must speak, and teach, and see carefully practised: as afterward there is example of the

Magistrates, in 1 Chron. 29.1. & 30.18. of the Priests, in Ezek. 44.23. and of both jointly, in Num. 9.6. where men that were unclean, came for judgement before Moses and before Aaron. And here the first kind of unclean beasts, which cometh from things without the man, is described.

1. *Beasts* [of Israel] to them only, and the profelytes with them; was this law of unclean meats given; not at all to other nations, as Sol. Jarchi here sayth. *the Beasts* [Hebr. Chajsh, the wild-beast, or, the living-thing:] differing from *Behemah*, beasts or cattle, the word which next followeth: but the Greek also translatheth them both alike. By the beasts, are spiritually signified people of sundry sorts; and by eating or not eating, is meant communion with, or absteining from them; as by the vision shewed unto Peter, the holy Ghost expoundeth this law, *Act. 10.12.13.14.15.16.17.18.* &c. Likewise the Hebrew doctors applied the unclean beasts following in v. 4. &c. to the Babylonians, Medes, Persians, Greeks, Romans &c. *R. Menachem on Lev. 11.*

2. *Hoofs*, or *clawes*, *Deut. 14.6.* and to the Greek here translatheth it. The former word, *parath*, may be when it is divided above, but not beneath, as appeareth after in v. 26. such parting is in the feet of dogs & the like, which have many claws furred above, and joynd under with a skin. This second word meaneth a cleaving quite through, as in the feet of sheep, oxen &c. So by *Sol. Jarchi* it is expounded, that divideth above and beneath into two clawes. A third sort of hoofs are solid & unparted, as in horses &c. The first and last sort, were unclean. and *cheweth* [or, *chewing* 4. *am*: the Greek also addeth the word *and*: for both these properties were requisite, to divide the hoof, and to chew againe. *Chewing the cud*, in the original, signifieth the bringing up the meat into the mouth, to chew it againe. These two signes must be in every beast, or else it was unclean. In *Deut. 14.4.5.* the

clean beasts are reckoned by their names, ten in number: and the Hebrew doctors say, *Thou hast not of all the beasts that are in the world, any that it is lawful to eat of, except those ten sorts mentioned in the Law; three of cattle, the Ox, the sheep, and the goat; and seven sorts of wild beasts; the Hart &c. those, and the kindes of them. Maimony in Mishnah, tom. 2. treat. of Forbidden meats, ch. 1. f. 8. among the beasts*] to weat, bred of them according to their kinde, as God ordeyned in the first creation, *Gen. 1.24.* For, as it was not lawfull to let the cattle ingender with a divers kinde, *Levit. 19.19.* So by the Hebrews canons, if an unclean beast brought forth her young after the kinde of a clean beast, although it did both part the hoof and chew the cud, and were in all respects like an ox or a sheep, yet it was unlawful to be eaten; for that which was bred of an unclean beast, was unclean; and that of a clean beast, was clean. So that if a clean fish, were found in the belly of an unclean fish, it was lawfull, because it bred it not, but had swallowed it. Likewise, if in a beast there were found (a creature) like a foule, though it were a clean foule; yet was it unlawful to be eaten. *Maimony. treat. of Forb. meats, ch. 1. f. 5. 7.* Shall ye eat] or, ye may eat. Hereby communion was signified; as when God called Peter by a vision, to communicate the Gospel with the Gentiles, hee sayd, *Rise Peter, kill and eat. Act. 10.13.17.20.28.* So our communion with Christ is taught under this figure, of eating his flesh, *Job. 6.11.13.* The beasts, figured men, *Act. 10.12.13.* (as often in the Scriptures, *Esa. 11.6.7.8. Ezek. 34.31. Zeph. 3.3. Mat. 7.15.*) The parting of the hoof in twayn, signified the right discerning of the word and will of God, of the difference between the Law and the Gospel; and the walking in obedience to the word, with a right foot, *Rom. 1.12. & 3.20.21.22. & 10.4.8. Gal. 2.12.14.* The chewing of the cud, signified the meditating in the law of God, which the godly man doeth day and night, *Psal. 1.2.* for that is the food of the soule, *Amos 8.11.* which all ought to remember, *Mat. 4.4. 1 Cor. 11.2.* and having heard it,

to search the scriptures dayly, whether the things be so. *Act. 17.11.* and having tried it, to keep that which is good; 1. *Thou shalt*: and remember the commandments of God, for to doe them: *Psal. 103.18.* And as that which was borne of an unclean beast was unclean, and on the contrary: so the children of unbelievers are unclean, and the children of beleevers holy, *1 Cor. 7.14. Eza. 9.1.2.*

3. *Not eat*] to weat ordinarily: but in case of necessity they might be eaten. Soldiers that come into the heathens countree, and subdue them, it is lawfull for them to eat carcases, or torne beasts, or swines flesh, or the like, if they be hungry and finde not what to eat, save these forbidden meats: or so they may drink wine offered to idols: sayth *Maimony* in tom. 4. treat. of Kings, chap. 8. f. 1. or of them.]

4. *Camel*] named of the Hebrew *Gamel*, from which the Greeks also derived the name *Kamelos*; the Arabians, *Gemal*; the Chaldeans, *Gamla*. It is a beast that hath a long neck, and a bunch on the back, upon which men lay burdens, *Esa. 30.6.* by reason of this shape, it is not easy for a camel to enter in at a straight place; whereupon is that proverb of a camel to goe thorow the eye of a needle: *Matth. 19.24.* Kamels are of common use in other countries, both for service of war and of peace, for men to ride upon, to use in chariots, or to lade with burdens, *Genes. 24.10. Iudg. 6.5. 1 Sam. 30.17. Eza. 21.7. & 30.6.* But for to eat of, the camel was unclean; because it parted not the hoof, *Deut. 14.7.*

5. *Conie*] in Hebrew *Shaphan*; which hath the name of hiding in holes; as it is sayd, *The conies are but a feeble folk*, yet make they their houses in the rocks; *Prov. 30.26. & The Rocks are a shelter for the conies.* *Psal. 124.18.* In Chaldee, it is called *Taphsa*, of skipping.

6. *Beast*] in Hebrew, *arnebeth*: mentioned only here, and in *Deut. 14.7.* 7. *Swine*] in Hebrew, *chazir*: so named of returning: for this beast returneth after it is washed, to wallowing in the myre,

2 *Pet. 2.22.* It is also given to wait & spoil, *Psal. 80.14.* To feed on it, or offer it for sacrifice, is counted most abominable, *Esa. 65.4. & 66.3.17.*

8. *Not eat*] to weat, any whit of it at any time. The Hebrew canons say: *All meats forbidden by the law, the quantity of them is as much as a common olive*; whether (like punishment) be beating, or cutting off, or death by the hand of God. This measure or quantity we have learned by tradition. And it is forbidden by the law, to eat any whit at all, of the thing that is forbidden: notwithstanding a man is not beaten, save for the quantity of an olive; yet if he eat any less, he is chastised with stripes. *Maimony. treat. of Forb. meats, ch. 14. f. 1.2.*

9. *Carkeß*] The original word, is used for that which dyeth of it self, *Levit. 22.8.* The Greek here translatheth *carkeßes*, or carions. A carkeß is one of the principal unclean things; as an olive of the flesh thereof, maketh men and vessels unclean by touching, and an earthen vessel by the aier; and maketh man unclean by bearing. *Maimony* in *Aboth hatumeth*, c. 1. f. 1. See after in the notes on v. 40. As eating, so touching signifieth communion and fellowship: and is forbidden, to teach us to reftreyn from all fellowship in evil, *Esa. 52.11. 2 Cor. 6.17.* for dead carkeßes, figured such as are dead in synns. *Eph. 2.1.1.*

10. *Fin and scale*] or, as the Chaldee and Greek translate, *finns and scales*, one being put for many. The Jewes canons open it thus. For fishes there are two signes, the fin and the scale: the fin, is that which groweth out of it; the scale, is that which cleaveth unto all the body; and whatsoever hath scales hath finns also; &c. If it hath not scales to cover it all over, it is lawfull nevertheless, though it hath but one fin and one scale, yet it is lawfull. *Maimony. treat. of Forb. meates, ch. 1. f. 24.* The fin of the fish, serveth as wings to guide her way: the scale is to cover, protect & adorne the body. These two figured in men faith in Gods word, where by all religion is guided and directed: and good works the fruits of faith, by which it is manifested and adorned.

V. 10. every moving] or, any creeping thing

thing, of the waters] which the waters bring forth: see Gen. 1.20. and the notes thereon. The Greek translatheth. of all things which the waters bring forth. The Hebrew doctors say: what is this moving thing of the waters? They be the lesser creatures, as worms and horseleeches, which are in the water; and the greater creatures, which are the wild beasts of the sea. And generally whatsoever hath not the forme of fishes. *as sea doggs, frogs, and the like.* *Maim. treat. of Forb. meats, ch. 2. f. 12.* soule] that is, living creature: see the notes on Gen. 1.20. *an abomination*] that is, unclean; as Deut. 14.10. But from this word Chazkuni teacheth, that it was not lawful to make merchandize of them.

V. 11. their flesh] so Paul mentioneth the flesh of fishes, 1 Cor. 15.39.

V. 13. have in abomination] or, abhor of the soule. There are no signes of clean foules explained in the law: but it reckoneth the sorts of unclean foules onely: and other sorts of foules are lawful: sayth *Maimony in treat. of Forb. meats, ch. 1. f. 14.* eagle] in Hebrew,

*Nesher*: it is the chief of foules; flyeth most high and swiftly, sucketh blood, and feedeth on carcases, Deut. 28.49. Job. 39.27-30. used to signify violent persecutors, *Lam. 4.19. Jer. 4.13. & 48.40. Hos. 8.1. Hab. 1.8.*

offspring] the Greek translatheth it, *Gryphen*: in Hebrew *Peres*, so named of *Breaking* for with strength of beak and talens the breaketh her prey. The Offspring (by interpretation *bonebreaker*), is bigger then the eagle, and much of the same kinde. It is mentioned onely here, and in *Deuteronomie 14. 11.* The Chaldee of Onkelos nameth it *A*; and Ionathan *Pere*.

offspring in Hebrew, *Ornyx*; in Chaldee *Asia*: (called so of strength in her sight and flying,) in Greek, *baluartos*, that is, *a sea-eagle*, or *offspring*: which is a bird with a great neck and broad raven, strong lighted, and can look on the sun, and from on high espie the fishes in the sea, and lakes, and falleth violently upon the waters and taketh them.

V. 14. vultur] called in old English, *a geyr*; in Hebrew *herz*; *dash*; or flying, &

in Deut. 14.13. *raah* of seeing: (for the Hebrew letters D. and R. be one like another, and often put one for another, as is noted on Gen. 4.18.) for the vultur elpieth and smelleth her prey from farr, and flyeth with violence, being an heavy foule; feedeth on carcases, & buildeth her nest on hye rocks. The Greek also translatheth it *gups*, (that is, *a geyr* or *vultur*), both here and in Deut. 14. The Chaldee here followeth the Hebrew *Dajtha*; but in Deut. 14.13. it hath *Bath caupha*; that is, daughter of wing.

*kye*] a known ravenous bird, called also *a glde*, and a *puttock*. In Hebrew it is named *Ash*, of her manner of flying, which is as if she did swim, & by the bowing of her tayl, seemeth to have taught how to govern fishes by a rudder, as *Plinie* noteth in *hist. b. 10. c. 10.* The scripture elsewhere mentioneth her sharp eye sight, in Job. 28.7. The Chaldee here translatheth *Taraphitha*, of *Tearing* and *ravyn*ing her prey.

after her kinde] This is spoken, because of *kyes* there be two kindes; the greater, of a ruddy colour, common in England: the lesser, of a more black colour, known in Germanie: both sorts, (and if there be any other,) are unclean. In Deut. 14.13. there is an other named, which is not here, the *Kite* (*Ash*), or the *glede*, (*Dajab*), *after her kinde*. That *dajab*, (or *glede*), is a foule that haunteth ruinous places, *Esa. 34.15.* The *kite* (*Ash*) is the *glede* (*Dajab*) spoken of in *Deuteronomie*: sayth *Maimony*, in *treat. of Forb. meats, ch. 2. f. 14.*

V. 15. raven] a known bird; named in Hebrew *Oreb*, in Chaldee *Piba*, of her dark, or black colour, *Song. 5.11.* It is ravenous, and of unkinde nature to her young. *Prov. 30.17. Esa. 34.11. Job 38.41.*

his kinde] as *crowes*, *calldoves*, *pie*, and the like. It is sayd, after his kinde, to imply the *Zarzir* (the pie): sayth *Maimony*, *ibidem*.

V. 16. the owle] or, as in Greek, the *ostrich*; the Hebrew *bath hajananah*, properly is, the daughter of the owle (or *ostrich*); that is, the kinde of that bird, or the young thereof. But by this word *bath*, the Hebrew

brow doctors understand, the eggs of this bird, and so of all other unclean foules, to be unclean also. *Maimony, ibidem, c. 3. f. 1.* But *Chazkuni* here expoundeth it the *Eshna*, and by the daughter understandeth the young: because the flesh of the foule when it is old, is (he sayth) as hard as a stick, and so there was no need to forbid the eating thereof. This bird liveth in deserts and solitary places, *Job. 30.29. Esa. 43.20. & 34.13. 2nd* (as the name also implieth) makes a dolefull noise, *Mic. 1.8. & 2.9.* is of a cruel nature, *Lam. 4.3.* The *ostrich* spoken of in *Job 39.13. 14.* hath an other name. The Chaldee here translatheth *Bath namith*, of *pleasantes*, spoken by the contrary, for her unpleasant cry; so in Deut. 14. *night-hawk*] or, *night-owle*, as the Greek translatheth it. The Hebrew name *Tachas* significth rapine and violence, which argueth the nature of this bird. Some think it to be the *Night raven*, others the *Harpe*. The *Night-hawk* seeth better by night then by day; and hath deadly war with the Eagle, sayth *Plinie*, *hist. b. 10. c. 8.* It is mentioned in scripture, onely here and in Deut. 14. The Chaldee, of her wing or flying, calleth her *Tsisu*; but *Ionathan*, *Chaphitha*, that is, the *Swather*, or *Harpe*. *Chaphitha*, that is, in Hebrew *Shachaph*, and in Chaldee *Shachpha*: mentioned but here & in Deut. 11. The Greek translatheth it *Larus*, that is, a sea gull, a bird of a greedie and ravenous kinde; it nestleth on rocks by the sea: *Aristot. hist. Animal. l. 5. c. 9.* Some think it to be the *cuckoo*; others a kinde of *hawk*, called the *Merlin*.

*Hark*] called in Hebrew *Nes*, in Chaldee *Nasja*; in Greek *hierax*; in all, these is named of her swift flying and fighting: & of *Nes*, the Latine word *Nisus* is derived. Of it God sayth, *Dooth the hawk fly by thy wisdom* *Job. 39.26.* his kinde] as there are sundry sorts of hawks, (*Aristot. hist. animal. l. 9. c. 36.*) all which are by this law unclean: so the Hebrew doctors understand this of a second kinde, which they call *Sarnake*; *Maimony, treat. of Forb. meats, ch. 1. f. 14.*

V. 17. great owle] called in Latine *Bubo*; *Aristotle* writes that it is of the bignes of an Eagle, and *Plinie*, that it dwelleth in deserts, maketh a dolefull noise, and flyeth not right forth, but thwart weile. So the Prophet *esoplayneth* *I am like the great-owle of the deserts*, *Psal. 102.7.* In Hebrew it is named *Cos*, of covering or hiding; and *Chazkuni* sayth, it hideth itself from the eyes of men, and dwelleth in places not inhabited: the Greek translatheth it here, the *Night raven*; and in Deut. 14. the *He-on*. The Chaldee by Onkelos calleth it *Kedja*; and *Ionathan*, *Tajra*. *cormorant*] in Hebrew *Shalac*, of casting it self down into the water: the Chaldee nameth it *Shalenoma*, that is, the fish-hunter; and *Ionathan* addeth, the hunter of the fish of the sea, *little-owle*] or, bat: in Hebrew *Tachbush*, so named of flying in the twilight or dark evening, which owles and bats both doe. It dwelleth also in desolate places, *Esa. 34. 11.* The Chaldee name is *Kiphoph*.

V. 18. the Red-bank] so the Greek translatheth here *Porphyrio*, which is cyther that, or like that which we call the *Red-bank*. Hierom translatheth it the *Swan*. Some of the Hebrew doctors, the *Batr*, which is more likely, because the Hebrew *Tinschemeth*, which here is a bird, after in *v. 30.* is the name also of a creeping thing, called the *Moll*. *Sol. Jerchi* sayth it is like a mouse, lieth in the night, and is so called because it is like that creeping thing which lacketh eyes, called *Talpa* (a *Moll*). The Chaldee here calleth it *Cavtha*; and in Deut. 14. 16. *Bath*. *pelecan*] or, *shovelard*: a foule that dwelleth in the wilderness, *Psal. 102. and 136.* *pelecan* or *Shovelard*, that it vomiteth up shellfishes, which it before devoured. And *Chazkuni* sayth hereof, *Ksath*, the name differeth not from the custome thereof, which is to vomit up the meat.

gier-eagle] or, *Swan*, as the Greek here translatheth it, but in Deut. 14. 17. the Greek is the *porphyrio*. The Hebrew *Reibans*, hath

hath the signification of dear-love, which it beareth to the young, as Chazkuni faith, The Chaldee translateth it *Ierakrka*, which implieth a greenish coloured fowle, such as the Greeks call *Chlorion*, a *Wivool*.  
 V. 19. *Stork* ] in Hebrew *Chafidab*, which signifieth *kinder*, such as the young storks are sayd to thew unto their damms, whom they feed in their age: or, as *Sol. Iarchi* here sayth, because it *showeth kinder unto her fellows, in food*. The Greek translateth it diversly. The scripture noteth this bird, for her wings and flying, *Iob. 39. 13. Zach. 1. 9.* it is a fowle much like a crane, white, but her wings purely black; the buildeth on high *from trees*, *Psal. 104. 17.* and upon tops of bowles and chimneys in cities, as all Germany knoweth. It keepeth much about waters, and feedeth on fishes, (snakes, frogs, and the like. Therefore in *Thessalia* (as *Plinie* reporteth) men might not kill them, upon payn of death, because they devoured the serpents. The storks depart out of the country towards the end of sommer, no man knoweth whither, and come agayn at the Spring, wherupon the Prophet sayth, the *stork in the heaven knoweth her appointed times*, *Ier. 8. 7.* No man seeth them cyther going or coming, but when they are come, and that is a signe that winter is past. Of them *Plinie* writeth, *hyst. b. 10. c. 23.* The Chaldee calleth her *Chavvaritha*, of her white feathers. So the Latine Poet, *cum Vere rubens Candida venit aris longis in-visa colubris*, *Virgil. Georg. 2.* that is, when in the vofse Spring, The white fowle comes which unto Snakes is a most hatefull thing.  
 The Heron in Greek, and the Heron, so in *Deut. 14. 18.* The Heron is in Hebrew *Anaphab*, so nam'd of anger: The Greek turneth it *Charadrios*: so in *Deut. 14. 18.* The Chaldee translateth it *Ibbo*, and *Afhu*; which name implieth enmie. Chazkuni writeth, *Anapha*: commonly called *Heron*, it is soon angry: and *Sol. Iarchi* sayth, It is a furious fowle, and seemeth unto me to be that which they call the Heron. *Lapwing* ] so also the Greek translateth it: the Hebrew name is

*Duchphath*, mentioned onely here, and in *Deut. 14. 18.* The Chaldee, *Nagar* or *the Cock of the mountayne*.  
 Cock ] in Hebrew *Atalleph*, in Chaldee *Atalleph*, in Greek *Nukteru*: it flyeth in the night, and cannot behold the day light, but keepeth in holes; wherto the Prophet alludeth in *Esa. 2. 20.* they shall cast their idols, to the molts, and to the battis. Chazkuni sayth, *Atalleph* is a little bird that flieth in the night, and hath no eyes. Thus there be twenty several fowles named as unclean; to which if we add those words after his kind four times repeated, there are 24 and so many particular sorts doe the Hebrew doctors lay are forbidden. And whosoever hath certain knowledge of these kinds, and of their names, he may eat any fowle that is none of them, and he need make no inquisition. Who so knoweth them not, nor knoweth their names; must make inquisition by the signes which the Wise men have given. Every fowle that treadeth on the meat and eateth, [as is the manner of ravenous fowles that tear their prey.] it is evident that it is of those kinds, and *videtur* *Idamory*, in treat. of *Forb. meats*, ch. 1. f. 15. 16. And, the signes of beasts, are spelt of in the law; the signes of fowles, are not spoken of: but our wise men have sayd, every fowle that treadeth (on her prey) is unclean: *Talmud Bab. in Cholin, chap. 3.* These figured the ravenous, cruel and unclean conditions of vngodly people: as *Babylon* is called, the cage of every unclean and hateful kind, *Rev. 18. 2.*

V. 20. *that flieth* ] or, of the flying fowle as the Greek translateth, *All creeping things of fowles*: that is, all fowles (or flying things) that creep. Under this prohibition, the Lewes understand also, *flies, bees, hornets, ants*, and the like: as *Targum Jonathan* & others here explaine it. upon all fowls or, upon four feet; which word is expressed after, in v. 23.

V. 21. *hath not legges* ] or, as the Hebrew readeth in the margine, *hath legges*. Both Greek and Chaldee doe translate as in the margine, *hath legges*: but because the legges of the Locusts following, are bowed back-

backward, and they goe not with them as other creatures, therefore after a sort they have not legges above their feet. Or rather, because the young locusts are born without legges (as *Plinie* sheweth in *hyst. b. 11. c. 13.*) & afterwards their legges doe grow. So the Hebrew canons say, *W halfover had not new wings or legges, but they will grow upon it after a time when they are bigger: they are lawful* (to be eaten) presently. *Maim. treat. of Forb. meats*, c. 1. f. 23. Thus both readings were written by Moses; see the like, in *Esa. 11. 8.* The holy Ghost sometime plainly confirmeth these diverse readings to be of God; as in 1. *Chron. 11. 20.* *Lo, Na*, is in the margine to be read *Lo, To him*, and another prophet, writing of the same person, hath onely *Lo, To him*, *1 Sam. 13. 18.*

V. 22. common Locust for grasshopper; in Hebrew *Abeb*, so named of their multitude: see the notes on *Esa. 30. 4. 5. 14.* Such in the eastern countries are used for meat; so *John the Baptist*, fed on Locusts, *Mat. 3. 4.* and humane stories tell, how some in Ethiopia used to eat them salted and dried in smoke, *Plinie. hyst. b. 6. c. 30.* Locust-Solomon which hath the name, (as Chazkuni sayth) of *Soleim the Rocks*, on which they keep: the Greek calleth it *Ataker*: the Chaldee *Relsona*, and *Relsuma*. It is not mentioned in scripture, but in this place. Locust *Chagol*] this word also is not found any other where: the Greek translateth it *Ophiomachus*, that is, *Serpent-fighter*: and that there are Locusts which kyll serpents, *Plinie* mentioneth, in *b. 11. c. 19.* Chazkuni interpreteth the name *Chagol*, as *striving with the feet to skip with them*. Locust *Chagab*, ] or Grasshopper; which the Greek nameth *Akr*; that is, a Locust, so in *Num. 13. 23.* *Ela. 40. 22.* *Ecles. 12. 5.* of this kinde] this being spok'n four times, the Hebrewes think it implieth four other sorts of Locusts, which they call *Zipporeth*, *crimim*, & *Relsuma* *Terrisalemith*, and *Gnathshops*, and *Relbowit*; all which are also clean for to eat; *Talmud Bab. in Cholin, chap. 3.* So *Mai-*

mony, in *Forb. meats* ch. 1. f. 21. whether he calleth the two latter by other names, *Gnatharanta*, and *Duchnith*: and so maketh eight sorts of Locusts, which the law permitte to be eaten.

V. 23. every creeping thing ] to weet, every other, save those Locusts afore sayd.

V. 24. *for these* ] or, by these; meaning as *Solom. Iarchi* explaineth it, these which follow, that not onely by eating, but by touching of them dead, they should be defiled. See before on v. 8. The uncleanes by touching, spoken of in any place, whether it be of a dead man, or of other unclean things; is, when a man with his flesh toucheth the unclean thing itself, whether it be with his hand, or with his foot, or with any other part of his flesh; though it be with his finger, he is unclean. And it seems some, he is defiled if he touch with his nails or with his teeth; whilst they are joyned to the body, they are as the body; sayth *Maim. in treat. of Poll. by the dead*, c. 1. f. 3. till the evening] that is, till the end of that day: & beginning of a new: for the Jewes day began at evening, as is noted on *Gen. 1. 5.* And so it figured mans pollution by syn, till he come to the new day of salvation by Christ, & become a new creature, *2 Cor. 5. 17.* & 6. 2. It signified also, those legal pollutions to continue but during the day (or time) of the law: which in the day of Christ should be abolished, *Coloss. 2. 16. 17. 20. 21.*

V. 25. *breatheth*] the Hebrew canons say, *although he touch it not, though there be a stone between him and it, for as much as he hath borne it, he is unclean*; whether he bear it on his head, or on his hand, or on any other part of his body. Whether he hath taken it up himselfe, or another hath layd it on him; yet though the unclean thing hang by a thread, or by a way, and that thread hang on his hand; he breatheth it, and is unclean. *Maimony*, treat. of *Pollut. by the dead*, c. 1. f. 6. wash his clothes] that is, all the clothes that are upon him. *Sol. Iarchi* noteth, that uncleanes by bearing, is more than the uncleanes by touching, for a man is charged for this, to wash his clothes. This washing was a figure of



Sanctification; as in Exod. 19. 10. for syn-  
delict men, and all that is about them:  
baptized, and made white in the blood of the  
Lamb (Christ); Revel 7. 14. The Hebrew  
doctors say, Every place where it is said in the  
law, of the unclean, that he shall wash his  
clothes: it is not to teach us, that only the  
clothes which are upon him are unclean: but to  
teach that every cloth on vessel, which that un-  
clean person toucheth, in the time while he is  
joyned to the thing that makes him unclean, is  
unclean also. Maim. treat. of the Red heifer,  
chap. 5. sect. 2.

V. 26. them] that is, their dead carcases,  
as the Greek here expreth, and rightly,  
from v. 24.

V. 27. palms] or palms; which the  
Greek translate hands. And to explain  
this, Sol. Tarchi, instanceth, the dog, and  
the beaver, and the cat.

V. 29. upon the earth] this is spoken,  
as Chazkuni sayth, to except those that are in  
the sea. weasel] named in Hebrew,  
Choled; in Chaldee, Chulda; of running  
hastily from place to place. Tarchi explain-  
eth it by the Latine name Mustela: in  
Greek it is called Galee.

mouse] in  
Hebrew, Gaacbar; of troubling, gnawing  
& rooting things in the house & fields.  
With such, God marred the Philistians  
land, 1 Sam. 6. 4. and the eating of such is  
expressly condemned, in Eze. 66. 17.

serpents] or, as the Greek translate,  
the land crocodile, in Hebrew Tjab, so called  
of the first that covereth it; for Tjab is al-  
so used for a coach, or covered wagon, Num.  
7. 3. Of this creature Sol. Tarchi sayth, it is  
like a dog, after his kind; the Greek  
translate, and things like unto it.

V. 30. ferret] or weasel-mouse, as the  
Greek translate it Musale; which the  
Latines call Mus araneus, (the Spider, as Ga-  
zi sayth in his animal. lib. c. 24. It is of the  
colour of a weasel, and bigger of a mouse, sayth  
Maim. in l. 1. c. 14. The Hebrew name is  
Maakah, which significeth gnawing; & the  
Chaldee, lela, of yelling. The scripture  
mentioneth it not elsewhere, chame-

leon] so the Greek translate it; others,  
the lizard. In Hebrew it is named Caah,  
Strength. lizard] or, stello, which is  
like a lizard, spotted on the back as with  
stars; and to this latter, the Greek af-  
fixeth kalabotes agreeeth. In Hebrew, Lelaah,  
which Sol. Tarchi expoundeth Lizard.

snail] or lizard, in Hebrew Chomet; in  
Greek Saura, that is the Lizard: others  
think this to be the chameleon. These crea-  
tures names are not elsewhere found in  
scripture. The Rabbines say, There are  
eight creeping things spoken of in the Law, the  
weasel &c. who so eateth of their flesh the  
quantity of a lentil (or lile pease) it is to be  
taken. Maimony, in Forb. meats, ch. 2. f. 7.

Moll] in Hebrew Tinskereth, in Chal-  
dee Ashbutha; which Tarchi explaineth  
by the Latine name Talpa; but Targum  
Jonathan calleth it Sallamandra.

V. 31. toucheth] Creeping things (as the  
Hebrew doctors observe) do defile men &  
vessels when they are touched, and eateth  
vessels by the air; but defile not when they are  
carried (as other creatures do vesp. 25. and  
the measure of their uncleanness, is by (touch-  
ing) so much as a lentil. Maim. in Aboth ha-  
tumoeth, c. 4. f. 2.

are dead] There is no  
kind of living creature that is defiled while it  
is alive, or that defileth while it is alive, save  
man only; sayth Maimony, in treat. of Pula-  
tion by the dead, chap. 1. f. 14. The creeping  
thing defileth not, until it be dead. All other a-  
bominable creeping things, as frogs, serpents,  
scorpions and the like; though they are unclean  
full to be eaten, &c. (Levit. 11. 41. 42.) yet hath  
thou none of all the creeping things that defileth  
(by touching it) when it is dead, save the eight  
sorts that are expressed in the Law. Maimony in  
Aboth batumoeth, ch. 4. f. 14.

V. 32. ought of them] to weat, of their  
flesh. For as of beasts, the Hebrew doctors  
say, the bones, horns, hoofs, gristles, sinews  
&c. of their carcases, do not defile; to weat,  
when they are separated from the carcass, though  
who so toucheth any of these things, while they  
are joyned with the flesh, he is unclean: so they  
say, the bones, sinews, nayles of creeping things,  
are clean; Maim. in Aboth batumoeth, ch. 1. f. 1.

V. 34. Vessel] or, instrument; any  
thing made for use or service. The He-  
brews say; there are seven sorts of vessel. (or  
instrument) by the law do receive unclean-  
ness, which are, clothes, things made of skin,  
and jacks, and things made of bone, and of me-  
tall, and of wood, and of potters earth. Five of  
these they gather from this verse and the  
next; for metall, from Num. 31. 22. 23. and  
five bones, from Num. 31. 20. a work of goats  
which by tradition they learned to  
understand of vessels made of the bones, or  
hoofs, or bones of goats, and consequently of o-  
ther beasts. Maimony in Celim, ch. 1. f. 11. 1.

wood] under this, they understand  
also vessels made of bulrushes (as Eza. 48. 2.)  
of reed, of wicker, of shells of nuts, barks of  
trees, and other the like; of things which  
grow out of the earth like wood. All things  
made of wood, for the service and use of man  
only, as ladders, are clean, and receive no pollu-  
tion at all. And all things made of wood, for  
the service of vessels and of men, as tables, cup-  
boards, beds and the like, do receive pollution:

(for they serve both for mans use, and for dishes,  
cup, plate &c. to be set upon.) Things made  
of wood, for the service of vessels (or instrument)  
only, because they serve unto those things which  
serve unto man, if they serve unto those vessels,  
but in the hour of employment only; then are  
they clean and receive no pollution; as a wooden  
candlestick, which serveth for the candle in the  
time that it burneth; and so all other the like.  
But if they serve unto the vessel or instrument, in  
the time of the use of it, and in the time when it  
is not used, then it receiveth pollution; as sheaths,  
scabbards, cases of knives, swords; and other the  
like. Maimony in Celim, ch. 1. f. 13. & c. 4. f. 1.

cloth] whatsoever is woven, be it of wool, or  
flax, or of hemp, or of any other thing that  
groweth out of the dry land; it is called cloth, in  
this case of uncleanness. Maim. in Celim, ch. 1. f.  
11. But cloth woven of wool that groweth in  
the sea, receives no uncleanness. Ibidem, f. 3.

skin] to weat, of beasts of the earth;  
but such as breed in the sea, their skins  
receive no unclean-ness, Maim. in Celim, ch.  
1. f. 1. such cloth] it was made of threads  
of hair, braided like a chaine, or woven as cloth;

and made cyber of goats haire, or camels hayre,  
or horse taylor, or the like. Maimony in Celim,  
ch. 1. f. 12. Hence we may observe, that  
John Baptists garment of camels haire was  
sackcloth; opposed to soft and princely  
clothing, Mat. 3. 4. & 11. 8. and such the  
Prophets of old, used for to wear, as Elias,  
(in whole habit, and spirit and power John  
Baptist came, Luke. 1. 17.) 2 King. 1. 8. and  
Elias, Eze. 4. 12. and others, Zach. 13. 4.

any vessel] or, tool, instrument, fit for, and  
used unto any work. Therefore, a skin  
which had not upon it the forme of a vessel (or  
instrument,) receive no uncleanness, till the work of  
metall, received no uncleanness, till the work of  
them was all finished: imperfect shapes were not  
capable of pollution. Neither any other vessels  
whatsoever, till they were wholly finished. And  
if a clean vessel were broken, the peeces of it,  
were not capable of uncleanness: as Maimony  
sheweth in Celim, chap. 7. sect. 2. & chap. 8.  
sect. 1. & chap. 1. sect. 1. & chap. 6. sect. 1.

put] or brought, made come: the Greek  
translate dipped into water. And by the  
Hebrew canons, All that are unclean, whe-  
ther men or vessels, are not cleansed, but by dip-  
ping (or baptizing) in water: And where soever  
the law speaketh of washing a mans flesh, or  
washing of clothes for uncleanness, it is not done  
by dipping the whole body therein. And whe-  
ther they be men or vessels, these may not be  
any thing between them and the water to  
keep them asunder, as clay, pitch or the like,  
that cleaveth to the body or vessel: if there  
be, then they are unclean as they were before, &  
their washing profiteth them not. Maimony in  
Idikvash (or Water places) c. 1. sect. 1. 2. 3.

and it shall] or, then it shall be cleansed: which  
the Greek translate, and afterwards it  
shall be clean. Before the evening, that the  
sun be set, it abideth unclean, though in a  
less degree. And so for men, of whom  
it is sayd, they shall wash and be unclean  
until the even: as v. 25. 28. & Levit. 15. 5.  
&c. Hereupon the Hebrews describe  
the degrees of uncleanness, as, All that are  
unclean with any principall uncleanness, whether  
men or vessels, they are the first (or chiefest) in  
unclean-ness, till they be baptized. When he is  
baptized

33

baptised, then is he as the second in uncleanness, until his sun be set. And he that is so baptised, (and his sun not set) may not eat or drink of the Trumab (or holy offerings,) or of any meat or drink that is holy. If such a baptised person touch the Trumab, he maketh the third in uncleanness, because himself is the second. If he touch the holy meats or drinks, he maketh them the fourth in uncleanness. But if he touch common meats, they are clean. Maimony in Aboth batumoth, ch. 10. sect. 1. 2. 3.

V. 33. earthen] or vessel of pot bakers earthen. For there is a difference between this, and another vessel of earth or of stone. Any vessel made of any mould of the earth, and afterward buried in the hill; that is the vessel (Chever) of earth, here spoken of. Maimony in Celim, ch. 1. sect. 13. See also Lev. 15. 12. wherinto] or, into the midst wherof. The Hebrews scanning this word, say, that an earthen vessel is not made unclean but in the air thereof. All other vessels, if uncleaners touch them, they are unclean; and if an unclean thing come into the air of them, but toucheth them not, they continue clean. And they count that an earthen vessel is not made unclean, but in the air of it, as it is written, In to the midst wherof any of them selleth, (Levit. 11. 33.) in the midst (or inside) thereof it is made unclean, not in the outer parts. And as it is made unclean in the air of it, so it maketh meats and drinks unclean, by the air of it. As an unclean earthen vessel, if meat or drink come into the air of it, though they touch it not, yet are they made unclean, as it is written, whatsoever is in the midst of it, shall be unclean. But other unclean vessels, make not meats or drinks unclean, till they touch them. Maimony in Celim, c. 13. f. 2. break it] To in Lev. 6. 28. & 15. 12. All vessels that are defiled, are made clean again by water, except vessels of earth, and of glass. Of the earthen vessel it is said, and ye shall break it, (Levit. 11. 33.) and it is not clean till by breaking. Maimony in Midkath, ch. 1. sect. 3. This seemeth to be in respect of the vileness of earthen vessels, more then of wood or of metal; so that the loss was not great, though they were broken. For otherweise, the He-

brew doctors say, that Vessels also of wood, and of skin, and of bone, and of metal, when they are broken, are cleaned from their uncleanness; Maim. in Ce'im, ch. 11. sect. 1. Of this point Chazkuni here sayth, An earthen vessel is not defiled but by the air of it, and reason is, forasmuch as it can not be cleaned but is to be broken; the Law is sparing for having it marred; so that it is not defiled on the outside as it is written, And every open vessel, which hath no covering bound upon it, is unclean; Num. 19. 15. Loe if it have a covering bound upon it, it is clean, for it is not defiled on the outside of it. As waters signified the blood and spirit of Christ, wherewith we are sanctified, Ezek. 35. 25. Heb. 9. 13. 14. & 10. 11. for the breaking of the vessel signified the abolishing of syn and uncleanness, by death. We are compared to earthen vessels, 2 Cor. 4. 7. and the breaking of such is death, 1er. 19. 11. & 48. 38. See the notes on Lev. 11. 15.

V. 34. Of all meat which may be eaten] Hebr. which shall be eaten, that is, which usually is eaten of men. The Greek translateth, And all meat which is eaten, which water cometh. This is understood by some, of such water as wherinto an unclean thing was put to cleanse the same, mentioned before in v. 32. that that water defileth all meats. But the Hebrews understand it of all water generally, which wher it cometh upo any thing that is mans meat, it maketh the meat apt to receive uncleanness, by such things as are before mentioned: whereas unless water came upon it, it received no uncleanness by the touch of any unclean thing: according to that which followeth in v. 37. 38. where sowing seed is not defiled by any carcass, unless water be put upon the seed. So Iarchi explaineth it, Hence we learn (sayth he) that meat is not apt and prepared to receive uncleanness, until water come upon it; but after water is once come upon it, it receiveth uncleanness for ever, though it be dry again. And wine and oile and whatsoever is called Mashkeh (drink or liquor,) maketh seed apt to take uncleanness, as water doth. The like is holden by others of them, and they give chiefly

these rules; with meat that is properly mans meat as bread, and flesh, and grapes, and olives and the like, receiveth uncleanness; and whatsoever is not properly mans meat, and receiveth not uncleanness, unless there be an intent concerning it, and it be determined to be mans meat. And both the one and the other receiveth no uncleanness, until it be mixed first with one of the seven liquors: as it is sayd, But if water be put upon the seed, Levit. 11. 38. The seven liquors that make meats apt for uncleanness, are chiefly water, and dew, and oile, and wine, & milk, and blood, and honey. And they make not (meats) apt (for uncleanness,) until they fall upon the meats by the owners will; and are not purified: for liquor that is purified, maketh not apt (for uncleanness.) And when meat is made apt (to receive uncleanness,) although it be covered again, yet it receiveth uncleanness. And that is mixed with water of fruits, as with water of mulberries, or of pomegranates, although it be mixed, and one that hath a running yssue, or the flesh of the dead doe touch it: yet is it clean, because it was not made apt (to take uncleanness) by one of the seven liquors. There is not any liquor that receiveth uncleanness, save only the seven liquors forementioned; but other waters of fruits, as they make not apt, so neither move they uncleanness at all. Some things receive no uncleanness, though they be eaten by men, because they are not eaten save for to give relief unto meats, or for odour, or for sight, as flux, ginger, pepper, and all such like. All meats that grow out of the ground, receive no uncleanness till they be plucked up: but so long as they stick in the ground, though it be but by a little, wherby they may live, they receive no uncleanness. All meats that are of living things receive no uncleanness until they be dead: so soon as a beast or fowle is killed, they may receive uncleanness. Fishes also receive uncleanness, when they are dead. All meat that is corrupted and putrified, so that it is not fit for mans meat, receiveth no uncleanness. So liquor putrified or corrupt, that it is not fit for man to drink, receiveth no uncleanness. Maimony in Tumath Celim (of Uncleanes of meats) chap. 1. & 2. all drink, or all liquors. This generally the Hebrews referre to seven particular forementioned, water, dew, oile, wine,

milk, blood and honey, and such things as are of their kind. Which must be judiciously weighed; for they had many traditions, which agreed not with the lawes of God. Mark 7. 3. 4. 13. Moreover they say concerning these things, If he receiveth, or writeth in the Law touching things unclean or clean, is concerned not ought save the sanctuary and the holy things thereof, and the Eleve-offerings and the second tithes only. For loe the unclean are warned not to come into the Sanctuary, or to eat of the holy thing, or of the heave-offering, or of the tithe, in uncleanness; (Lev. 12. 4. & 15. 31. Num. 19. 13. 20. Lev. 7. 10. 21. Num. 18. 11. 13.) But of common things, there is no prohibition at all; but it is lawful to eat come things that are unclean, and to drink liquors that are unclean. Loe it is sayd in the Law, And the flesh that toucheth any unclean thing shall not be eaten, Lev. 22. 9. Wherfore common things are not so holy things. And so it is lawful for a man to touch all unclean things, and so defile himself by them: for loe the Scripture warneth the Jews of Aaron, & the Nazirites, not to defile themselves by the dead, (Lev. 21. 1. Num. 6. 6.) intimating that all the people may. Yea and the Priests & Nazirites might defile themselves with either uncleanes, save the uncleanness of the dead. All Israel, are admonished to be clean at every solemn feast; for then they are to be fitted in come into the Sanctuary, and to eat the holy things. And this is what is said in the Law, Their carcasses shall ye not touch, (Lev. 11. 8.) it means as the solemn feast only; but for other dayes of the year, he is not forbidden. The unclean & the clean person together, (Deut. 15. 22.) we have been taught, that the unclean and the clean may eat in one dish. But the husband may eat not in the dish with his wife, as is separated for her uncleanness, (Levit. 15. 19.) &c. Although it be lawful to eat unclean meats, and drink unclean drinks, the holy men in former times used to eat common meats in their dayes, and shunned all unclean meats at their dayes. Maimony in Tumath Celim, ch. 16. f. 8. 9. 10. 11. 12. These things are so, be understood of cleane meats made unclean by touching other things; and not of swine and other such beasts,

beasts, but stand fishes, as are forbidden before: for they might never be eaten by the people, except in case of necessity.

V. 35. oven } in Greek ovens: where in bread is baked, Lev. 26. 26. unto which, the heat of man is sometime likened; Hos. 7. 8. pots } to the Greek Chytropotes also signifieth pots with feet. Chazkuni sayth the oven was for bread; the pots, for flesh; to be bak'd and boyled in: and Sol. Larchi sayth, they were vessels (or instruments) moveable, or were of pottery-earth. they shall

H. br. it shall, that is, every of them shall be broken downe. Because as Sol. Larchi sayth, an earthen vessel is not made clean by washing. Therefore were they to be broken as other earthen vessels, 7. 33.

V. 36. and a gathering. The Greek addeth the word and, whereby this is distinguished from pit and fountain; implying all other places, ditches, ponds, pooles, lakes, rivers and the like, where many waters are gathered together (not in vessels, but) upon the ground. Such when the unclean thing, and water that touched it were taken out, remain'd clean.

V. 37. sowing } or sown seed, which u seth to be sown. which shall be sown Chazkuni expoundeth it, which shall be rooted in the ground, teaching even of unclean seeds, that when they are sown and have taken root, they are clean.

V. 38. water is put } Hebr. is given; meaning willingly: the Greek sayth, is poured. Hereby is meant the fitting of it for man to eat: as by the Hebrew canon is before shew'd. Where also it is said, By word of mouth we have been taught that this which is said, B. if water be put upon the seed, (Lev. 11. 38.) is meant either of water, or of any other of the seven liquors: so that it be put thereon by the owners will, and after that it is pulled for the ground: for it is not spoken of putting water on; save after the meats are pluck'd up, and the liquors pulled off from whence they grow. Whatsoever liquor falleth on meats without the owners will, it maketh them not apt to receive uncleanness. 1. As if be mixed with his fruits for seare, or danger, or for necessity, and he was not

otherwise willing that they should be mixed: it maketh them not apt (for uncleanness) as he that hideth his fruits in water, because of thieves, &c. Maimony in Tumat Odin, ch. 12. f. 1. of their carkefs } Chazkuni explaineth it thus, of their carkefs, and not of the bones, or of the teeth, or of the nailes, or of the hoyle of the: for these things made it not unclean. Larchi teacheth, that this is not only whiles the feed is wet with the water, but also after it is drie from the water.

V. 39. any beast dye } to wet, or to soak, and is not orderly slay. for meat that is, any clean beast, such as the Law permitteeth to be eaten: And unclean beasts much more. toucheth the carkefs } Sol. Larchi expoundeth this, the carkefs, or not the bones or sinewes, nor the horns, or hooves, neither the skin: for that these defiled not him that touched them.

V. 40. that breatheth the carkefs } see the notes on ver. 25. The Hebrews say, a carkefs is one of the chiefest unclean things: as much as an olive of the flesh thereof, defileth men, and vessels, by touching, and earthen vessels by the aer, and defileth men by bearing it. Whether it be catell or beast: lawfull to be eaten unlawfull, if they bite, the flesh of them all is much as an olive, maketh one unclean. The killing of a clean beast, maketh it clean every where: an unclean beast, the killing thereof, vaileth it not; and whether it be killed, or strangled: or dye of it self, it is a carkefs; and all unclean is alike in the case of uncleanness. The marrow is as the flesh; but the blood of the carkefs defileth not as the carkefs, but is like unclean liquors, which defile not men or vessels by the Law. The fat of a clean beast that dieth, is clean: as it is written, And the fat of a carkefs and the fat of that which is come in peeces, shall be as for any work, but eating ye shall not eat of it, Lev. 7. 24. Maimony in Aboth b. tumat ch. 1. f. 1. 1. wash his clothes } the Greek addeth, and wash himself in water.

V. 41. every creeping thing } besides those eight forementioned in ver. 29. 30. which defiled men by touching them dead, all other defile men by eating them; but not by

by touching their carkefs. See the notes on ver. 11. Who so eateth so much as an olive, as any creeping thing on the earth, it is to be beaten: sayth Maimony in treat. of Forbidden meats, ch. 2. f. 6. Touching this quantitie, observe another rule which they give; This which we have said, of eating so much as an olive, is when he eateth that quantitie of any green creature, or if he join together a little of one creature, and a little of another of that kinde, till he eat so much as an olive. But he that eateth any unclean creature by it self all of it, he is to be beaten by the Law, although it be lesse then a graine of mustard seed: whether he eat it dead, or eat it alive. Maim. ibidem ch. 2. f. 21.

V. 42. upon the belly } as serpents, and the like; Gen. 3. 14. upon all foure } or, upon four feet: This is the Scorpion, sayth Sol. Larchi. in whatsoeuer } Hebr. unto whatsoeuer hath many feet: Larchi sayth, this is the Madal, (the many-foot,) a creeping thing which hath feet from the head thereof to the heele thereof, on each side, and they call it (in Latine) Centipeda.

V. 43. any thing that creepeth } This impleth all other besides the things spoken of; as creeping things in the waters, and the like. He that eateth so much as an olive of the creeping things in the waters, is to be beaten by the Law, Levit. 11. 43. Lee in this prohibition, are comprehended creeping things of the earth, and creeping things that fly, and creeping things of the waters; Maimony in Forbidden meats, chapt. 2. f. 11. 2. What the creeping things of the waters are, is shew'd on ver. 40.

V. 44. make holy } or sanctify your selves. This is the spiritual use of all these carnall laws; for Adeu commendeth us not to God. 1. Cor. 3. 8. neither is any thing unclean of it self, Rom. 14. 14. and, there is nothing from within a man, that entering into him, can defile him, Mark. 7. 15. and these ordinances of meats and drinks, and divers washings, were carnall and maner, imposed on (the) Law, as a shadow of reformation (or bettering) Hebr. unto all which are by Christ now done away, Colos. 2. 14. 16. 17. 20. 21. who calleth us, from our former lusts in our ignorance, red

be holy in all manner of conversation, because it is written, be ye holy, for I am holy, 1. Pet. 1. 14. 15. 16. and to cleanse our selves from all filthines of the flesh and spirit: perfecting holynes in the feare of God, 2. Cor. 7. 1. The Lewes also themselves saw that these outward things were figures of heavenly, and to be abolished by Christ, as their own words noted on Gen. 9. 3. manifest: and R. Adoniam, on Lev. 11. sheweth how things beneath, are all answerable to things above, and those above, have their figures here beneath; and that by unclean beasts, the heathens of the world were meant, (according to that vision in Ez. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.) and that the eating of unclean beasts be forbidden, signified the going in unto (or unlawful marriages with) such idolaters, according to the phrase in Prov. 30. 20. He eateth, and wipeh her mouth: and she saying in her heart, I have kept one flesh. Also, that the cleansing with water, signified the water that is above, which is the water of mercy, &c. And Maimony concludeh his treatise of the Prolegomena of meats, thus, the cleanness of the body bringeth one unto the holynesse of the soule, figure with thoughts; and the holynesse of the soule, is a means to make one like unto the Majesty (of God,) as it is written, and ye shall make your selves holy, and shall be holy, for I the Lord that make you holy, &c. your holiness, that is, your holiness, the soule is often put for ones self: for the whole person, soule and bodie. So in ver. 43.

that moveth } or, that creepeth upon the earth: but the Greek also translateh it moveth: and it is of more large signification. Wherefore the Hebrew canon sayth, These kinds that breed in dung hills, and in bodies of carkefs, as worms, maggots, and the like, which are not procreat of male and female, but of rotten dung and the like: they are called the things that move upon the earth: and who so eateth so much as an olive of them, is to be beaten, &c. although they doe not increase, and multiply (by generation). But the creeping thing that creepeth upon the earth, (Lev. 11. 29.) is those which increase, & multiply of male and female. Those kinds that breed in fruits, and in

meats; if they be separated and go forth upon the earth, although they return again into the meat; who so eateth so much as an olive of them, it is to be beaten: but if they be not separated, it is lawful to eat the fruit, and the worm that is within it. Provided, that the food breed worms after it is plucked up from growing in the earth: for if it breed worms, while it groweth; those worms are unlawfull, as those that are separated upon the earth, because they are treated upon the earth. And if the case be doubtful, they are also unlawfull. Therefore all kinds of fruits which are wont to breed worms whith they grow, are not to be eaten, until they search into the fruit, lest any worm be in it. But if the fruit last a twelve month after it is gathered, it may be eaten without any searching into it: for there is no worm, which can live twelve months in it. *Maimony treat. of Forbidden meats, ch. 2. §. 13. 14. 15.*

V. 45. that bringeth you ] upon condition that you should receive my commandments, have I brought you up from the land of Egypt: as Iarchi explaineth it. [for I am holy] Hence doth the Apostle frame his exhortation, as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy; 1 Pet. 1. 15. 16.

V. 47. To make a difference ] to separate, & in the next sentence, the Grek kradeth, to reach the point of Israel: between the living thing &c. as having reference to ver. 1. 2. (where this law is spoken to Moses and Aaron;) and to the former precept; in Lev. 10. 10. 11. the beast] or, the living thing, which the Greek callēth Zōon, a noun, that gender living things. And as we have heard of the creatures, so for those things that come of the creatures, the Hebrews have hisse rules: All meat that cometh out of any of the kinds of creatures forbidden, for the eating whereof men are beaten: be that meat as by the Law forbidden to be eaten, as the milk of an unclean beast, and eggs of unclean fowles or fowles. Women's milk is lawful to be eaten, though the flesh of mankind is unlawful to be eaten. Honey of bees or of hornets is lawful &c. Though it be unlawfull to eat

the milk or eggs of unclean beasts and birds, yet are not men beaten for eating thereof, for it is said, Of their flesh shall ye not eat, (Lev. 11. 34.) for the eggs or milk: yet for eating such they are chastised with stripes. *Maimony in Forb. meat chap. 3. sect. 1. &c.*

## CHAPTER 12.

1. The Law for a woman's separation and purification after childbirth; 6. with the offering for her purifying.

§ § §

And Jehovah spake, unto Moses, saying. Speak unto the sons of Israel, saying: A woman, who hath conceived seed, and born a man-child: then she shall be unclean seven days; according to the days of the separation for her infirmity, shall she be unclean. And in the eighth day: the flesh of his superfluous-skin, shall be circumcised. And she shall continue, in the bloods of her cleansing; thirte days and three days: she shall not touch any holy thing, nor come into the Sanctuary, until the dayes of her cleansing, be fulfilled. And if she bear a may-child, then shee shall be unclean two weeks, as in her separation: and shee shall continue, in the bloods of her cleansing, sixte dayes and six dayes. And when the dayes of her cleansing are fulfilled, for a son, or for a daughter: she shall bring a Lamb of a first yere, for a Burnt-offering; and a young pigeon or a turtle-dove, for a Syn-offering: unto the dore of the Tent of the Congregation, unto the Priest. And be

he shall offer it before Jehovah, and make atonement for her; and shee shall be cleansed, from the fountain of her bloods: This is the law of the childbearing-woman for a male, or for a female. And if her hand find not yowth for a lamb: then she shall take two turtles, or two young pigeons; one for a Burnt-offering, and one for a Syn-offering: and the priest shall make atonement for her, and shee shall be clean.

## Annotations.

§ § § Here beginneth the seven and twentieth section of the Law. See Gen. 6. 9.

C Onceived seed ] or yielded seed; Hebr. *sheda*: which in Gen. 1. 11. signifieth the bearing, or yielding of seed. Here also it meaneth the womans yielding or giving of seed unto conception, (as Aben Ezra explaineth it,) and the word borne, following, signifieth the bringing forth thereof into the world. The Chaldee tranlateth it, conceived. From these words, yielded seed, and born a male, the Hebrew doctors gathered, that the woman which yieldeth seed first, beareth a male, (and if she may yieldeth it first, a female;) R. Meir aben on Lev. 12. & R. Solomon, on Gen. 45. 15. As the former lawes, concerned uncleannes which proceeded from without, so this & the rest that follow, concern uncleannes which cometh from within; and the cleansing of the same by the grace of God in Christ. And Sol. Iarchi noteth, from a former author, that as men was formed after all catell and beasts and fowles, in the work of the creation, (Gen. 1.) so his Law is set down, after the Law of beasts, fowles &c. (Lev. 11.) a man-child] or, a male: so after, a may-child, or female; as in v. 7. And this law the Hebrews say, is kept place, whether the birth be timely or untimely, living or dead, so that it hath the perfect shape,

which they limit to be after 40. dayes from the conception. If within 40. dayes, they hold no uncleannes of childbirth thereby. *Maimony in Issuri biash, ch. 10. §. 1. 2. separation] or, removal. The Hebrew Niddah, though it be sometimes generally used for any uncleannes separated or removed away, Ex. 9. 11. 2 Chron. 29. 5. yet comonly it is used for a womans separation for her monthly fluors, whereof see Levit. 15. 19. &c. infirmity] or, her menstrual sickness; for unto that is the original word appropriated: that as at such a time, she was separated from all communion with others, & from her husbands bed, and defiled whatsoever she did lye, sit upon, &c. touch, Lev. 15. 20. 21. so at her childbirth she should be unclean 7. dayes. And this in respect of her childbirth, though no other accident should appear: as the Hebrew canons say, Every woman in childbirth is unclean, as a menstruous-woman; yea although there be no blood seen: *Maimony in Issuri biash, ch. 10. §. 1. 2.* Now the uncleannes of a woman in her menstrual sickness, was for the time, as great as hers that had an yssue, and defiled also by her spittle & urine; as is after noted on Levit. 15. 8. 20. &c. This uncleannes of a woman by childbirth, argued the corruption of nature, whereby we all are children of wrath, Eph. 2. 3. For by one mans disobedience, many are made sinners: and by the offense of one, judgment is come upon all men to condemnation, Rom. 5. 19. 18. that every man should confesse with David, In syn my mother conceived me. Psal. 51. 7. Among the Gentiles, this law of uncleannes was also kept, as appeareth by Iphigenia in the Poet, saying; I'mlike the sophismes of the goddess (Diana); who if any man touch a slain person, or a woman in childbed, or a dead corpse: shee dyeth him from her Altars, counting him as unclean: yet shee herselfe useth to have men killed in sacrifice unto her. Euripid. Iphigen. in Tauris.*

V. 3. the flesh] that is, the secret-part, which hath a superfluous-skin upon it. So

by the flesh of the foreskin, is meant; the foreskin of the flesh as by silver of buckets Lev. 1. 17. is meant buckets of silver, and uncleanes of man Lev. 7. 21. it, for a man of uncleanes; and many the like. Of this fore skin, and the circumcision thereof, see the notes on Gen. 17. 10. It figured the taking away of mans hereditary syn and original uncleanes, in putting off the body of the synes of the flesh, by the circumcision of Christ, Col. 2. 11. Psalm. 51. 7. And this circumcision of the child in the eighth day, agreed also with the law for all other young creatures, which were not fit to be offered unto the Lord, before the eighth day from the birth, Exod. 22. 30. See Gen. 17. 12.

V. 4. *Shal continew* Hebr. shall sit; that is, abide at home, and not come into Gods sanctuary. So sitting is for abiding or continuing, in Lev. 8. 35. and often. *in the bloods* or, for the bloods; which word, in the plural number, usually signifieth uncleannes, or guiltynes, eyther for murder, as in Gen. 4. 10. or for natural pollution by original syn that dwelleth in all as in this place, and after in Lev. 25. Wherefore they that are regenerate, and new creatures in Christ, are layd to be borne, not of bloods, Job. 1. 13. of her cleansing, or purification; or, of cleannes. The original word signifieth both cleansing or purification, as it is interpreted by the holy Ghost in Luk. 2. 22. and also cleannes or purity: in which sense, bloods of cleannes, is by the Greek interpretees here translated. her cleane (or pure) blood; and in Targum Jonathan it is expounded, and the 33. dayes next following, all her blood shall be cleane: for her greatest uncleanes had an end at 7. dayes, vers. 2.

33. dayes to which add the seven dayes forementioned, and there are 40. dayes: all which time she was departed from the holy things of the Lord. Which number of 40. dayes, is oftentimes for the time of humiliation before God, as in the fast of Moses, Elias, and Christ our Lord: see the notes on Gen. 7. 4. So this law taught mortification and humiliation in respect of that hereditary syn which by the pa-

rents is conveyed to the children, Mat. 11. 7. whereby they naturally are unclean, 1. Cor. 7. 14. & children of wrath, Eph. 2. 3. For, who can bring a cleane thing, out of an unclean not one. Job. 14. 4. To shew the contagion hereof, not onely the child was unclean, cised from the impurie of it; but the mother also cleanned by sacrifices for syn, as after in vers. 6. And this the Hebrew doctors observed, saying; No syn-offering is brought, but onely for syn, &c.: and it seemeth unto me, that there is a mystrie in this matter, concerning the syn of the old Serpents, (Gen. 3. 7. thing) but for common things, and all civil affairs, she was cleane, after the seven dayes first spoken of. The Hebrewes say, All blood that appeareth of a woman in child birth, within the 33. dayes for a male, and the 66. for a female, is called the blood of cleannes, (or of purification); and there is no prohibition of a woman from her husband, if she be cleansed (or washed) after 7. dayes for a man-child, and after 14. for a woman child, &c. But she laye with her that beareth a male, within any of the 7. dayes; or with her that beareth a female, in any of the 14. dayes: he is guilty of cutting off. Admorny in Isurei biash, ch. 4. f. 2. s. 2. until Dec. ] This law was observed by the virgin Mary, the mother of our Lord; who though he was borne without syn, (Luk. 1. 35.) yet being borne under the Law, (Gal. 4. 4.) and, for that it became them so fullyll all righteousnes, (Mat. 3. 15.) both himself was circumcised the eight day, and his mother, when the dayes of her cleansing according to the Law of Moses, were fullyll, brought him to Jerusalem, to present him to the Lord, in the Sanctuary, Luk. 2. 22. 23.

V. 5. *two weeks* The time of her uncleanes, and 19. for the dayes of her cleannes, are doubled for a female child, which continued in all, fowre score dayes, the ground of which law, partly is taken from nature, which causeth more superfluities, and so requireth longer time for cleannes about the female, than the male; who so brought forth a male and a female,

shall be considered [in the bloods of her cleanness] for a female, [that is 40. dayes]; if she brought forth a child, neither male nor female, or a child both male and female, she continued [in her uncleanes] for a male, [and for a female both,] the other of neither kindes, all of both kindes, she continued both for a male and a female. If she one were a female, and the other kindes, or of both: she continued for a female only. Admorny in Isurei biash, chap. 2. f. 2. s. 2.

V. 6. *fullyll* The woman after child birth, brings not her offering in the 40. day for a male, or in the 80. day for a female, but on the morrow, which is the 41. or the 81. and that is the day spoken of in Lev. 12. 4. If these dayes pass over, and she bring not her atonement, she may not all that while, eat of the holy things: as Admorny sheweth, in Mechoferi Tapporah, ch. 1. f. 5. of which phrase, see the notes on Gen. 4. 32. & Exo. 12. 5. And of these two sacrifices the Burnt-offering, and Syn-offering, see Levit. 1. & 4. There were four sorts of unclean persons, bound to bring sacrifices for their atonement; as the Law sheweth, and the Hebrew doctors have noted: The woman that hath an issue, and the man that hath an issue, (Levit. 15.) and the woman in child, and the Leper (Levit. 14.) born one of these, although they be cleansed, and baptised, and then Sun be set, yet are they unclean, and their cleansing is not fulfilled, so as child they may eat of the holy things, until they have brought their oblation. Admorny in Mechoferi Tapporah, chap. 2. f. 2. s. 2. a young person, Hebr. son of a daye. Baalhaturan hath noted, that in every place, he mentioneth the Tumbles for the persons, save here: the reason whereof he sayeth is this, because he brought but one. And off he could finde a daye, she should not make a sacrifice, because the Syn-offering would mourne for her mother, and would not couple her self with another.

A Syn-offering. By these two sacrifices, the Syn-offering was made with God: the Syn-offering being an expiation for her synes; the Burnt-offering, both for that, and for her transgression by the renewing of her minde; that her bodie might be presented a living sacrifice unto God; which graces she received by faith in Christ. 1. Cor. 5. 21. Rom. 12. 1. 2. See the annotations on Levit. 1. & 4. chapters. V. 7. *atonement for her* So these sacrifices were in respect of the womans uncleanes, not of the childes, which had circumcision the sign of purification upon it, the eighth day. And whereas paines in child birth, are unto woman kinde a chastisement of their syn, Gen. 3. 16. God by this law, gave a meane to strengthen their faith, by making atonement for their syns in Christ, whom these sacrifices, priest, & Sanctuary figured: That as the marriage bed is undefiled, Heb. 13. 4. and that state of life is without syn, 1. Cor. 7. 18. so the childer, which they bring forth, are a holy seed, Exo. 19. 2. 1. Cor. 7. 14. & a seed of God, Malac. 2. 15. and women shalbe saved in childbearing; if they continue in faith, and love, and holiness, with sobriety, 1. Tim. 2. 15. *fontaine* that is, flux, or issue, as the fontaine of her blood, in Mar. 5. 29. is expounded, the issue of her blood, in Luk. 8. 44. The Chaldee translataeth, the uncleanes of her blood: See the notes on Lev. 10. 18. Under this, all like accidents to womes within that time, are comprehended; as the Hebrew cations say, whither she bring forth one or many, yet bringeth she but one offering for them all; and this is, if she bring them forth all within the dayes of accomplishment, [that is, the 40. or 80. dayes, as if she bear a female, all untill she birth, that fall from the birth day, to the end of the 80. dayes, are counted with the first birth; if she bring forth twins, one after another, yet bringeth she but one oblation. Admorny in Mechoferi Tapporah, c. 1. f. 8.

V. 8. *find not money* that is, shee be poor, and not able to buy or bring a lamb, then she shall bring two doves. See the annotations on Levit. 5. 7. Thus God regarded the estate of his poor, & accepted according to that a man hath, and not according

according to that he hath not, is Cor. 8. 12. And the mother of our Lord, offering at her cleansing this poor woman's sacrifice, (Luk. 1. 33. 24.) it sheweth us both the humility, & the grace of our Lord Iesus Christ, that though he was rich, yet for our sakes he became poor, that wee through his poverty might be rich. 2 Cor. 8. 9. One for a Burnt-offering] When Burnt-offerings and Syn-offerings were brought together, the Syn-offering was first offered, Exod. 29. 14. 18. Levit. 8. 14. 18. 22. 9. 7. 8. 12. 15. 16. So in this place Sol. Tarchi observeth from the Talmud, that howsoever the scripture nameth the Burnt-offering first, yet for offering, the Syn-offering was before the Burnt-offering.

## CHAPTER 13.

1. The Lawes and tokens whereby the Priest is to be guided in discerning and judging the plague of Leprosie, arising of a swelling, or of a scab, or of a bright-spot, 18. or of a bile, 24. or of a Burning. 29. Of the Leprosie in the head, or beard. 38. Of the freckled-spot. 40. Of the Leprosie in the bald head, or forehead. 45. How the Lepers are to be arrayed, and put out of the camp. 47. The Law for discerning the Leprosie in garments, and skins; and burning them that were unclean.

1 **A**ND Jehovah spake, unto Moses  
2 and unto Aaron, saying.  
3 A man, when there shall be in the skin of  
his flesh, a swelling, or a scab, or a  
bright-spot; and it be in the skin of  
his flesh, like to the plague of leprosie:  
then he shall be brought, unto Aaron  
the Priest; or, unto one of his sons  
the Priests. And the Priest shall see  
the plague in the skin of the flesh, and  
if the haire in the plague, be turned  
white; and the sight of the plague, be  
deeper than the skin of his flesh: it is  
the plague of leprosie: and the Priest  
shall see him, and pronounce him un-

clean. And if the bright spot, be  
white, in the skin of his flesh; and the  
sight thereof, be not deeper than the  
skin; and the haire thereof, be not turned  
white: then the Priest, shall shut  
up the plague, seven dayes. And  
the Priest shall see him, in the seventh  
day: and behold if the plague, stand  
fast in his eyes; and the plague spread  
not, in the skin; then the Priest shall  
shut him up, seven dayes, the second  
time. And the Priest shall see him,  
in the seventh day: the second time,  
and behold, if the plague be somewhat  
dark; & the plague spread not,  
in the skin: then the priest shall pronounce  
him clean, it is a scab; and he  
shall wash his clothes, & be clean. But  
if the scab spreading spread abroad,  
in the skin; after that he hath been  
seen of the priest, for his cleansing;  
then he shall be seen, the second time,  
of the priest. And if the priest see,  
that behold, the scab spreadeth, in the  
skin: then the Priest shall pronounce  
him unclean, it is a leprosie.

The plague of leprosie, when it  
shall be in a man: then hee shall be  
brought, unto the priest. And the  
Priest shall see; and behold if a white  
swelling, be in the skin; and it, hath  
turned the haire white: and liveness  
of living flesh, be in the swelling. It is  
an old leprosie, in the skin of his  
flesh; and the priest shall pronounce  
him unclean: he shall not shut him  
up, for he is unclean. And if the  
leprosie break out abroad, in the skin;  
and the leprosie cover, all the skin of  
the plague; from his head, even to  
his feet; to all the sight, of the eyes  
of the priest. Then the priest shall

shall see; and behold, if the leprosie  
hath covered, all his flesh; then he  
shall pronounce the plague clean: all  
of it is turned white, he is clean. But  
in the day, that living flesh, is seen in  
him; he shall be unclean. And the  
priest shall see, the living flesh, & pro-  
nounce him unclean: the living flesh,  
it is unclean, it is a leprosie. Or when  
the living flesh, turn again, & is chan-  
ged into white: then he shall come,  
unto the priest. And the priest, shall  
see him; and behold, if the plague be  
turned, into white: then the priest,  
shall pronounce the plague clean, he  
is cleane.

And flesh, when there shall be in  
it in the skin thereof, a bile: and it is  
healed. And there be, in the place  
of the bile, a white swelling; or a  
bright-spot, white somewhat-reddish:  
then it shall be shewed, to the Priest.  
And if the Priest see it; and behold the  
sight thereof, is lower then the skin;  
and the haire thereof, is turned white:  
then the Priest shall pronounce him  
unclean, it is the plague of leprosie, it  
is broken-out in the bile. But if the  
Priest see it, and behold there is no  
white haire therein; and it is not lower,  
than the skin, & it is somewhat-dark:  
then the priest shall shut him up, seven  
dayes. And if it spreading spread  
abroad; in the skin: then the Priest  
shall pronounce him unclean, it is the  
plague. But if the bright-spot stand  
in his place, and spread not; it is an  
inflammation of the bile: and the priest,  
shall pronounce him clean.

Or flesh, when there shall be in the  
skin thereof, a burning of fyre: and  
the liveness of the burning be, a

bright-spot, white somewhat reddish,  
or white. Then the Priest shall see it,  
& behold if the haire be turned white,  
in the bright spot; & the sight there-  
of, be deeper than the skin; it is a le-  
prosie; it is broken-out, in the burn-  
ing: & the priest shall pronounce him  
unclean; it is, the plague of leprosie.  
But if the Priest see it; and behold  
there is no white haire in the bright-  
spot; and it is no lower than the skin,  
& it is somewhat-dark: then the priest  
shall shut him up, seven dayes. And  
the priest shall see him, in the seventh  
day: if spreading it be spread abroad  
in the skin; then the priest, shall pro-  
nounce him unclean; it is the plague  
of leprosie. And if the bright-spot,  
stand in his place, and spread not in  
the skin, and it be somewhat-dark; it  
is, a swelling of the burning; and the  
priest shall pronounce him clean; for  
it is, an inflammation of the burning.

And man, or woman; when there  
shall be in him, a plague: on the head,  
or on the beard. Then the priest,  
shall see the plague; and behold if the  
sight thereof, be deeper than the skin;  
and there be in it, yellow thin haire:  
then the priest shall pronounce him  
unclean, it is a scall; it is a leprosie of  
the head, or of the beard. And if the  
priest see, the plague of the scall; and  
behold the sight of it, is no deeper  
than the skin; and there is no black  
haire in it: then the priest shall shut  
up, the plague of the scall; seven  
dayes. And the priest shall see the  
plague, in the seventh day: and be-  
hold if the scall spread not; and there  
be in it, no yellow haire; and the sight  
of the scall, be no deeper than the

- 33 skin. Then he shal have himself but the skall, shall he not shave: and the priest, shall shut up the skall, seven dayes the second time. And the priest shall see the skall, in the seventh day, and behold, if the skall be not spread in the skin; & the sight thereof, be no deeper then the skin: then the priest, shall pronounce him clean; and he shall wash his clothes, and be clean.
- 35 But if the skall, spreading spread abroad, in the skin: after his cleansing:
- 36 Then the priest, shall see him; and behold if the skall be spread, in the skin: the priest shall not seek, for yellow hair, he is unclean. But if the skall, stand, in his eyes, and black hayre be growen up therein; the skall is healed, he is clean: and the priest, shall pronounce him clean.
- 38 And in, or woman; when there shalbe in the skin of their flesh, bright spots: white bright-spots. Then the priest shall see; and behold if in the skin of their flesh, be bright-spots, darkish white: it is a freckled-spot, that groweth in the skin, he is clean.
- 40 And a man, when his head, hath the haire fallen off: he is bald, he is clean. And if his head hath the haire fallen off, from the part towards his face: he is forehead-bald, he is clean.
- 42 And if there be in the bald-head, or in the bald-forehead; a plague, white somewhat-reddish: it is, a leprosie spreading up; in his bald-head, or in his bald forehead. And the priest, shall see it; and behold if the swelling of the plague, be white somewhat-reddish; in his bald-head, or in his bald forehead: as the sight of leprosie, in the

skin of the flesh. He is a leprous man, he is unclean: the priest, shall pronounce him utterly unclean; his plague, is in his head. And the priest, shall see the skall, in the seventh day, and behold, if the skall be not spread in the skin; & the sight thereof, be no deeper then the skin: then the priest, shall pronounce him clean; and he shall wash his clothes, and be clean.

All the dayes, that the plague shalbe in him; he shalbe unclean, he is unclean: he shall dwell alone; without the campe, shall his dwelling be.

And a garment, when there shalbe in it, the plague of leprosie: in a wollen garment, or in a linnen garment. Eyther in the warp, or in the woof, of linnen, or of wollen: or in a skin, or in any work of skin. And if the plague be, greenish, or reddish, in the garment, or in the skin, or in the warp, or in the woof, or in any vessel of skin; it is a plague of leprosie: and shal be seen, of the priest. And the Priest, shall see the plague: and shall shut up the plague, seven dayes. And he shall see the plague, on the seventh day; if the plague be spread in the garment, eyther in the warp or in the woof, or in a skin; of all that is made of skin, for a work: the plague, is a fretting leprosie, it is unclean. And he shall burne the garment, or the warp or the woof; in wollen, or in linnen; or any vessel of skin, wherein the plague shalbe: for it, is a fretting leprosie, it shalbe burnt, in fyre. And if the Priest shall see; and behold, the plague is not spread; in the garment, or in the warp, or in the woof; or, in any vessel of skin. Then the priest shall command, that they wash, that

wherein

wherein the plague is: and he shall shut it up, seven dayes, the second time. And the priest shall see, after the plague is washed; and behold, if the plague hath not changed his colour, and the plague be not spread; it is unclean, thou shalt burne it in fyre: it is a fretting leprosie, in the bare-outside thereof, or in the bare-outside thereof. And if the Priest see; and behold, the plague is somewhat-dark, after it is washed: then he shall send it, out of the garment, or out of the skin; or out of the warp, or out of the woof. And if it be seen still, in the garment, or in the warp, or in the woof, or in any vessel of skin; it is a plague breaking-out abroad: in fyre thou shalt burn it; that wherein the plague is. And the garment, or the warp, or the woof, or any vessel of skin, which thou shalt wash; and the plague be departed from them: then it shal be washed the second time, and shal be clean. This is the law, of the plague of leprosie, in a garment of wollen, or of linnen; or in the warp, or the woof; or any vessel of skin: to pronounce it clean, or to pronounce it unclean.

## Annotations.

A Man] or Woman, Hebr. Adam, used for all mankind: as in vers 29. meaning all Israelites and profane. So the Hebrew doctors explain it; All are defiled by the plague (of Leprosie) though it be a child of a day old, and servants. But not infidels, nor strangers that sojourn (among the Israelites.) Maimony treat. of Leprosie, ch. 9. § 1. Here the law is given for the third sort of uncleannes, which proceedeth outwardly from the bodies,

garments, or houses of men, chastised for their syns by the hand of God: for so leprosie was often layd upon men for syn, as the examples of Manasse, siter, Numb 12. of King Zedekiah, 2 Chron. 26. and of Gehazi, 2 Kings 5. doe manifest. See the notes on Lev. 13. 2. & 12. 2. a swelling] or rising; in Hebrew Seeth, in Greek, Once, that is a scab. Of this he treateth in vers 9. 10 &c. and of the third and last, the Bright spot, (with the Scab which is near unto it,) Moses speaketh in the first place. a scab,] or scurf, named in place. Hebrew Sapachath, that is, a claving thing; in Greek fomesia, a sign flat on. Thus the Hebrew doctors say is of two sorts, the one near unto the throat, the other, near to the Bright spot after mentioned: between which two, it is therefore here placed, as an adjoynt to them both. So Chazkuni here sayth, Sapachath is an adjoynt to the Swelling, & an adjoynt to the Bright spot: it breedeth of the one, and of the other. bright spot] or sore, wheale, pimple, which is white and glittering; as both the Hebrew, Greek and Chalde words signify. Varo which the Hebrew doctors add again the scab forementioned, which groweth of the bright spot, as the other did of the swelling: so making two principall, the Bright spot, and the Swelling; and two secondarie, the scab arising of the former; four in all. They say; There are foure appearances, or sorts of leprosie in the skin of the flesh, which are these: first an exceeding whiteness, then which there is no greater, which appeareth in the skin if the flesh like snow, and it is called [bahereth] a bright spot. Secondly a whiteness which is a lute inferior to that, which appeareth like the clean wooll of a lamb the first day it is born; and it is called [Setem] a swelling. Thirdly a whiteness like the oar to the swelling, which appeareth like the plaster of the wall of an house; it groweth of a bright spot, and is called [Sapachath] a scab. Fourthly a whiteness like inferior to the plaster of a wall, which is like the film of an egg, and groweth of a swelling, and it is also called a scab: Maimony in treat. of Leprosie, chapt. 1. sect. 2. and



& Talmud B.b. (in Negagim. c.1. f.1.) accer-  
deh hereunto. Their sundry sorts of Le-  
proie in the body, figured the many synns,  
which infect and defile mans soule; and  
for which God plaguesh him, til his spir-  
it stick, & are purged, because of his judi-  
cious: Mark 7.21.22.23. Psal.38.6.

the skin Hereupon they say, the places  
within the eye, and within the ear, and the  
nostrils, and the mouth, and the wrinkles of the  
belly and of the neck, and under the breast, also  
the armholes, and soles of the feet, and the naves,  
and the head and beard which have hair upon  
them, these places in a man are not defiled with  
a bright-spot, neither doth the plague spread  
within them; & for these are not the open skin,  
but some of them have no skin; otherwise have  
a skin, but covered, not open. Maimon treat.  
of Leprosie, ch.6. f.1.

to the plague ] that  
is, like to, or according to the plague: mean-  
ing, white. The Greek sayth absolutely,  
the plague.

leprosie ] or leproie; which  
word we borrow from the Greek lepra: so  
called of scales like fish scales, which grow  
upon leprous bodies: in Hebrew it is na-  
med Tzavath, which is a fretting soreness,  
or peevish infectious scabbedness, & in colour  
white, as is noted on Exod.4.6. So the Syri-  
ack Grab, signifieth scabbedness: but the  
Chaldee Segrath is so named of Shouting  
up, because the disease caused men to be  
secluded. The Hebrewes say, The leprosie  
of the skin of the flesh, is that which makes  
the place whiter then the other: skin, and the whi-  
tiness is as the filme of an egg, or any thing superi-  
our unto it: but if the whiteness be inferior to  
the film of an egg it is not the leprosie, but a freck-  
led spot (or morphew, Levit.13.39.) Maim-  
on treat. of Leprosie, ch.1. f.1. And if there  
be, with any of the four sorts of whiteness  
forementioned, a red colour also mixed:  
that is likewise a Leprosie, as is after ob-  
served, on v.19.20.

3 V.3. the Priest shall see ] or, look upon,  
and consider it; teaching a care to dis-  
cerne and judge rightly. The plagued man  
is sent to the priest of God, (not to the  
Physician of the body,) that he might ac-  
knowledge his chastisement to be of God

for syn, (the knowledge whereof is by the  
Law, Rom.3.20. & 7.7.) and might by re-  
pentance and faith in Christ, be forgiven  
and healed. Deut.18.12. 1.3.33.17.35. 1.4.  
39.11. 12. N.m.12.10.13. On this the  
brew canons say, &c. I men may lawfully  
the plagues, save he himself that hath the  
plague: but though all may see them, yet  
pronouncing unclean or clean, depends upon  
the Priests. As, when a Priest pronounces  
himself clean, a wife man may see it, and say unto him,  
pronounce him unclean; and the Priest pro-  
nounce, unclean: say clean; and the Priest pro-  
nounce, clean: Shut him up, then: the Priest shut him  
up as it is written (in Deut. 21.5.) by their  
mouth, shall every controversy and every plague  
be. And though the Priest be a child, or a fool,  
the wise man speaketh unto him, and he  
makes him absolutely unclean, or feeth him  
clean, or shutteth him up. This is meant, when  
the Priest relyeth upon the words of the wise  
man: but if the priest look on it, and rely upon  
himself; it is unlawful for him to look on any  
plague, until a master have taught him, and he  
be expert in all plague. (or sores) and in the  
names of them; in all plagues that are on men,  
and on garments: and on houses. Maim. treat.  
of Leprie ch.5. f.1.2. and Talmud Bab. in Ne-  
gagim, c.2. sect.1.

white ] this is the  
certain colour to discern the leproie. But  
the white haire which is the signe of uncleanness  
by leprosie, is not less then two haire: And they  
must be white at the root. And must be in  
the body of the bright spot. And covered white  
by the fore, v. 10. (not white before natu-  
rally.) The whiteness of the haire maketh un-  
clean in any of the (four) sorts, whether like  
white as snow, or white in an inferior degree.  
Maim. treat. of Leprie, ch.2. The whi-  
tiness of the haire, (as Chazkuni on this  
place sayth,) was a signe that the flesh was  
weakened, the natural vigour thereof decay-  
ed: for the plague mortifieth the flesh. And  
so old men when they grow weak, their haire  
turne white. But if the haire be white, before  
the plague cometh, it is no signe of uncleanness:  
It figured the decay of spiritual strength  
in the soule by the power of syn reigning  
therin, Hof.7.9. Ezek.16.30. Rom.7.9.13.

light of the plague ] that is, the plague to see  
deeper ] in Greek,  
lower. Sol. Iarchi expresth it by a limi-  
tation, as the appearance of the Sun is deeper  
under the shadow. The nature of the Leprie,  
is to fret, eat and consume the flesh, as  
the original name implieth, and as may  
be seen by Marie who was smitten with  
this plague, Num.12.12. Let her not be as one  
dead of whom the flesh is half consumed. And  
when Naaman was cured of his leprosie,  
his flesh is layd to come againe, 2 King.5.10.  
This signified the nature of Syn, & in  
special of heresie, which eateth as a can-  
cer, 1 Tim.2.17.

pronounce him unclean ]  
or declare him unclean: the Hebrew phrase,  
(as also the Greek and Chaldee) is, make-  
him unclean, or pollute him; and in vers. 6.  
cleans him: which is meant of pronouncing  
or manifesting him so to be, with power:  
as Iarchi expoundeth it, he shall say unto him  
Thou art unclean. So Ezekiel is layd to pro-  
phesie the assured destruction of it. Ezek.  
43.3. And the ministers of Christ are layd  
to invade and to loose, to remitt syns, and to  
renew them; when they certainly declare  
tho so to be, by the word of God, Mat.  
18.19. & 18.18. 1.3.20.23. So here, be-  
fore the Priest may make him unclean,  
God (by these signes) sayth, it is the plague  
of heresie, and so often in this chapter. Ac-  
cordingly the Hebrew doctors say: A  
priest that maketh unclean, him that is clean, or  
maketh clean, him that is unclean, doeth not any  
thing: for it is sayd, He is unclean, and the Priest  
shall make him unclean (Levit. 13.44.) He is  
clean, and the priest shall make him clean. Mai-  
mon, treat. of Lepr. c.9. f.3.

4 V.4. deeper ] Any appearance of lepro-  
sie in the skin of the flesh, is not called the plague  
(leprosie,) neither doth it a man, until the  
appearance of the plague, be deeper then the skin  
of the flesh, &c. Maimon, treat. of Leprie, ch.1.  
f.1. &c. shut up the plague ] in Greek, se-  
parate the plague: that is, him that hath the  
plague; or, the plagued man. A figurative  
phrase, often used in the scriptures: as  
Change, Ezek.44.12. is for such as have

charge: and a thou Pride, Jer.10.31. for, thou  
proud man. If the uncircumcision keep the right-  
eousness of the Law, Rom.2.26. that is, the un-  
circumcised man. So Dreams, for Dreamers,  
1 Pet.2.7.9: and, wickedness perverteth syn, that  
is, the synner, Prov.13.6. and sundry the like.  
And that such is the meaning here, ap-  
pareth plainly by the 12. verse. This  
shutting up of the suspected leper, taught  
a care of righteous judgment according  
to Gods law, upon certaine knowledge;  
that nothing be judged before the time, 1.  
Corin.4.5. but to expect til God reveale  
syns, of which some are open before hand,  
going before unis judgment, and some follow  
after, 1. Tim.5.24.

V.5. the Priest ] This is meant of the  
same Priest that saw him before; because  
he must consider, whether the plague be  
as it was before, or changed. So by the  
Hebrew canons; The Priest that saw the  
plague at the first, he is to see it at the end of the  
first seven dayes, and at the end of the second se-  
ven: &c. If the Priest that saw him at the first,  
be dead, or sick; any other priest may look on  
him; but this second, may not pronounce him un-  
clean by the spread; (of the sore) because he  
knoweth not whether it be spread or no. Maim-  
on treat. of Leprie, ch.9. f.4.

in the seventh day ]  
except it be the Sabbath: for so they  
write; On any day, they look on them that  
have the plague, except on the Sabbath, and  
if it fall day. If the seventh day fall out to be the  
Sabbath or feast; they put him off, til the day  
following. Maimon treat. of Leprie, ch.9. sect.7.  
And he sayth, in the seventh day, whereupon  
Chazkuni noteth, He doth not make him tan-  
ner seven full dayes, to teach thee, that a part of  
the day, is as the whole. Randeth ] as his  
eyes ] that is, in the Priests eyes; in the  
Greek translatheth abideth before him. or,  
Randeth in his colours; as after in vers. 55, the  
eye is used for the colour of the plague: and  
thus the Chaldee expoundeth it, Randeth  
as snow. By Randeth, meaning, keeps at a  
stay: being neither whiter, nor spread  
wider. Therefore the man thus plagued  
must doe nothing to the sore, whereby to  
change the natural state of it. So the He-  
brew

brew canons say, He that pulleth off the signet of uncleannes, eyther all or some; or that seareth the quick flesh, all or part of it; or that cutteth out all the spot out of his flesh, or out of his garment, or out of his house; whether it be before he come to the priest, or in the time of his shutting up, or when he is pronounced unclean, or when he is free: let he transgresseth the commandment, which sayeth, (in Deut. 22.8.) Take heed in the plague of leprosie, that thou observe diligently, to doe all that the Priests the Levites shall teach you: as if he commanded them, so shall ye observe to doe: that he pull nothing off, nor cut it out. Maimony in Lepr. ch. 10. sect. 1.

6 V. 6. the seventh day the second time] This the Hebrewes expound to be the thirteenth day, from the first: because the seventh day goeth to the count of the first week, and to the count of the second week, in all plagues, whether they be upon men, or on house, or on garments. In the dayes between, what signes soever fell out, they might doe nothing. Maimony in Lepr. ch. 9. §. 9. 10. And in two weeks, the case was fully tried; for pronouncing him clean or unclean; he was to be shut up no longer; so the Talmud (in Nega. ch. 3. §. 3.) sayth, The skin of the flesh, is made in clean in two weeks, and by three signes, by white haire, (Lev. 13. 3.) by quick flesh, (Lev. 13. 14) and by spreading, (Lev. 13. 8.) somewhat dark, or dimm, obscure; namely of a more dark colour, then any of those four sorts of whiteness, which make it leprous. The Hebrewes explaine it thus. There are three signes of uncleanes, in the lepru of the skin of the flesh, white haire, and quick flesh, and the spreading (of the sore); and these three are expressed in the law. As, who so hath a white spot grow upon him, and in it white haire, or quick flesh, when the priest looketh on him, he shall pronounce him absolutely unclean. If there be no white haire in it, nor quick flesh: he shall shut him up 7. dayes; & in the seventh day shall look upon him, whether any white haire be grown in the bright spot, or any quick flesh, or that it be spread: if they be, then he is to be pronounced unclean. If no quick flesh, nor white haire be grown upon it, neyther it be spread in the skin: he shall shut him

up the second week. If any of these three grow upon him in that time, he shall pronounce him unclean; if not, then he is clean; and he shall sit him free; for there is no shutting up, for plagues in the skin of the flesh, more then two weeks. And if after he is freed and cleared, the plague doe spread, or there grow on it white haire, or quick flesh; then he is absolutely pronounced unclean. The bright spot, that is very white as snow, and after the shutting up, becometh somewhat dark like the yme of an egg; or, that which was at first like the yme of an egg, and is made like snow; loe this is as it was (before): for the greater brightnes of the appearance, is no signe of uncleanes; neyther is the darkness thereof a signe of cleannes, except it be become lesser then the four sorts (forementioned,) and be made somewhat darker then the yme of an egg; so that it be made a speckled spot, and therefore clean, (Lev. 13. 39.) If it be so, what is that which is said in the Law, (Lev. 13. 6.) if the plague be somewhat dark &c? It is, that if it be somewhat darker then the four sorts (of white, he is clean. Likewise, if it be not somewhat darker, neyther be spread, nor have white haire grow on it, nor quick flesh, behold he is clean. Maimony treat. of Lepru, ch. 1. sect. 10. 11. A sub in Hebrew, Mispachath, that is, a thing adjoining, or cleaving: Iarchi sayth, it is the name of a cleane plague (or sore)

wash his clothes; and how much more his body. (sayth Chazkuni,) forasmuch as he stood suspected of uncleanes: and as Iarchi sayth, because he was bound to be shut up, he is called unclean, and needeth to be washed. This signified, that even upon lesser chastisements for syn, men should reforme their wayes, and by the spirit of sanctification from God, (figured by waters, Ezek. 36. 25. 26. 27.) should endeavour to perfect holynes in his feare, 2 Cor. 7. 1. Hebr. 10. 22. For though the man was pronounced clean, (namely from leprosie,) yet was he to wash, and be clean: teaching that the righteous man, is not wholly clean, but needeth still to be washed; repenting, acknowledging and asking mercie of God in Christ, and amending his life; Prov. 20. 9. 1 Joh. 1. 8. 9. 10. And here- with

with we may compare that speech of Christ; He that is washed, needeth not save himselfe to wash his feet; but is clean every whit. John. 13. 10.

V. 8. [spreadeth] The spreading maketh unclean, whosoever it is, if it be in any of the apparer (or sorts) of the plague (of leprosie) mentioned in Lev. 13. 2: but if it be in a bright spot (Lev. 13. 39.) it is no spreading. Also, the spreading is no signe of uncleanes, until it be after the shutting up: but if at his coming, the priest seeth the plague that it spreadeth and goeth on, he shall not pronounce him unclean, but shut him up till the week's end, and then look upon him a daye. Maim treat. of Lepr. ch. 4. sect. 1. The change of naturall colour, the deepnes of the sore, (v. 1. 3.) and the spreading of the same, being the chief signes of leprosie: signified the malignitie and contagion of syn, which easeth in the ancient, 2 Tim. 2. 17. causeth no woundes in the flesh, nor peace in the bones; Psal. 38. 4. but changeth the state of man: [Lest 4. 7. 8. pronounce him unclean] for the spreading signified that more corruption was still within the bodie, and the inward parts were not found. And it figured the dominion of syn in our mortall bodies; which maketh men unclean in God's sight; for such are free from righteousness, and not under grace; Rom. 6. 12. 14. 20.

9 V. 9. The plague; to weet, the other principall plague, that cometh of a swelling, first mentioned in v. 2, but handled here in the second place.

10 V. 10 and livelynes of living flesh] or, quicknes (reviving) of quick flesh: by livelynes meaning foundnes, or recovery: as after v. 14. and as the Greek here expoundeth it, and in v. 15. living flesh, is in Gre. K found flesh: and in other scriptures when men were healed of their wounds or sores, they are sayd in Hebrew to live, that is, recover health, as in Jos. 8. 2. King. 20. 7. So the Hebrewes, as Sol. Iarchi here sayth, Livelynes is Saniment (that is, foundnes) in other language, when some of the whitenes which is within the swelling is turned like quick flesh, that also is a signe of uncleanes. The

Chaldee translateth it, a mark (or signe) of living flesh. The reason hereof was; that leprosie did mortifie, or make the flesh dead, Numb. 12. 12. The Hebrewes also here take and, for; saying, it is not necessary that there be them both, the haire, and the living flesh, but eyther of them is a signe of uncleanes: and it is not to witen, white haire, with the livelynes of living flesh &c. Maimony in treat. of Lepr. ch. 3. sect. 4.

V. 11. It is an old leprosie] or, The leprosie, is weat-old, in the skin. he is unclean] The Hebrew doctors say; The livelynes (or, quicknes) of flesh is no signe of uncleanes, until it be as big as a lentile (or small vetch) 1 square, or bigger then so. If it be scattered abroad, so that the living flesh be as a grain of mustard seed in one place, and as much in another place, though all be within the bright spot, they are not to be counted; either so big as a lentile, until it be in one place, in the midst of the bright spot, as big square, or bigger then a lentile. Living flesh defileth, in any appearance (or colour); whether it be any appearance (or colour); whether it be red, or black, or white, yea though it be not of those foure sorts of white forementioned. Neyther is living flesh a signe of uncleanes, till it be witt in the body of the bright spot &c. Maim treat. of Lepr. 3. sect. 1. 2. 3.

V. 12. of the plague] that is, of him that hath the plague: as in v. 4. So v. 13. 17. &c. to all the sight of the eyes] that is, whosoever the Priest looketh, with all his heed and discretion. From these words, the Hebrew doctors gather, that although a priest that had blemishes, might look on a leprosie, yet he that was blind though but in one eye, or that was dim sighted, might not look on him that had the sore. Moreover they say, they looked not on the sores, but in the day time &c. for in all this bulynes, (the scripture) sayth, IN THE DAY; and, 9 IN THE DAY. They looked not on them in the morning, nor in the evening, nor within any house, nor in a cloudy day, neyther at noon day &c. but in the fourth day and fifth hour, (that is, at 10. and 11. of the clock before noon,) and in the 8. and 9. hour, that is, at two and three of the clock in the after noon,) whether the plague were

on men, or on garments, or on houses. *Maim.* in treat of Lepr. ch. 9. sect. 5. 6. and *Thalmud.* in *Negagim*, c. 2. f. 2. This they observed, because in the morning and evening, the light is not clear; and at noon, the brightness dazzleth, and may cause to mistake the colour.

V. 13. pronounce the plague clean] Hebr. make clean the plague, that is, pronounce him clean that hath the plague. Hereupon they say; If any unclean person when the leprosie breaketh out abroad over all his body, is clean. If there appear upon him, quick flesh; so much as a lentile, he is unclean: if again he beall covered with leprosie, he is clean. If any quick flesh appear again, he is unclean, though the quick flesh began to appear an hundred times &c. *Adam. creat.* of Lepr. ch. 7. f. 5. This is explained by Moses himself, in the verses following: and the natural reason hereof seemeth to be; that when the disease is all driven out, it argueth strength and soundness in the inward parts.

V. 15. *living flesh*] the Greek translation it *found* (or *whoso*) *flesh*: see *ver.* 10.  
it is *a leprose*] This is one of the most remarkable things in all this Law, that quick or found *flesh* in the sore, should be judged leprosie, and the man unclean: whereas if the leprose covered all his *flesh*, he was pronounced clean, v. 13. And hereby the Holy ghost seemeth to teach, that if we would judge our selves, we should not be judged of the Lord, 1 Cor. 11. 31. If we consider our *sins*; he is faithful and just to forgive us our *iniquities*; and to cleanse us from all unrighteousness, 1 Joh. 1. 9. But if any quick or *lively* flesh, in any part of health or life be pretended in our sinfull nature, or any whit of righteousness by the works of the Law, (by which no *flesh* shall be justified, Gal. 2. 16.) then God pronounceth us unclean, for we cannot be justified but by the faith of *Jesus Christ*, Gal. 2. 16. And by grace we are *saved*, Eph. 2. 5. so then it is no more of works, otherwise grace is no more grace, Rom. 2. i. &c. *whosoever* are justified by the law, are fallen from grace, Gal. 5. 4. Wherefore David, that he might finde grace in the eyes of God,

acknowledged there was no soundness in his  
flesh: Psalm 38.4.8.

V. 18. *flesh*) the Chaldee translateth it a man: and so the word *flesh* often signifieth, as is noted on Gen. 6. 12. though here it may be taken properly. So in a

a bile *Jin* Hebrew *Shechi*, which signifies *an-hot-ylc*, or *puffs*; which is with inflammation, *ylc*, differing from the *burning* as aforementioned, in *vsf. 24*. For that is with *lyre* properly, but this may proceed outwardly of a *stroke* with a *stone*, or with *wood*, and the like; or from inward distempers, as *flammations*, *burning fevers*, and the like, which *break out* and *corrupt the skin* as the Hebrew doctors doe distinguish them, *Adam. treat. of lepr. ch. 5. f. 1.* Such biles, figured *lyno* and punishments for them, *Exod. 9. 10. Dent. 28. 27. Rev. 16. 2.* *3. h. d. 11*

A bile, or a burning, all the while they are material forces, make not a man unclean at all. But if they have been fully healed, though the place have a fear, and be not like the rest of the skin, yet it is as the skin of the flesh for any thing; or they become unclean by three signs, and are to be shut up ~~as~~ before declared. *Maim. ibid. 5. f. 3. c.* The healing of the bile, figured the forgiveness of syn. & release of punishment for the same; *Exod. 15. 26. Mat. 13. 15. with Mark 4. 12. Psal. 41. 5.*

V. 19. or a bright-spot [the same] equities is, for the scab of the bright spot, and the scab of the white swelling, forementioned; as the Hebrews affirm: *Maim. in Lepr. ch. 1. f. 3. [some what reddish] the*

hath any red colour, little or much, mingled with it. Which mixed appearance, the Hebrew doctors distinguish, and compare with the four appearances (or sorts) of white before mentioned, by this similitude, of four cups full of milk; and in the first cup there are mixed two drops of blood; in the second, four drops; in the third, eight drops; and in the fourth, sixteen drops. The mixture in the bright spot; hath the appearance of (the milk in) the fourth cup: and the mixture in the swelling, is as the appearance of the third cup. The mixture in the scab of the bright spot; is the appearance of the second cup: and the mixture in the scab of the swelling, is as the appearance of the first cup.

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Nethek. *M* in any treat. of Leprie, ch. 8. s. 1. or of the beard] this teacheth that they are counted two several, sayth Maimony ibidem sect. 14. Hayre is both an ornament to the bodie, and a signe of naturall strenght, as proceeding from kindly heat and moisture: which when they fayle, and corrupt humours come in place, there breedeth a l<sup>o</sup> profile in the bodie: whereby God figured a like estate in the soule, d<sup>o</sup> flitute of the heart of his spirit, and moisture of grace, and replenisht with synfull corruption.

31 V. 31. no black hayre] for black haire, is a signe of healing, vers. 37. as in nature it significth health, and strenght of bodie: wherefore Christs Locks are in myserie sayd to be black as a Raven, Song. 1. 18. Yelow haire and thin (or small) is a signe here of the leprie, vers. 30: as arguing decay & corruption of nature. And the yelow haire spoken of in this busines, (as the Hebrewes say, ) is that which is of the colour of gold; and that which is called thin (or small) is that which is short: but if it be long, though it be yelow as gold, it is no signe of uncleannes. Two yelow small haire, are a signe of uncleannes; whether they be one hard by another, or one farr from another: whether they be in the midst of the skull, or in the edge of it: whether they be there before the skull, or the skull be there before the yelow haire; it is a signe of uncleannes: Maimony in treat. of Leprie, ch. 8. sect. 4. s. the plague] that is, him that hath the plague: as vers. 4. So in v. 33.

33 V. 33. shave himself] The manner hereof, they say, was this; he shaved (the haire that grew) without the skull. Or left two haire clost by it, that they might discern whether it spread or no. Maim. in Lep. ch. 8. s. 3.

the second time] and no more. Ther is no shutting up for the skull, more then two weekes; and if after he be released, there grow yelow haire therein, or it spread; he shall then be pronounced unclean. Maim. in Lep. ch. 8. sect. 2. See before on vers. 6.

37 V. 37. stand in his eyes] in Chaldee, stand as it was, to weat, at a stay, without spreading: see vers. 5. So the Greek sayth,

if before him it abide in the place.

black haire] See the notes on vers. 31. The black haire, freeth not a man in skulls, unless there be at least two haire: neither doe they free a man, til their length be such as the top of them may bow towards the root of them: &c. If two haire grow up, one black, and another white or yelow, one long, and another short; they free not a man. The skull that is pronounced unclean, for the yelow haire, or for the spreading; if there grow black haire in it, and he be pronounced clean: although the black haire goe away, yet is he clean, until other yelow haire grow in it, or it spread further againe, after the black haire is gone: for it is sayd, the skull is healed, he is clean. When it is healed, he is clean; although signes of uncleannes be in the place. Maimony treat. of Leprie, ch. 8. s. 6. 7. 8. he is clean, and the Priest &c.] Hereupon Sol. Iarchi noteth, Loe the unclean whom the priest pronounceth clean, is not clean. Teaching that the truth of a mans estate, discerned by the Law and word of God, (which is the truth, Job. 17. 17.) made the man clean or unclean; and not the sentence of the Priest, if it swayed from the Law.

V. 39. darkish] or somewhat dark, as in vers. 6. So that their whiteness (sayth Sol. Iarchi) is not strong, but somewhat dark.

a freckled spot] or white morphe: in Hebrew bobak, a word not used but in this one place, and it hath the signification of cleannes or whiteness: and is not a leprosie, but a foregoer of it, and neer therunto. The Greek calleth it *Alphos*, which is a kinde of white spot defiling the skin: for as Corn. Celsus (in l. s. c. ult.) sayth, though it bring no danger with it, yet it is filthy, and cometh of an evil habit of the bodie. he is clean] to weat, from leprosie: for though it spotted the skin, yet it fretted not the flesh. God sheweth himself hereby mercifull to the infirmities of his people, not esteeming every spot or deformitie in them, as a malignant syn. So in the case following, vers. 40. 41.

V. 40. hath the hayre fallen off] or, is pilled. bald] to weat behind, from the crown towards the neck; which baldnes

the Hebrew calleth *Karachath*; and it is distinguished from the forehead baldnes called *gabbathath*, v. 41. 42. which is, from the crown of the head, towards the face. And so the Hebrew doctors doe explain them, as two sorts: Maimony treat. of Leprie, ch. 8. s. 8. 9. The Greek also translateth them by two divers words, *Phalacrotes*, the baldnes behind; and *anaphalacoma*, the baldnes before.

V. 41. the bald head] or, baldnes behind: Hebr. *karachath*. bald forehead] or, forehead: Hebr. *gabbathath*.

some what reddish] the Greek translateth, or somewhat reddish: see the notes on v. 19.

V. 43. swelling] by naming this one, he comprehendeth also the other, as the bright spot, the bile, and the burning, (spoken of before in vers. 13. 18. 24. all which might bespeak the bald head, as well as upon the other skin of the bodie: and discerned as the former, saving by the haire.

leprosie in the skin] or, the leprosie of the skin of the flesh. From these words, the Hebrew doctors gather the signes of this kind of leprosie, according to those forementioned; saying: The bald head, and the bald forehead, defile by two signes, by quick flesh, and by spreading. And they are shut up for them two weekes: for it is sayd of them, As the signe of leprosie in the skin of the flesh. And because in them there is no bayre the white haire is no signe of uncleannes in them. They make one unclean by two signes, and in two weekes, thus.

If there be a bright spot in the bald head or bald forehead, and there be quick flesh therein, he is pronounced unclean: if there be no quick flesh; he sheweth him up, and seeth him at the seven dayes end: if there be growen any quick flesh on it, or if it be spread, he is pronounced unclean: if not, he sheweth him up seven dayes more. If then it be spread, or have quick flesh growen on it; he is pronounced unclean: if not, he is set free. If after his is spread, it is spread, any quick flesh growe up; he is pronounced unclean. The bald head, or bald forehead, or the beard whose haire is fallen off; if there be upon them a bile, or a burning, they make a man unclean, as the baldnes, or the swelling upon the skin of the

flesh: for the head or beard whose haire is fallen off, is as the skin of the flesh for every thing; save that they make not unclean by the white haire; &c. Maimony treat. of Leprie, ch. 8. s. 11. Of these two signes, the quick flesh, and the spreading: see the notes on vers. 8. 10.

V. 44. utterly unclean] Hebr. *makng* unclean he shall make him unclean; or, as the Greek sayth, shall pollute him with pollution. This significth, that if unto infirmity, be added malignitie, or p<sup>o</sup> elump<sup>o</sup> ion; it maketh the synner a spirituall leper in the sight of God.

V. 45. the plague is] to weat, so pronounced by the Priest: as vers. 3. read] in signe of sorow: see Gen. 37. 29. Levit. 10. 5. Chazkuni expoundeth it, He shall mourne for his deeds: for because of his evil deeds, the plague is come upon him. bare] or free to weat from cutting, that is, it shall be unshorn: for to let the haire grow, was another sign of sorow: see the notes on Gen. 41. 14. and Levit. 10. 6. Or free, from cap or bonnet, that is, as the Greek translateth, uncovered; so the word also significth, Num. 5. 18. yet not bare altogether, but covered with a cloth, after the manner of mourners, 2 Sam. 15. 30. The Hebrew canons say, It is commanded that the leper pronounced unclean, doe cover his head all the dayes that he is excluded; and put a covering on his upper lip, as a mourner; and rend his clothes; and make it known to those that pass by him, that he is unclean, Levit. 13. 45. Although it be the high priest that is a leper, he maketh his head free, and rends his clothes: for an affirmative precept putteth away a prohibitive. A leprous woman makes not her head free, neither rendeth her clothes, nor covereth her upper lip: but she sitteth without the city, and makes it known to others, that she is unclean. Maimony treat. of Leprie, ch. 10. sect. 6. 8. put a covering] or, cover, wrap over, the Chaldee addeth, cover as a mourner: for as the covering of the head, so of the mouth or lip, was a signe of sorow and shame: as is sayd, Thee shalt be ashamed &c. they shall all cover the upper lip, for there is no answer of Gods

Mic. 3. 7. So in Ezek. 24. 17. when he had  
 said make no mourning &c: the addeth, beside  
 the tire of thy head upon thee, and put on thy  
 shoes upon thy feet, and cover not the upper-lip.  
 Hereby also was implied, as the Hebrews  
 say, that he might not salute any man, all the  
 dayes of his uncleannes, as being a mourner  
 Maumony great, of Leprie, ch. 10. sect. 6.  
 the upper-lip] or, the beard of the upper lip,  
 as Sol. larchi interpreteth it, the hayre of  
 the upper-lip: the Greek translateth it his mouth.  
 unclean unclean] and stand, I am, or here  
 is one unclean: so confessing and proclaim-  
 ing his miserie, and giving others warn-  
 ing, lest they be defiled by touching him.  
 Therefore Onkelos the Chaldee paraphrast  
 translateth it, be not ye made unclean, be not  
 ye made unclean: and Ionathan, Avoid avoid  
 from the unclean. This is opened in Lam. 4.  
 15. They cried unto them, Depart, (I am) un-  
 clean: depart, depart, touch not. Likewise in  
 Eja. 52. 11. Depart, depart, go out from thence;  
 unclean (it is,) touch it not. The Hebrew  
 dooctors say, The Leper is the chief of all  
 things that are most unclean; he defileth men &  
 vessels by touching him; and earthen vessels by  
 the air: and defileth men by carying of him,  
 and defileth his bed, and his seat &c. Maumony  
 in Leprie. ch. 10. §. 11. These rites, figured our  
 mortification, confession of sinnes, and  
 suffring of miseries for the same; lam. 4. 8.  
 9. 10. For, we are all, as an unclean person;  
 Eja. 64. 6. and David acknowledged him-  
 self to be a Leprous synner, in Psalm. 51.  
 where he maketh confession of his mis-  
 deeds; and desireth to be purged with hy-  
 ssope, as were the Lepers, Levit. 14. 4. And  
 from Solomons words in 2. Chron. 6. 29.  
 when every one shall know his own plague and  
 his own greif; Baal haeturim inferre, that  
 at first it is needfull to at a man know his plague,  
 and be cleansed from it by repentance, before he  
 pray.

V. 46. dwell] or sit alone, as the Greek translates separated, frō other clean men & societie. So King Azarias being a leper, dwell in a severall howse, 2 King. 15. 5. And Marie stirke n with leprosie, was shut out of the camp, Numb. 12. 14. as all lepers were to

be, *Nimble*. 1. So that dwelling alone, debarred him not from conversing with other lepers, but with the clean only. By the Hebrew canons, If a leper came into any house, all that was in the house, was unclean, both men and vessels, although he touched them not. If he were standing under a tree, and a clean person passed under that tree, he became unclean. If he came into a Synagogue, they made for him a distinct room apart, ten handbreadths high, and four cubits broad; and he came in first, and went out last; that his situation might be by himself alone, and he might not stand among the people, and defile them. Maimon treat. of Leprosy, ch. 10. § 12. The Lepers were thus to be secluded, that they defiled not their camp, in the midst whereof the Lord dwelled, *Nimble*. 3. figuring the putting of polluting synners out of the Church, & left others by them, be loved and defiled, 1 Cor. 5. 6. 13. Heb. 13. 15. and the absteyning from familiarity with them; 1 Cor. 5. 11: that they might be ashamed and humbled for their offences, 2 Thes. 3. 14. Lam. 1. 1. 8. & 3. 1. 28. &c. The Hebrew doctors also, have thus understood these figures: they say; If thou a man confestest this thing, he will be absolved and absolved for his iniquities: for every iniquity, is a plague and a blemish in his soul, &c. And as it is written of the Leper, his clothes shall be rent, and he shall put a covering on his upper lip, and shall cry unclean, unclean; and it is said, he shall dwell alone, within the camp, that his dwelling be so. For the pollution which is in the soul, and removeth far from the bodies that is on high; & that causes the body beneath to be likewise removed far from the camp of Israel: And if a man turn by repentance, to cleanse his spots, by receiving chastisements upon him; so he is cleansed from his leprosy: otherwise, his leprosy cleaveth to his soul, and in his world and in the world to come he is removed far from all the Camps that is on high, and he to be made clean. R. Elias, in Sepher Re'eh bochmah treat. of the Fear of God; chap. 4. these ordinances for lepers, shewed also the effect of the Law, in synners, & which riveth them from the communion of God and his people: & gill by repentance and faith

thats they come unto Christ, who then  
will teach and heale them, as *Mat. 23.*  
& *11. 28.* As for the Law, it leaveth them  
in their uncleannes, and so mourne for  
the same: but meane to heale them in  
the new name; that grace was reserved  
for Christ to give. *Mat. 11. 5.* & *8. 16. 17.*

For Camels' hair, &c. (as for *Woolen garments*) Hebr. in a garment of *wool*, or in a garment of *flax*. These things the Hebrew doctors understand broadly; of the wool of sheep, and of flax only, not of hemp or the like: saying, *the garments are made unclean by plagues* (or *spots*) *in* garments of *wool* and of *flax* only, and all *vises* (or instruments) of *skin* or *Camels hair* and *sheeps wool*, that are *spun* (or *woven*) *one with another*, if the *soft part* be of *camel's hair*, it is *not* made unclean by plagues; but if the *soft part* be of *sheeps wool*, it is made unclean: *or* if *be* of *half*, it is made unclean. *The same law* is for *flax* and *hemp* one with another. And if the *warp* be *flax*, and the *woof* *hemp*, or the *warp* *hemp*, and the *woof* *flax*: it is *not* made unclean by plagues. Like- wise if the *warp*, or the *woof* be *flax*, or *wool*, and the *refuse*, goats *hairs*, or the like, it is *not* made unclean. *Memory treat.* of *Levrie*, ch. 13, sect. 1, 3. and *Talmud Bab.* in *Negagin*, ch. 10, sect. 2. The Law, which shewed no way to cure the *Leper*, but left him in his uncleanness, sorrow and solitarie estate: proceedeth here: to shew the contagion of this sickness, how it defileth not onely the bodies of men, and separateth them from the camp of God and his people; but pollureth also their garments and instruments, so making them unfit for any use, save for the tyre, *vis. c.* 14. by the nature of *syn* was signified: And the cure of it the strength thereof by the *Law*.

V. 48. woof] It is named of weaving in the Hebrew word; properly signifieth the warp because the woof is raised with it when in the warp or thread that run along. These are thus distinguished, because if the thread appear in the woof, it is the woof a clean or if it appears in the warp, the warp is clean. *Matth. 23. 28. 30.*

sect. 9. Moreover they say, Garments that are died (or coloured) are not defiled by plagues: whether they be d. d. by the hand of man, or by the hand of God; unless they be white. If the warp of a garment be died, and the woof white, or the woof died, and the warp white, the whole goeth after that which appeareth. A garment that hath many peccers sowed on; some died, and some whittish: there appear a plague in the white, they thrust it up: if it abide two weeks it is all undean, and to be burnt. If it be all died, and there be but one final white peccer in it, & there appear a plague thereon; he flourisheth it up: if it continue two weeks, it shall be burnt. *Idem* draps. 12. sect. 10. 13. of unnen) Hebr. of flax and of wooll. mark of skin) that is, any vessel, or instrument made of skin, for any work or use; as is after explained in vers. x. 41. Here the Hebrew doctors except the skins of the creatures in the sea, that they receive no uncleanness by plagues. But if any thing that liveth on, or groweth out of the land, be joyned unto them, though it be but a shreed of wooll or of flax, or of other skin of beasts; and so any vessel be made of them: they are made unclean by plagues. Talmud in Ne-gaim: chap. 10. f. r. *Maim* in Leprie chap. 13. sect. 5.

V. 49. green[ish] or very green: and so after, very red. The Hebrews say, These signs of uncleanes are in garments: greenness, redness, and spreading. Greenness, is such a colour as is in green herbs: which is very much green. And the red, is very much red, like fair crimin. And for both these colours, they flout up the garment: and if it abide in this colour, two weeks: they pronounce it unclean, and burn it. As for if it spread: they pronounce it unclean, and burn it: and, if in a garment there appear a green spot, or a red; they flout it up 7. days: and in the seventh, he looketh on it; if he be spread, he pronounceth it unclean, and burneth all the garment. And if it abide in the colour, but spread not: or if it be spread, but diminish then, the two colours: wherein it was flout up: or if the colour be grown more red, or more green: but not spread: they wash the stained places; and let it sit up seven days more. And in the end of which 7. days, which is c. 13. v. 5.

he looketh if it be dimmer in colour the third time; then is he bound to wash it, and it is clean. And if the colour be changed from that it was; as if it was green, and it become red, or was red, and it become green: he rendeth out the spotted place, and burneth that which is rent out: and smoth a peece into the rent place: and the residue of the garment is free, and washed all over the second time, and it is clean. But if it abide in the colour wherein it was shut up at the first; he pronounceth it unclean, and burneth it all. A garment out of which the spot is rent, at the end of the second week: if any spot come again into it, it is burnt. Likewise, if the spot spread in a garment, after it is freed, it is burnt. Maimony treat. of Leprosy, chap. 12. sect. 1. 2. 4.

V. 50. [shall shut up] In Greek, [shall separate the plague: meaning the thing that hath the plague of Leprosy on it: see vers. 4.]

V. 51. [fretting] or [rankling]: this word is not used, but in this case of leprosy, and in Exek. 28. 24. where it is applied to a pricking or rankling bray. The Greek translateth it a continuing leprosy, the Chaldee a demitting; because that which fretteth, both continueth long, and wattereth the thing wherein it is. So in Chap. 14. 44. it is unclean.] it is one of the mayne unclean things, and as the Hebrews write, it maketh unclean by touching it, or by bearing it, or by coming in where it is. As, a leprous garment, or warp, or woof, or any vessel of skin plagued (with leprosy): if but so much as an olive of them come into a cleane house, all that is in the house, is made unclean, both men and vessels. And are all made principall unclean things etc. The leprous thing is like unto the dead, as it is sayd, Let her not be as one dead, Numb. 12. 12. How doth the dead (desire) by so much as an olive: so these things also, by so much as an olive. Maim. in Lepr. ch. 12. sect. 13. 14.

V. 52. in wollen] Hebr. in wooll or in flax; that is, made of wooll or of flax. This burning of leprous garments, signified the abomination which all should have of syn, for the consuming and abolishing of it, and of all instruments and monuments thereof: as by comparing scriptures for

some particular evils, may be gathered. See Deut. 7. 25. Eze. 30. 22. Luke 9. 45. 148. 19. 19.

V. 54. command, that they wash] the commandment, is by the Priest; the washing, by any man: as *Dau habum* here observeth.

V. 55. his colour] Hebr. his eye: the colour is so called, because it is discerned by the eye: so in Num. 11. 7. Exek. 1. 16 & 8. 2. [fret inward] or, a deep fret, that diminisheth and consumeth it: the Chaldee translateth it, a breaking: the Greek thus, it is confirmed (or fast-fetted) in the garment, or in the warp, or in the woof. [inside] Hebr. the fore-baldnes thereof, or in the hinder-baldnes thereof. The words before used in vers. 42. for the baldnes of the head before or behinde, are here applied to the garment; which when the wooll or flax is eaten off in the outside or in the inner, with the fretting leprosy; is thereupon called bald. The Greek translateth them the warp and the woof; as before is noted: the Chaldee, in the worn (or old) part thereof, or in the new part thereof: and so other the Hebrew doctors explaine it, saying; *Kachath*, is the old-worn places; and *Gabuchath*, is the new. Maimony treat. of Lepr. chap. 12. sect. 9.

V. 56. rend it] rend the place of the plague, out of the garment, and burne it, sayth Sol. larchi. But if it were till seen in the garment after this, then the whole garment was burnt: vers. 57.

V. 57. a plague breaking out abroad] or, a spreading (as the Chaldee sayth, an increasing) leprosy. In Greek, a flourishing leprosy.

V. 58. washed the second time] Chaseni explaineth it, the second time, for to cleanse it, and the first time, for to put away the plague of it. These leprous things were carnal ordinances, imposed on them, untill the time of reformation, Eze. 9. 10. but our walking is by the blood and spirit of Christ, whereby he hath washed us fr. in our syns, Rev. 1. 5. In that we draw neer unto God, with a true heart, and full assurance of faith; having our bodies sprinkled from an evil conscience, and our bodies washed.

washed with pure water, Hebr. 10. 22. and cleansing our selves from all filthines of the flesh and spirit, perfecting boyne, in the fear of God, (2 Corin. 7. 1.) in us may be fulfilled that which is written, *They are they which come out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb.* Rev. 7. 14.

CHAPTER 14.

1. The rites and sacrifices, in cleansing of the Leper: with two birds, cedar wood, scarlet, cyzop, and living water. 10. with lambs flower, and oile. 21. Lesser sacrifices for the poore leper. 33. The signes of leprosy in an house: 40. the pulling out of the stones thereof, and putting in new. 45. The breaking down of the leprous house. 49. The cleansing of a, if the plague be healed, with birds, cedar, scarlet, cyzop, and living water.

§ § §

1. And Jehovah spake unto Moses. 2. saying: This shalbe, the law of the Leper in the day of his cleansing: that he shal be brought, unto the Priest. And the Priest shall goe forth, out of the camp: and the Priest shall see; & behold, if the plague of leprosy be healed, in the leper. Then the Priest shall command, & he shall take for him that is to be cleansed, two birds alive, & clean: & Cedar wood; and scarlet, and cyzop. And the Priest shall command; and he shall kill one of the birds: in an earthen vessel, over living water. As for the living bird, he shall take it; and the Cedar wood, and the scarlet, and the cyzop: and shall dip them, & the living bird, in the blood, of the bird that was killed, over the living water. And he

shall sprinkle, upon him that is to be cleansed from the leprosy, seven times: and shall make him clean; and shall let goe the living bird, upon the face of the field. And he that is to be cleansed, shall wash his clothes, and shall shave off all his hayre; and wash himself in water, that he may be clean; and after, he shall come into the camp: and shall tary, abroad out of his tent, seven dayes. And it shal be, in the seventh day, he shall shave off all his hayre; his head and his beard, and his eye-browes; even all his hayr, he shall shave off: and he shall wash his clothes; and he shall wash himself in water, and he shalbe clean. And in the eighth day, he shall take two hee-lambs, perfect; and one ewe-lamb, of the first yere, perfect: and three tenth-deales, of fine-flour for a Meate-offring, mingled with oile; and one Log of oile. And the Priest that maketh him clean, shall present the man that is to be made clean, and those things: before Jehovah; at the dore, of the Tent of the congregation. And the Priest shall take, one hee-lamb; and offer him for a Trespas-offring, and the Log of oile: and he shall wave them, for a Wave-offring, before Jehovah. And he shall kill the hee-lamb, in the place where he shall kill the Syn-offring, and the Burnt-offring, in the place of holynes: for as the Syn-offring is the Trespas-offring is the Priest; it is holy of holies. And the Priest shall take, of the blood of the Trespas-offring; and the Priest shall put it, upon the tip of the right ear, of him that is to be cleansed: and upon the thumb of his right hand; & upon the gub-

15 toe, of his right foot. And the Priest shall take it, of the Log of oil: and poure it, upon the priests palme of the left hand. And the priest shall dip his right finger, in the oil, that is on the palme of his left hand: and shall sprinkle of the oil with his finger, seven times before Iehovah. And of the rest of the oil, that is on the palme of his hand, shall the priest put, upon the tip of the right ear of him that is to be cleansed: and upon the thumb, of his right hand; and upon the great-toe, of his right foot: upon the blood of the Trespas-offring. And the remnant of the oil that is on the priests palme of the hand, he shall put, upon the head of him that is to be cleansed: and the priest, shall make atonement for him, before Iehovah.

19 And the Priest shall make, the Syn-offring; and make atonement, for him that is to be cleansed, from his uncleannes: and after, he shall kill the Burnt-offring. And the Priest shall offer-up, the Burnt-offring, and the Meat-offring, upon the Altar: and the priest, shall make atonement for him, and he shall be clean.

21 And if he be poore; and his hand attayne not: then he shall take one hee-lamb for a Trespas-offring, for a Syn-offring, to make atonement for him: and one tenth-deale of fine-floure, mingled with oil, for a Meat-offring, and a Log of oil: And two turtle-doves, or two young pigeons; which his hand can attayne; and the one shall be, a Syn-offring; and the other, a Burnt-offring. And he shall bring them, in the eight day, for his cleansing, unto the priest: unto the dore,

of the Tent of the congregation, before Iehovah. And the Priest shall take, the hee-lamb of the Trespas-offring, and the Log of oil: and the priest shall wave them, for a wave-offring, before Iehovah. And he shall kill, the hee-lamb of the Trespas-offring: and the priest shall take, of the blood of the Trespas-offring; and put it, upon the tip of the right ear, of him that is to be cleansed: and upon the thumb, of his right hand; and upon the great-toe, of his right foot. And of the oil, shall the priest poure, upon the Priests palme of the left hand. And the priest shall sprinkle, with his right finger, of the oil, that is in his left hand: seven times, before Iehovah. And the Priest shall put, of the oil, that is on the palme of his hand, upon the tip of the right ear, of him that is to be cleansed: and upon the thumb, of his right hand; and upon the great-toe, of his right foot: upon the place, of the blood of the Trespas-offring. And the remnant of the oil, which is on the Priests palme of the hand; he shall put, upon the head of him that is to be cleansed: to make atonement for him, before Iehovah. And he shall make the offering of the Turtle-doves; or of the young pigeons: of that which his hand can attayne, the one for a Syn-offring, and the other for a Burnt-offring, with the Meat-offring: and the Priest shall make atonement, for him that is to be cleansed, before Iehovah. This is the law, of him in whom is the plague of leprosie: whose hand can not attayne, to his cleansing.

And

And Iehovah spake, unto Moses and unto Aaron, saying. When ye be come, into the land of Canaan; which I give unto you, for a possession: and I put, the plague of leprosie; in a house, of the land of your possession. Then he shall come, whose the house is; and tell the Priest, saying: as it were the plague, appeareth to me in the house. And the Priest shall command, and they shall empte the house; before the priest goe in, to see the plague; that all which is in the house, be not made unclean: and afterward, the priest shall goe in, to see the house. And he shall see the plague; and behold if the plague, be in the walls of the house; with hollow-strakes, greenish; or reddish: and the sight of them, be lower then the wall. Then the priest, shall goe out of the house, to the dore of the house: and shut-up the house, seven dayes. And the Priest shall retorne, in the seventh day: and shall see, and behold, if the plague be spread, in the wallies of the house.

40 Then the priest, shall command; and they shall take-away, the stones; in which, the plague is: and cast them, into a place without the citie; into an unclean place. And he shall cause the house, to be scraped within, about: and they shall poure-out, the dust which they have scraped-off, in a place without the citie; in an unclean place. And they shall take, other stones; and put them, in the place of those stones: and he shall take, other dust, and shall plaister the house.

42 And if the plague return, and break-out in the house; after, when he hath taken-away the stones: and after he

hath scraped the house, and after it is plaistered. Then the priest, shall come; and shall see, and behold, if the plague be spread, in the house: it is a fretting leprosie in the house; it is unclean. And he shall break-down the house; the stones of it, and the timber of it; & all the dust of the house: and he shall carry them forth, to a place without the citie, to an unclean place. And he that cometh, into the house; all the dayes, that he hath shut it up, he shall be unclean, until the evening. And he that lieth in the house, shall wash his clothes: & he that eateth in the house, shall wash his clothes. And if the priest, coming shall come in and see, and behold the plague hath not spread, in the house; after, the house was plaistered: then the Priest, shall pronounce the house clean; because, the plague is healed. And he shall take, to purifie the house, two birds: & Cedar wood, and scarlet, and eyzop. And he shall kill, the one bird, in an earthen vessel, over living water. And he shall take the Cedar wood, and the eyzop, and the scarlet, and the living bird: and dip them, in the blood of the killed bird; and in the living water: and he shall sprinkle the house, seven times. And he shall purifie the house, with the blood of the bird, & with the living water: and with the living bird, and with the Cedar wood, and with the eyzop, & with the scarlet. And he shall let goe the living bird, out of the citie, upon the face of the field: and shall make atonement for the house, and it shall be clean. This is the law, for every plague of leprosie, and shall be

P

for



56 for the leprosie of a garment, and of  
57 an house. And for a swelling, and  
for a scab; and for a bright spot. To  
teach, in the day of the unclean, and  
in the day of the clean: this is the law,  
of Leprosie.

**Annotations.**

Here beginneth the 18. section  
on the 18. chapter of the Law, called  
in Hebrew *Meisforanah*,  
that is, the Leper. See Gen. 6. 9.

2 **T**hat he shall be brought.] The leper  
dwelt without the host, and in the  
day of his cleansing, he was brought  
to the east part of the host, (and in a-  
ges following to the gates of Jerusalem),  
and the Priest went out thither to meet  
him, and performed certain rites for him,  
and after that, he came into the host or  
city, and so by degrees into the Sanctua-  
rie, as after is explained. And this coming  
to the Priest, was requisite for every leper;  
though he were never so well healed:  
wherefore Christ sayd to him whome he  
had cured, *Go show thyself to the priest, and  
offer the gifts that Moses commanded:* Mat. 8. 4.

3 **V. 3. be healed.]** The Priest healed it  
not, but looked upon it when it was hea-  
led, and discharg'd and assisted the patient  
in duties of thankfulness to God, who is  
both the striker and the healer, *Deut. 32.  
59. Exod. 15. 25.* Neither doth the Law,  
send the Leper to the Physician, or pre-  
scribe salves or medicines to cure him;  
but leaveth him unto the work of Gods  
grace, which should afterwards mani-  
fest in Christ, who himself took our infir-  
mities, and bare our sicknesses, *Mat. 8. 16. 17.*  
And the rites and sacrifices following,  
which were a profession of thanks unto  
God in Christ, closely taught them this:  
but the Gospel declareth the way of cu-  
ring to be by faith, as unto the Samaritan-  
e that was healed of his leprosie, Christ  
sayd, *Thy faith hath made thee whole,*  
*Luke 17. 19.* which faith, causeth Lepers,  
though they stand afar off, to lift up their

voices, and cry unto Jesus for mercy, *Luke  
17. 12. 13.* who sendeth his word, and breath  
them, and delivereth them from their corrup-  
tions, *Psal. 107. 20. Mat. 10. 7. 8.* For, being mo-  
ved with compassion, he putteth forth his  
hand, toucheth and speaketh, and imme-  
diately the leprosie departeth, *Mark 1. 41.  
42.* and so healeth he the foules of syn-  
ners, that come unto him. The Hebrews  
say, *Leprosie is the finger of God, therefore it is  
unlawful to endeavour to heale it, &c.* the only  
healing of it, is by the hand of the Priest that  
maketh atonement; for, by merie atonement is  
made for iniquities, *Prov. 16. 6.* even as unclean-  
ness, which is not doen away but by water. *R.  
Meischem on Lev. 13.* This being the judg-  
ment of the Lewes themselves, the Leper,  
who in Christ healed, were a good sym-  
bol as just men, that he was the son of  
God; *Mat. 8. 4.* and by that and other like  
works, he declared himself to be he that  
should come, *Mat. 11. 3. 4. 5.* And he is the  
Priest, who cleanseth us all leprous syn-  
ners, and bringeth us into the true Sanctua-  
rie, being washed, sanctified and justified  
in the name of the Lord Jesus, and by the Spirit  
of our God; *1 Cor. 6. 11.*

**V. 4. and he shall take]** the Greek sayth,  
and they shall take, speaking indefinitely, of  
the leper or any of his friends, that might  
procure these things for his cleansing.  
birds.] whether doves or turtles, com-  
monly used in sacrifices (which are called birds  
in *Gen. 15. 9. 10.*) or any other clean foules,  
for the scripture determineth them not  
otherwise, then that they must be clean,  
such as all are, save those excepted, in *Levi-  
ty. 11. 13.* &c. and all that are clean for  
meat, are called birds, in *Deut. 14. 11.* The  
Hebrew canons say of these, they must be  
free birds, that is such as are not tame, or  
any mans own, but at liberty to flie from  
place to place: and as God sayth, *be shall  
take them for him, so they expound it, they  
must be taken in the name of cleansing of le-  
prosie, that is, designed for that purpose  
only.* *Maimony in treat. of Leprosie ch. 11. f. 1.*  
These two birds, of which one was killed,  
the other let goe alive; were to figure out

our Christ, who should be killed for our  
sins, and rise againe for our justification,  
*Rom. 4. 25.* The 1. ke was figured by the  
two goats, on exeat on day, *Levit. 16.*

**Cedar wood]** for, a Cedar stick; which the  
Hebrews say was to be a cubit (that is, a  
foot and an half) long, and so thick as the  
square foot of a bed. *Maimony. ibidem: and  
Tobias Bab. in Negazin, c. 14. f. 6.* Cedar  
wood toucheth not; the pitch that runneth  
out of it, is sayd to keep dead bodies from  
corrupting, but corrupteth living bodies: and it  
is good against the Leprosie, and other fowl  
ulcers: *Plinie hist. lib. 24. cap. 5. and Diosco-  
rides, l. 1. c. 89.* [scarlet] this the Lewes  
say was wood died in a scarlet or crim-  
son colour; (and so the Apollite in an other  
like case, calleth it scarlet wood, *Heb. 9. 19.*)  
and there was to be of it a shekel weight  
(which weighed 320. grains of barley:)  
*Maim. ibid.* This scarlet colour resembled  
Christs blood; and the efficacy thereof in  
the soule, restoring the natural lively co-  
lour and vigour; which the pale white  
leprosie of syn had doen away. *eyzop]*  
or hyssop: wherof see the notes on *Exod-  
12. 12.* This was for length, not to be less  
then an handbreadth; and (they say) it might  
not be Greek eyzop, nor Roman eyzop, nor wild  
eyzop, nor any other sort that was surnamed by  
the place, but the common eyzop that grew  
in gardens. *Talmud in Negazin, c. 14. f. 6.*  
These two plants, were the greatest and  
the smallest that grew: and so the Cedar  
is opposed to the eyzop, *1. King. 4. 33.* The  
Cedar that wil not rotte, figured incorrup-  
tion and immortalitie; and the Cedar is u-  
sed to signifye Christ himself, in *Ezek. 17.  
22. 3.* The eyzop, of sweet savour, was  
used to sprinkle with and cleanse from  
sin; see *Psal. 51. 9.* And the Cedar wood, or  
the eyzop, that had the bark peeled off was un-  
lawful to eat. *Maim. treat. of Leprosie ch. 11. f. 1.*  
**V. 5. and he shall kill]** in Greek, and  
then shall kill, meaning, some man, Char-  
koni sayth. The commandment was by the  
Priest, and the killing, by any man. *carthene  
vill]* the Hebrew doctors say, by tradi-  
tion, it was to be a new earthen cup. It fi-

gured the baseness and infirmities of the  
sinners of the gospel, *1 Cor. 4. 7.* See fur-  
ther in *Numb. 5. 17.* living water] that is,  
spring water, as the Chaldee translate it,  
called living, because of the continual  
motion. See the notes on *Gen. 26. 19.* And  
thus Christ expounded living water, to be  
a well of water springing up unto eternal life,  
*Ioh. 4. 10. 14.* The Rabbines here say, it  
might not water that had been used about  
any buyes, nor salt water, nor water that had  
been melted (or warmed) nor of waters that  
ie (or saile, as in *Iere. 15. 18.* that is, whole  
coldness or spring doth cease at any time;]  
nor raine water, but living water which alwayes  
springeth and ceaseth not: *R. Sampson, comment.  
in Thamaad in Negazin, c. 14.* And that of  
this water, there was a quarter of a Log,  
put into a new earthen vessel. That quar-  
ter was as much as an egg and an half: see  
the notes on *Exod. 30. 24.* They killed the  
fairest of the two birds, (though they were  
as much as might be, or equal bignes and  
price) over the water in the earthen vessel, and  
sprinkled it so that the blood might be discerned  
in the water; and then they digged and burd the  
birds there before them. *Maimony treat. of  
Leprosie, c. 11. f. 1.* And Chazkuni noteth,  
that the living water was mixed with the blood,  
because the blood of it [itself was not] yough to  
dip the cedar, scarlet and eyzop in.

**V. 6. dip them, and the living bird.]** He  
bound together the eyzop and the cedar with the  
scarlet (wool) wound up lengthwise, and about  
them he put the tops of the wings and tip of the  
taile of the living bird, and dipped them foure  
times in the water and blood that was in the vessel, &c.  
[sprinkled seven times upon the hand of the Le-  
per, and some say, on his forehead] and so let  
the bird loose. *Maimony ibidem.* This manner  
of cleansing the leper, figured the cleans-  
ing of us synners by Christ; who (as the  
killed bird) was put to death in the flesh, but  
(as the living bird,) quickned by the Spirit,  
*1 Pet. 3. 18.* For whom he was crucified though  
weaknes, yet he liveth by the power of God, *2.  
Cor. 13. 4.* who came, not by water only, but  
by water and blood, *1 Ioh. 5. 6.* whole blood  
[sprinkled] purgeth our conscience from dead  
works

works to serve the living God, Heb. 9. 26. & 12. 24. But we have this treasure in earthen vessels: that the excellency of the power, may be of God, and not of us, 2 Cor. 4. 7. By the Hebrew doctors opinion the mixing of the blood of the bird, and of living water, signified judgment and mercy joyned together. *R. Menachem on Levit. 14.*

7 V. 7. seven times? signifying hereby a full cleansing; for seven is a perfect number. see the notes on Lev. 4. 5. So Naaman the Leper, washed himself seven times in Jordan, 2 Kings. 5. 10. 14. And David praying to be cleansed of his spiritual leprosy, sayth, *Wash me thoroughly from mine iniquity, Psal. 51.*

*make him clean* [that is, pronounce him clean; or by these rites cleanse him: the Greek translatheth, and he shall be clean.] let goe [or, let loose, and send away]. The like was done with the two goats on a atonement day; the one was killed, the other let goe into the wilderness, Lev. 16. 7. 10. These figured the deliverance of Christ from death, and of all such as are cleansed from their synns by his blood: for he bare our griefs, and carried our sorrows (or sicknesses): *Esa. 53. 4. Mat. 8. 17.* And Solomon likeneth the escaping of the curse, to the flying away of a bird, Prov. 26. 2. Chazkuni maketh this comparison, that the Leper had sitted as a bird solitary on the house top, and was bound and restrained from conversing with other men; but now was permitted to come among his followers; even as the bird had been bound in the hands of men, but now was let goe, and set free to goe among her followers.

*the face of the field* [that is, the open field: like that phrase in Genes. 1. 20. on the face of the firmament. The Greek translatheth it, into the field. Hence the Hebrew doctors say he that letteth the bird loose, may not turn his face towards the sea, nor to the cite, nor to the wilderness: for it is sayd (in Lev. 14. 13.) out of the cite, into the face of the field. if when he lett it goe, it comes again: he shall let it goe again, though it be an hundred times. Moreover they say, the Cedar wood, and cyprus, and scarlet, with which one leper was cleansed, he may with them cleanse

other lepers: and so the bird that is let goe, he may cleanse other lepers with it. After it hath been sent away, and it is lawful to be eaten. But the bird that was killed, is unlawful to be used for any thing; and who so eateth ought himself, transgresseth. *Maimony treat. of Lepr. 11. f. 1. 7.* These legal ordinances, cited the people unto Christ; for, if the blood of birds, and water, with cedar, cyprus and scarlet, sprinkling the unclean, sanctifieth in the purifying of the flesh: how much more is the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge the conscience from dead works, to serve the living God. *Heb. 9. 13. 14.*

V. 8. all his hayre] on every part of his bodie: so the Hebrewes say, he must cut the rasure to pass over all his flesh that is seen, even his secret parts, and the hayre all over his bodie. *Maim. ibidem.* The hayre naturally springeth of hot & gross matter or fume, and argueth strength of nature: so in the Leprous and unclean, the hayre signified the strength of uncleannes, which was to be cut off: for it is needful to beat down the power of uncleannes, which aboundeth in him; sayth *R. Menachem*, on Lev. 14. So at the consecration of the Levites, they were to cause a rasure to pass over all their flesh, *Numb. 8. 7.* and Sampson when he lost his hayre, lost his strength, *Judg. 15. 17.* And God threatening to weaken the state of his people, useth this similitude of shaving them without a rasure; *Esa. 7. 20.* Contrarywise, the Nazirite, whiles he was to be holy unto the Lord, by his vow, no rasure might come upon his head; *Numb. 6. 1.* that he may be clean; and, he shall be clean, to weete, in part, or in the end, after the performing of these and the rites following; for he was not cleane all at once, but by degrees; & was to be shaven again 7. dayes after, v. 9. Therefore the Jewes explaine it thus, he shall be clean from polluting by coming in, or soe polluting his bed. *See Maim. treat. of Lepr. 1. 1. f. 1.* This figured the endeavour which Gods people should have to cleanse themselves, that they may be againe received of the Lord, when they have

have perfected holynes in his fear; 1 Cor. 7. 1. And every man that hath the hope in him, purgeth himself, even as he is pure: 1. Joh. 3. 3. out of his tent] and so as the Greek translatheth, out of his house; for Tents are often used for houses, or dwelling places, *Ios. 22. 26. Deut. 33. 18. 1 Sam. 13. 2. 1 Kings. 8. 66.* And from thence words the Hebrewes gather, that it was unlawful for him to company with his wife in bed, these 7. dayes. *Maim. ibidem. & Thalamid in Negagim. c. 14. f. 2.*

V. 9. all his hayre] In the seventh day, the Priest shall shave him the second time, as at the first. Both times when he shaveth him, it must not be with a rasure; if he shave him not with a rasure, and if he leave but two haire, he hath not done any thing. And none may shave him, but a priest. And if there be left but two haire, at the first shaving, and he shave them off the second time; it serveth him but for one shaving only, and that is, for the first. The killing of the bird, and the shaving, and the sprinkling, are to be done by day: and all his other works, either by day or by night. These are to be done by men; and all the other works, either by men or by women. These, by priests; and all other works, either by priests or (other) Israelites. *Maimony treat. of Lepric. ch. 11. sect. 2. f. 3.* wash his clothes] as being yet unclean when upon the Hebrewes gather.

All these seven dayes (to weete from his first shaving,) he is yet one of the chief unclean persons, defiling men, and vessels by touching, not by seeing; for it is sayd, in the 7. day he shall wash his clothes &c. to teach that he had made his clothes unclean, &c; and what soever doleth clothes, defileth men. *Maim. ibidem.* The washing of the Lepers garments was to signify that the spirit of uncleannes should be purged away from him: [sayth *R. Menachem*, on Levit. 14.] shall be clean] from defiling others: men: and loe he is as other unclean in the law they are washed, and may eat of the tithe; and when his sin is set, he may eat of the heavenly food, and when he brings his atonement, he may eat of the holy things. *Maimony ibidem.* And Thalamid in Negagim ch. 14. sect. 3. where it is added, there are found three offences of the Leper, and three of the women in 4. d. d.

V. 10. two bee-lambs] one for a Trespass-offering, *vers. 13. 14.* and the other for a Burnt-offering: v. 19. 20. For both these sacrifices must be males: see the notes on Lev. 1. 3. & 5. 18. perfect] that is, as the Greek translatheth unblemished. See the notes on Exod. 12. 5. & Lev. 1. 3.

of the first yere] Hebr. daughter of her yere: which the Greek translatheth a yere old: but it must not be more then a yere old: see the notes on Exod. 12. 5. and Gen. 31. This ewe-lamb was for a Syn-offering, v. 19. Lev. 4. 32. three mesh deals] to weete, of an Ephah or Bushel, (as is expressed in Numb. 18. 6.) that is, three Omers or Pottles: an Omer for every of the three sacrifices fore mentioned. log] or half-pinte: the log, is an Hebrew mesure, coneyning so much as six henns egges, as is noted on Exod. 30. 24. The Greek calleth it cottle, which was a measure of about nine ounces. This Log of oile, figured the measure of grace, and joy of the Spirit, bestowed upon us in our sanctification. *Esa. 61. 1. Psalm. 45. 8. 2 Cor. 1. 21. 22.* It was, to sprinkle 7. times before the Lord, to sanctifie the ear, hand, foot and head of the Leper, and for the Priests to eat the remainder.

V. 11. of the congregation] the Greek translatheth it, the Tent of the Testimonie. Herein the work of Christ our Priest was figured: who hath sanctified and cleansed us leproous synners, with the washing of water, by the word; that he might present us to himself, glorious. *Eph. 5. 26. 27.*

V. 12. Trespass-offering] or, guilt-offering: whereof see the notes on Levit. 4. 6. &c. It was to teach, that their atonement was to be made by the sacrifice of Christ, whose soule was made a Trespass-offering, *Esa. 53. 10.* wave] that is, move to and fro: see the notes on Exod. 29. 24. This ram was to be waved alive, as Sol. Iarchi here noteth

V. 13. where he shall kill] that is, where he shall be killed: which was on the north side of the Altar: see Levit. 1. 11. place of holynes] in Greek, the holy place, meaning

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ing the courtyard of the Sanctuary.

14 V. 14. *tip of the right ear*] These rites were to signify how by the blood of Christ, the ear should be sanctified to obey, the hand to work, the foot to walk in the commendments of God; and for the whole man to be renewed: 2 Cor. 7. 1. 1 Pet. 1. 14. 15. The like was done at the consecration of the Priests, whereof see Exod. 29. 20. Lev. 8. 24. If the leper had no thumb or his right hand, or toe on his right foot, or no right ear: he was never cleansed, sayth Maimony in *Mechafesi caporah*, c. 5. f. 1.

15 V. 15. *the Priests palm*] meaning eyther into his own, or an other Priests: for by the Hebrew canons, both were allowable: they describe the order of this cleansing thus, *When a Leper is healed of his leprosie, after they have cleansed him with cedar wood, and eyezop, and sciler, and the two birds, and shaved all his flesh, and baptised him, after all this, he cometh into Jerusalem, and reckoneth 7. days. And in the 7. day, he is shaven the second time, as at the first, and baptised &c. And on the morrow, in the 8. day, he is baptised the second time, and afterwards they offer his offerings. And he is baptised in the womens court, in the lepers chamber that is there. If he be not shaven in the 7. day, but in the 8. or some dayes after; in the day that he is shaven, he is to be baptised; and when his Sun is set, on the morrow he brings his offerings, after he is baptised the second time, as is before sayd. Then un- to the leper, they doe thus. He standeth without the court of Israell, (that is, the mens court) over against the eastern dore, in the porch of the gate of Nicanor, with his face to the west. And there stand all they that want their atonement, in the time of their cleansing, and there they give the sprinkled women, the bitter waters to drink. (Numb. 5.) And the Priest takes the Lepers Trespas offering, whiles it is alive, and wavereth it, with the Log of oile, towards the east, as all wave-offerings &c. After this, he brings the Lepers Trespas offering unto the dore, and he bringeth in both his hands into the court, and layeth them upon the (offering) and they kill it out of hand. And two priests take the blood of it: the one takes it in a vessel, and*

sprinkleth it upon the top of the altar; and the other in his right hand, and poureth it into his left hand; and sprinkleth with the finger of his right hand; and if he doe otherwise, and take it with his left hand, it is unlawful. The priest that takes some of the blood in a vessel, cometh & sprinkleth it upon the altar first. Afterwards the Priest that took the blood in the palm of his hand, cometh unto the leper, the priest standing within, and the leper without. And the leper poureth in his head, and the priest poureth of the blood that is in his hand, upon the up of his right ear: afterward he poureth in his right hand, and he poureth of it upon the thumb of his hand; and after that, he setteth in his right fist, and he poureth of it upon his toe. And if he put it upon the left, it availeth not. And afterwards he offereth his syn offering, and his burnt-offering. After that he hath put of the blood, upon his thumbs and toe; the priest taketh of the log of oile, and poureth into the left hand of his fellow (priest), and if he poure it into his own hand, it wil serve. And he dippeth the finger of his right hand into the oile that is in his hand, and sprinkleth 7. times towards the most holy place; every time that he sprinkleth, he dippeth his finger in the oile. Then he cometh to the leper, & poureth of the oile, upon the place of the blood of the trespas offering, to wet, on the tip of his ear, and on his thumb and toe. And the residue of the oile in his hand, he poureth on the head of him that is to be cleansed, and if he put it not, atonement is not made: and the remnant of the log of oile, is divided among the priests. And that remnant of the log of oil, is not eaten but in the court, by the males of the priests, as other the most holy things: and it is unlawful to eat thereof, until he be hath sprinkled of it 7. times, and put of it upon the thumb and toe. &c. Maimony in *Mechafesi caporah*, ch. 4. and Talmud Bab. in *Negaim*, ch. 14. f. 7. &c. The gate of Nicanor forementioned (whereof see the annotations on Num. 2. 27.) was the East gate between the womens court, and the court of Israell, (the mens court); and into Israells court, none might enter, that wanted his atonement: and the blood of the Trespas offering, might not be carried out of the courtyard; therefore the leper

blood

blood without, in the gate, and put in his head, hand, and foot into the court of Israell, that the blood might be layd upon them.

16 V. 16. *in the oile*] or, of the oile; that is, taking some of it. But of, is here in lited or as Chazkuni also noteth. before *Leviticus*] that is, towards the Sanctuary; as before is the wed.

17 V. 17. *upon the blood*] that is, the same place, where the blood was put; as is explained in *Leviticus* 8. and so the Greek tran- sareth here: wherefore the Hebrewes say, whither he put the oile upon the blood is self, a- bov, or put it by the bloods side; and although the blood be wiped off, it wil serve the turn. Maimony in *Mechafesi capp.* ch. 5. f. 1.

18 V. 18. *shall make atonement*] but with- out his rite in speciall, no atonement was made, by the Hebrew canons, as is before noted. This putting of oile upon all the parts of the body, figured the graces of the spirit of Christ, for the sanctifying of such as are redeemed from their Lyons b. his blood, 1 Joh. 1. 20. 2 Cor. 1. 21. See the notes on Exod. 30. 16.

19 V. 19. *make the Syn-offering*] or, doe, that is offer the Syn-offering, a figure of Christi, made Syn for us sinners, 2 Cor. 5. 21.

the Burnt-offering] which figured also Chills oblation of himself, Heb. 10. 8. 9. 10. and the reasonable service of a sanctified person, acceptable to God, Rom. 12. 1. whither before it, the Syn-offering was made (or offered,) because reconciliation to syn, must be before any service be accepted.

20 V. 20. *the Meat-offering*] that of three tenths-deales of floure, *Leviticus* 10. which served both for expiation of syn, and to be a signe of sanctification, and a new creature: see the notes on *Leviticus* 1. 1. The Hebrew doth so write (from the Law in *Num. 15*) that with every tenth deale of floure, there was also the fourth part of an *H of wine*, and that no Syn or Trespas offering save this of the Lepers, had the Meat-offering and Drink offering added unto them. Maimony in *Megafesi* *lakerba*

*nash*, ch. 2. f. 1. 6. See the annotations on *Numb. 15*.

V. 21. *attest it not*] or reach, get it not: the Greek expounds it, find it not: it meaneth, want of ability. So after *Leviticus* 22. 30. 31. & *Leviticus* 27. 8. a waving for wave-offering, to be waved alive, as before, in *Leviticus* 12. and after, in *Leviticus* 24. 21. tenth dea] of an Ephah; as *Leviticus* 10. In this and the rest which follow, there was the same order, and rites to be used, as in the former.

V. 29. *to make atonement*] the Greek explaineth it, and the Priest shall make atonement: so Moses wrote before, in *Leviticus* 18. See the like, noted on *Gen. 1. 3. Exod. 17. 10.* and otherwise.

V. 30. *shall make*] or doe; that is, shall offer. hand can atone] in Greek, as his hand hath found.

V. 32. *to his cleansing*] that is, to the greater sacrifices, foreordained for the cleansing of sinners; none of which might be omitted, or changed, but for mere poverty. Wherefore the Hebrewes write, The poore man that brings the offering of the rich; it may pass: but the rich that brings the offering of the poore, it passeth not. Talmud in *Negaim*, ch. 14. f. 12. Also they say; If a rich man vow and say, the oblation of this leper be upon me, and the leper be poore: yet must he bring the offerings of the rich; because the hand of him that voweth, can reach unto it. And if a poore man say, the oblation of this leper be upon me; and the leper be rich: he also must bring the offerings of the rich; because he that voweth, is bound for the offerings of the rich. Maimony in *Mechafesi caporah*, chap. 5. f. 1. 1.

By all these rites about the cleansing of a Leper, after he was healed, God taught his people thankfulness unto himself in Christ, for whole sake, by whole death, resurrection and mediation, their syn (which was the cause of their plague) was forgiven and purged; and by whole grace & spirit, the corruption of nature is done away, and the man made a new creature, to serve the Lord in holynes. Wherefore when Christ had healed ten lepers, and but



CHAPTER 15.

ed unclean, he is clean again: so Chazkuni here sayeth, after that he hath washed his flesh, according to the Law.

47 V. 47. wash his clothes.] The living in the house (as Chazkuni noteth) is more weighty, for he that doth so, is bound to wash his clothes, and to wash his flesh, for whosoever is bound to wash his clothes, is bound to wash himself also, and it was not needful to repeat, he shall be unclean until evening; for whoso eateth or lyeth in the house he cometh into the same, for which he was unclean until evening, v. 46.

48 V. 48. pronounce clean.] Hebr. make clean; in Greek purify, to wet, by his words: see Lev. 13. 3.

49 V. 49. to purify] to wet, from syn; as the word properly signifieth. For as persons were plagued with leprosy for syn, Num. 12. 10. 2. Cor. 16. 19. 30. so for the same, their garments and houses were likewise plagued: even as the Lords house was made unclean by the synns of the people, Lev. 16. 6. See the notes on Exo. 29. 36. birds] whereof see v. 4. and for the cleansing of the house, was like the cleansing of the man. The Hebrews say; They cleanse the house, as they cleanse the man foretold of, in every point. Save that in the man, they sprinkle 7. times upon his hand, but in the house they sprinkle 7. times upon the upper dove post of the house, without: all other additions are alike. Maim. treat. of Leprosy, ch. 15. sect. 8. This is to be understood of the cleansing with birds, cedar wood, hyssop, scarlet, and living water: but not of the other sacrifices, which the leprosy man brought afterward, for the house was cleaned, & atonement made for it, without those sacrifices, v. 53.

54 V. 54. for every plague.] From hence the Hebrews say of him that judged leprosy, that he might not view the plagues until he were expert in them all, and in all their names here written. Chazkuni on Lev. 14. 54.

57 V. 57. in the day] that is, concerning the day: meaning, as the Greek translateth, what day he shall be unclean, and what day he shall be made clean.

1. The law concerning uncleanness of men, in their yssues: 4. and how they make other things and persons unclean. 13. The cleansing of them with sacrificing of doves. 16. Uncleanes by seed going from a man. 19. The uncleanness of women, in their yssues. 28. Their cleansing by sacrifices. 31. The cause of yssues.

And Jehovah spake, unto Moses and unto Aaron, saying. Speak ye, unto the sons of Israel; and say, unto them: Any man, when he shall have, an yssue out of his flesh; his yssue, it is unclean. And this shall be his uncleanness, in his yssue: whether his flesh run, with his yssue; or his flesh be stopped, from his yssue; it is his uncleanness. Every bed, which he shall lye upon, that hath the yssue, shall be unclean: and every vessel, which he shall sit upon, shall be unclean. And the man, that shall touch his bed: shall wash his clothes, and bathe himself in water, and be unclean until the evening. And he that sitteth upon the vessel; which he sae upon, that hath the yssue: shall wash his clothes, and bathe himself in water, and be unclean until the evening. And he that toucheth, the flesh of him that hath the yssue: shall wash his clothes, and bathe himself in water, and be unclean until the evening. And if he that hath the yssue, spit upon him that is clean: then he shall wash his clothes, and bathe himself in water, and be unclean until the evening. And every saddle, which he shall ride upon, that hath the yssue, shall be unclean. And every one that toucheth, any thing that shall be under him; shall be unclean,

until the evening: and he that beareth them; shall wash his clothes, and bathe himself in water, and be unclean until the evening. And every one, whom he shall touch, that hath the yssue; and he hath not rinsed, his hands in water: he shall wash his clothes, and bathe himself in water, and be unclean until the evening. And the vessel of earth, which he shall touch, that hath the yssue, shall be rinsed in water. And when he that hath an yssue, shall be cleansed of his yssue, then he shall number to him self, seven dayes, for his cleansing, and wash his clothes: and shall bathe his flesh, in living water, and shall be clean. And in the eighth day, he shall take to him, two turtle doves; or two young pigeons: and he shall come before Jehovah, unto the dore of the Tent of the congregation; & shall give them, unto the Priest. And the Priest, shall make them; the one a Syn offering; and the other, a Burnt-offering: and the Priest, shall make atonement for him, before Jehovah, for his yssue.

And a man, when seed of copulation, shall goe out from him: then he shall bathe in water, all his flesh, and shall be unclean until the evening. And every garment, and every skin, whereupon shall be the seed of copulation: it also shall be washed in water, and be unclean until the evening. And the woman, with whom man shall lie, with seed of copulation: they also shall bathe themselves in water; & be unclean, until the evening.

And a woman, when she shall have an yssue, and her yssue in her flesh, be

blood: she shall be in her separation, seven dayes; & every one that toucheth her, shall be unclean until the evening. And every thing, which she shall lie upon, in her separation, shall be unclean: and every thing, which she shall sit upon, shall be unclean. And every one, that toucheth her bed: shall wash his clothes, & bathe himself in water, and be unclean until the evening. And every one that toucheth, any vessel, which she shall sit upon: shall wash his clothes, and bathe himself in water, and be unclean until the evening. And if it be on the bed, or on the vessel which she sitteth upon, when he toucheth it: he shall be unclean, until the evening. And if a man lying shall lye with her, and her fluors be upon him; then he shall be unclean, seven dayes: and everie bed, which he shall lye upon, shall be unclean.

And a woman, when the yssue of her blood shall flow many dayes; out of the time of her separation; or when it shall flow, over her separation: all the dayes of the yssue of her uncleanness, as in the dayes of her separation, she shall be unclean. Every bed, which she shall lye upon, all the dayes of her yssue; it shall be unto her, as the bed of her separation: and every vessel, which she shall sit upon; shall be unclean; as the uncleanness, of her separation. And every one that toucheth them, shall be unclean: and shall wash his clothes, and bathe himself in water, and be unclean until the evening. And if she be cleansed, of her yssue: then she shall number to her self, seven dayes, and after that she shall be



things; defiling vessels by touching, and men by touching and bearing them; and disfil bed, and seat, and saddle, and all under them, and makes them most unclean. The pottle of him that hath an yssue, and his seed, and his urine, every of them three are most unclean by the law; & doe every whit of them defile by touching and by bearing. Let it be said of the pottle, and if he spit upon him that is clean, (Lev. 15. 8.) and his urine, and his seed, it is impossible he hath there should not be some of the yssue in them. Both man and woman that hath an yssue, or the menstruous, and the woman in childbed, the pottle and wine of every of them is most unclean. And so every place where it is layd in these passages, He that hath an yssue, it is unclean both him and the residue of the soure. The thick pottle, excrements and water of the nose, these are as the pottle in every respect, and are generally reckoned as the pottle. Maimony in Mischna Mishcub. c. 1. sect. 1. 14. 1. 16. So in Talmud Bab. (in Zabim. c. 5. sect. 7.) it is sayd, Who so toucheth the yssue of him that hath an yssue, or his pottle, or his seed, or his urine, or the blood of the menstruous, he is defiled.

V. 9. Saddle for, thing to ride with, as the word generally signifieth.

V. 10. under him] wherefore they say, If he that hath an yssue, and a clean person sit in a boat, or on a peece of timber, or ride on a beast together; though their clothes touch not; yet they are unclean. Talmud Bab. in Zabim, ch. 3. f. 1. Likewise if it be not immediately under him, but a stone or other thing between, yet it is unclean; as is before noted, on v. 4. *beareth*] hereupon is that which sundry times is before mentioned, of pollution by bearing, although they touch them not. The contagion of heresie, idolatry, and other sins, was hereby shadowed; that all might be warned to keep themselves pure, or by repentance and faith in Christ to purge themselves, if they have been defiled. *Muth*. 7. 15. 1. *Ioh. 5. 21. 1. Tim. 5. 22. 1. Cor. 6. 17.*

V. 11. washed his hands] or, washed them. Although in other cases sometimes the hands onely and feet were washed, as Exod. 30. 21. yet in this case of uncleanness,

as the whole man was defiled, so the whole was to be washed; and the hands here are put the part for the whole. So the Hebrews explain it, saying; that which a Jew of him that hath an yssue, (in Lev. 15. 11.) & bath not washed his hands, is as if he should say, that he should baptise his whole bodie; and the same ordinance is for other unclean persons; so that if a man baptise himself all over, saving the tip of his little finger, he is yet in his uncleanness. Behold it is sayd (in Lev. 15. 30.) it shall be put (or brought) into the water: so all the principal unclean persons, must be put into water. Who so ever is baptised (or washed) he must baptise all his bodie, when he is naked, in one place: and if he have locks of hayre, he must wash all the hayr of his head, for by sentence of the law, it is as his bodie, and any unclean that is baptised in their clothes, it will serve the turn, because the water passeth through them, & they part it not from the bodie; and so the menstruous woman that is baptised in her clothes, it is lawful for her to company with her husband. If there be any thing that part betwene the bodie or vessel, and the water, as if clay or any like thing cleave to the flesh of man, or to a vessel, it is unclean still as it was, and the baptising profiteth them nothing. Maimony in Mikvaoth, c. 1. f. 2. 7. 12. This rinsing & washing of the hands in water, figured the cleansing of the bodie and spirit, from all filthines, 1 Cor. 7. 1. Heb. 10. 22. So the Apostle sayth, Cleanse your hands, ye synners; & purifie your hearts, ye double minded, Jam. 4. 8.

V. 12. of earth] or of potters-earth, such as potters burn in the kiln: see the notes on Levit. 11. 33. All vessels that are unclean, are made clean by water, save vessels of potters-earth, and vessels of glass: such have no cleanness but breaking. Maimony in Mikvaoth, c. 1. f. 3. Earthen vessels sometime signifie reprobate persons. Psal. 2. 9. Lev. 19. 11. So the breaking of these might figure the destruction of ungodly men, the rinsing and scouring of other vessels, signifying the purging of repentant believing synners, by the blood of Christ, and waters of his word and spirit. Or, if it be applied generally, as all men are earthen vessels,

rels;

rels; it figured the utter abolishing of syn and uncleannes, by death, as is shewed on Levit. 11. 33. of wood, or of other strong matter, as of silver, brass, copper and the like. About the washing of vessels, the Levites have these rules, that nothing must put in the vessel, or any part of it, and the water, as pitch, clay or the like that I have not in the vessel: that if a vessel be turned the mouth downward and baptised, it be turned the mouth upward and baptised, it was not baptised; because the water so was not to all parts of it. Likewise a vessel full of any unclean (except water,) and baptised, it was not baptised. Maimony in Mikvaoth, ch. 3. sect. 1. 12. 18. On the ordinances of the Levit for washing men and vessels that were unclean, the Pharisees after added traditions of their own, washing whosoever were not unclean, for, except they washed their hands oft, they did not eat; and when they came from the market, except they were baptised, they did not eat: and many other things they had received to hold, the baptising of cups, and of pots, and of brazen vessels, and of beds. For these, Christ blamed them, that they layd aside the commandment of God, and held the tradition of men: Mark. 7. 4-8. yea so far proceeded they in their superstition, that they sayd; whosoever eateth without washing of his hands, he is as one that hath with a harlot; abusing for this scripture in Prov. 6. 28. as R. Menachem on Deut. 8. allegeth from the Talmud in Sotah.

V. 13. shall be cleansed] that is, healed, but the venenes of halting are not declared, save that by the rites & sacrifices following God would teach them that his grace in Christ maketh them whole; and by the Prophet he sayth, I will save you from all your uncleanesses, Ezek. 36. 29. and, from all your filthiness, and from all your idols, I will cleanse you, Ezek. 36. 25. which cleansing is the will to be, by pardoning iniquities, Lev. 33. 8 and by creating a clean heart in synners, Psal. 51. 10. That they come unto Christ in faith; as the woman that had an yssue of blood, and had spent all her living on Physicians, but could not be healed of any; when

she touched the border of Christs garment, her yssue stanch'd; and Christ sayd unto her, Thy faith hath made thee whole; Luke 8. 43. 44. 48. seven dayes for his cleansing] to try whether he be peritously cured and clean; and to lead him in mystery unto the day of Christ, and Sabbath or rest from syn under him: for so the number seven signified; as is noted on Exo. 12. 15. Levit. 4. 7. And from hence the Hebrewes gather, he must count 7. clean dayes, and be baptised in the seventh, and bring his offering in the eighth. If he see any appearance of his yssue, though it be at the end of the seventh day, after he is baptised; all that he hath don is nothing, but he must begin again to reckon 7. clean dayes, after the day of the last appearance of his yssue. Maimony in Mechothai capotah, ch. 3. sect. 1. bath] or, wash his flesh, which the Greek translate, wash his bodie. See vers. 5. living water] that is, as the Chaldee expoundeth it, spring (or fountain) water: wherof see the notes on Levit. 14. 5. The Hebrews explain this law thus. The man that hath an yssue, is not cleansed but in a fontaine, for so it is sayd of him, In living water: but the woman that hath an yssue, and other unclean cyther men or vessels, are baptised though in a gathering of waters. Maimony in Mikvaoth, ch. 1. sect. 5. The pond, or gathering of waters (called in Hebrew Mikveh wherof see Levit. 11. 36.) was requisite for the cleansing of other unclean persons that needed baptising. All unclean cyther men or vessels &c. were not cleansed but by baptising in waters gathered together upon the ground. By the law they might baptise in all waters gathered together, into one place, so many as would suffice to baptise the whole bodie of a man. The quantitie, their wife men determined to be fourtie Seahs of water: (the Seah was more then our English peck, as is noted on Gen. 18. 6.) Such a pond or bath, they say, became unlawfull to wash in, by change of the colour of the water onely; not by change of taste, or change of smell. Running waters that flow from a spring, are at the spring it self, for any matter. Standing water is not allowable for men that have the yssue,

not



nor for the Lepers, nor for the water of purification, (Numb. 19. 17.) These things and sundry the like, Maimony hath recorded in *Mishna* ch. 1. f. 1. & ch. 4. f. 1. & ch. 7. f. 1. & chapt. 19. sect. 13. Among the Latines, spring and running waters, were called also living, as, *Attirentes nescia, donec me flumine vivo Abluero. Virgil. Aeneid. 2.* This living water, figured the blood and spirit of Christ: for he hath washed us from our synns in his own blood, Rev. 1. 5. from his throne, proceedeth a pure river of water of life, into his Church, Rev. 22. 1. his mouth and Law, is a well of (water of) life, Prov. 13. 14. & 13. 14. John 4. 14. and the Spirit which they that beleve in him doe receive, is as rivers of living water, Joh. 7. 38. 39. These clean waters, when God sprinketh upon sinners, they shall be cleane, Ezek. 36. 25. 27.

and shall be clean: if then he walked nor, he could not be clean: as by the Hebrew canons, *The man or woman that hath an yssue, and the menstruous, and the woman in childbed, they are unclean for ever, and doe defile men and vessels and seat and saddle, until they be baptised. Although they tary many yerres, and have no appearence of their uncleannes; yet if they be not baptised, they are still in their uncleannes. Maimony in Metamei mishcab, ch. 5. sect. 1.* So synns that men have committed, though they doe them not every day, yet the guilt of them remaineth as uncleannes upon them, til by repentance & faith they wash themselves in the blood of Christ: Cor. 12. 21. 1 Joh. 1. 9. 10.

V. 14. *young pigeons*] Hebr. *sons of the dove*: one for a Syn-offering, and the other for a Burnt offering: ver. 15. The like sacrifice, the woman also was to offer, ver. 19. But the woman in childbed, brought for her offering, a Lamb for a burnt-offering, (or a dove if she were poore,) and a dove for a syn-offering. Levit. 12. 6. 8. The Leper brought for his offering, three beasts; one ewe Lamb for a trespass-offering, one ewe Lamb for a syn-offering, and one hee Lamb for a burnt offering, (and for poverties sake, the two later were doves,) Lev. 14. 10. &c. All these and onely these sorts

of unclean persons, brought offerings after their washing: others were done by washing and sprinkling. For as the pollutions were greater, so were the expiations: to teach that our repentance, humiliation, and returning to the Lord with thanks after we have synned and are forgiven, should be in a sort proportionable to our iniquitie. *shall come*] so rectifying his faith and thankfulness, with expectation of full cleansing by Christ from all syn.

V. 15. *for his yssue*] or, *from his yssue*: that is, from the uncleannes which he was in by reason of his yssue. For as the yssue was a disease with which God sometime plagued synners, 2 Sam. 3. 29. and for which they were to be put out of the host of Israel, Numb. 5. 2. and signified the contagious syns which coming from within in the man doe defile him, Mark 7. 20-23. so this Priest, and these sacrifices, signified Christ, (as in the beginning of this book is shewed:) by whom we have redemption made by his blood for all syn, 1 Joh. 1. 7. and from whom vertue proceedeth to heal us by his spirit; as it healed the woman that had a bodily yssue of blood *twelve yerres*, when no physicians could cure her, Mark. 5. 25-30. For he hath taken our infirmities, and borne our sicknesses, Mat. 8. 17.

V. 16. *a man*] Chazkuni observeth here, that this word *man*, excepteth a child (child,) and he is not exempted from being counted a child, until he be nine yerres old and a day.

*seed of copulation*] or, *the effusion of seed*; the Hebrew and Greek properly significth the lying or bed of seed, that is, by changing the order of words, *the seed of the bed*, or of copulation: and it is not meant here of the disease the yssue foretold of, nor when he lyeth with a woman, whether of see v. 18. but of the seed of the healthfull, who by imagination, dream, or any accident in the night in his sleep, may be unclean, Deut. 23. 15. Lev. 22. 4. *all his flesh*] that is, as the Greek translateth *all his bodie*. See the notes on ver. 5.

until the evening] notwithstanding his washing, he continueth unclean, til his sun be set, and a new day begin: See the notes on Lev. 11. 24. 32. The Hebrewes say, *The seed of copulation*, is a principal unclean thing, and so it is: for it is the seed of all other things; by it we live, and therefore we must be careful to keep it not by beating, neither doth he which is washed thereof, wash his garments, when he hath washed. *Maimony in Mishna Berachoth, c. 5. sect. 2.* After in Deut. 22. 10. 11. all such were commanded out of the camp, (when Israel went out to warre;) wherinto they might not come again, til they were washed and their Sun was downe.

V. 17. *skin*] any thing made of skin; see Lev. 11. 32. By these lawes God teacheth us, to hate even the garment spotted by the flesh, Jude. 23.

V. 18. *they also shall bath*] or, *and they shall wash to weete, both of them*. By this we may see the reason, why the people which were to be sanctified at the giving of the law, were to absteyn from their wives, Exod. 19. 15 and why the priest put this caution to David, if the young men have kept themselves at least from women, 1 Sam. 21. 4. For this law seemeth to imply a pollution, even in ordinarie carnal copulation, which in itself was lawfull, as being the ordinance of God, Gen. 2. 24. But by reason of syn, nature is so corrupted, that there is no act of generatio wherto some legal pollution cleaved not; as there was also no procreation of children, but brought much more uncleannes with it, Levit. 12. both of them figuring that original and hereditarie syn, whereby we all have synned in one man; and wherin our mothers doe conceive us. Rom. 5. 19. Psal. 51. 7. The Hebrew doctors say, *The man and the woman that doe the act of generation, both of them are unclean by the sentence of the law.* And the woman is not unclean, by reason of touching the seed of copulation, (for that is not the touching which the law speaketh of,) but he that doeth the act, as he that hath an accident of uncleannes, Deut. 23. 10. &c. Among the heathens, there remain-

ned monuments of this religion as appeareth by that saying of the Poet: *discedat ab anu, Cui talis histeria gaudia nocte feruunt. Al. T. bull. 1. 2. Eleg. 1.* And another sayeth, *Ille petit venum, quod non abstinere uxori Concupit, sacris, observandisq. debet. Juvenal. Satyr. 6.* Some refer this to the former case, as being spoken of the man, that had an accident of uncleannes in the night, and before he was cleansed, should company with his wife.

V. 19. *in her flesh*] the Greek sayth, *in her body*: flesh is here meant, as in v. 2. and blood is meant of her monthly custom. It may also be read thus, (when) blood, shall be her yssue, in her flesh. Hereupon the Hebrewes say, that no other thing maketh her unclean, but blood onely; (as not that which made the man unclean, ver. 2. or any such like;) and that all blood maketh her unclean, though it be not come forth to the exterior, because it is sayd, in her flesh. Also our parts: because it is sayd, in her flesh. Also, that the blood of virgins is clean, and is not of the blood of separation, nor the blood of yssue; because it is not from the founteyn, (whereof see Levit. 20. 18.) *Maimony in Issa et bial, c. 5. sect. 2. 6. 18.* in her separation] or, in her removal, to weete for the uncleannes of her menstrues: during which time, there was not on ly separated from the holy things as all other unclean persons; but separated also from her husband, Lev. 18. 19. and if they companyed together, during that time, preſuppoſedly, they were to be cut off, Lev. 20. 18. This uncleannes, was (as the rest) a figure of syn, proceeding from the fleshly and corrupt part of man; as God himselfe teacheth saying, *When the house of Israel, dwelt in their own land; they defiled it by their own way, and by their doing: their way was before me, as the uncleannes of a removed (or menstruous) woman; Ezek. 36. 17. And this was the syn of idolatry, Lev. 22. 24.* *seven dayes*] this was the limited time for the separation, or menstrues: during which space the was unclean as a separated woman, though there had but one drop of blood appeared: (*Maimony in Issa et bial, c. 6. sect. 1.*) if any appear-

ed after this time, it was not called her separation, but her issue, wherof he speaketh after in v. 25. *that toucheth her* the pollution of the menstruous, extendeth as far, as of the man that had an issue, (spoken of before, v. 2. &c.) & as of the woman that hath an issue, (spoken of after, v. 25. &c.) even the spittle and the urine of every one of them is unclean, (as is before noted on v. 8.) *Maimony in Metame. miscab. c. 1. sect. 15.* And these things figured the pollution of syn. Ezek. 36. 17. & taught to avoid all communion therewith, (2 Cor. 6. 17.) And unto a menstruous woman, Jerusalem was likened, when for her iniquities she was walled, and her people captivated by the Babylonians, Lam. 1. 17. Her uncleanness was upon her skirts, and she had sinned a syn, therefore she was removed: Lam. 1. 8. 4.

V. 24. *lying shall lye* that is, shall at all, or by any occasion lye with her, to meet ignorantly: for if he did it presumptuously, not onely pollution but curing off was his punishment, Levit. 20. 18. Therefore the Prophets complain of this syn, Ezek. 22. 10. *her skirts* } or (as before) her separation, which the Greek here translateth her uncleannes.

V. 25. *many dayes* } Here he passeth from the menstrues, which were natural purgations and healthful for the bodie, (though legally unclean,) unto the issues, which were diseases that decayed natural strength, if they continued long, as the woman, which had it 12. yeeres, and suffered many things of many physicians, but all in vaine, til she came to Christ, Mark 5. 26. These many dayes, must also be, out of the time of her separation, or menstrues, that is, out of the seven dayes forementioned: & by many the Hebrew doctors understand, from three upward. They say, when she seeth blood first, in the due time of her customes, then she is in her separation, all the seven dayes. If she see it in the eighth day, that is, the blood of issue, because it is out of the time of her separation. And so all the blood that is seen in the dayes that are between the times of her customes, is the blood of issue. [And the space between

(they say) was eleven dayes onely] When a woman seeth blood in the dayes of her issue, but one day onely, or two dayes one after an other, she is said to have the lesser issue, if she see it three dayes one after an other, if she see it have the greater issue, or issue absolutely, as it is written, when the issue of her blood shall run many dayes (Levit. 15. 25.) a few, & a few dayes, many, are three. There is no difference between her that hath the greater issue, and her that hath the less, but the numbering of lesser dayes, and the bringing of a sacrifice (Leviticus, 28. 29.) For she that hath the greater issue, is bound to number 7. clean dayes; but she that hath the less, numbereth but one onely. And she which hath the greater, bringeth a sacrifice when she is cleansed. Otherwise, as touching uncleannes, & restreyned from companying with her husband, they are both alike. *Maimony in Issurei biab, c. 6. sect. 1. &c.* over to wett over the time, or after her separation, as the Greek translateth: which the Hebrewes explain thus; that if she see it three dayes next after her separation (or menstrues) then it is an issue. As, if she see it in the eighth day of her separation, and in the ninth, & in the tenth, for they are the first, second, and third of the eleven dayes, which are the dayes of the issue. *Maimony in Issurei biab, c. 6. sect. 17.* These things taught the care and diligence, that all should have in looking to their life & conversation; both for the judging of themselves, and purging by repentance, 1 Cor. 11. 31. 2 Cor. 7. 11.

V. 26. *every vessel* any thing for the use and service of man, is called a vessel or instrument. The particulars of these pollutions, are noted before. Observe here, that whereas the woman thus defiled, made every thing unclean that she touched: onely Christ, when he was touched by such a one, was not by her defiled; but she by him, and the virtue that proceeded from him, was cleansed. For he was defiled, and separated from sinners, Heb. 26. and though he have our infirmities, Eph. 3. 4. yet continued he the Lamb without blemish, and without spot, 1 Pet. 1. 9.

V. 27. *in water* } ordinary clean water: not

not being restreyned to living water onely, which was peculiarly appointed for the man that had an issue, ver. 13. and for the Leper, Levit. 14. 5. and for the water of sprinkling, Numb. 19. 17.

V. 28. *seven dayes* } as the man also did see before on v. 13. she shall be having performed the rites forementioned of washing and bathing in water. And this time, and the manner of cleansing, figured the time of grace in Christ, and our cleansing from syn by his blood and spirit, wherof it is prophesied, that day there shall be a fountaine opened, for the house of David, and to the inhabitants of Jerusalem, for syn, and for separation for uncleannes, Zach. 13. 1.

V. 30. *make atonement* } for her syn, offering was a figure of Christ, to be offered for the forgiveness of synns; Mat. 26. 28. 2. Cor. 5. 21. and her burnt-offering, figured the same Christ, offered to make us acceptable unto God; by whom also we present our bodies and soules as holy and acceptable sacrifices. Heb. 9. 9. 12. 14. Rom. 12. 1. He is the Lord, that hath washed away the sin (or excrements) of the daughters of Sion, and purged the bloods of Jerusalem, from the midst thereof: by the spirit of judgment, and by the spirit of burning, E. 4. 4.

V. 31. *shall separate* } or, shall religiously separate, and holyly exempt & sever them; by teaching them to understand, and carefully to keep these ordinances. Levit. 11. 47. The Greek translateth, ye shall make them wary (or, religiously careful:) the original word is of Nazir, wherupon the Nazirite had their name, who were separated and sanctified unto the Lord: Numb. 6. that they dye not } or, and let them not dye in their uncleannes, that is, (22. Cap. 1. expoundeth in) for their uncleannes: meaning both these figurative pollutions, of issues, leprosy, and the like, as also their synns, especially idolatry and corruptions of religion; for which the prophets often reproved the people, under this name of pollution or uncleannes, and making the Lords Sanctuary unclean: 25. Lev. 2. 23. &

7. 30. Ezek. 5. 11. & 14. 11. & 22. 3. 4. & 37. 23.

## CHAPTER 16.

1. *Moses* } is taught how to direct the high Priest for to doe his service on Atonement day; 3. with what sacrifices he must come into the Holy place, 4. and with what garments. 6. The bullock for the Syn of the Priest himself. 7. The two goats for the people, on which lots were cast, for the one to be killed, and the other sent away. 11. The killing of the high Priests bullock. 12. The burning of incense in the most holy. 15. The killing of the goat for the people, and sprinkling of his blood. 16. The cleansing of the most holy place, 18. and of the high Priest. 20. The sending away of the scape goat. 29. The yearly Fast on expiation day, the tenth of the seventh moneth.

§ § §

AND Jehovah spake unto Moses, after the death of the two sons of Aaron: when they offered before Jehovah, and died. And Jehovah sayd unto Moses; Speak, unto Aaron thy brother; that he come not at all time, into the Holy place; within the velle: before the Covering-merci-seat, which is upon the Ark, that he dye not; for in the cloud, I will appear upon the Covering-merci-seat. With this, shall Aaron come, into the Holy place: with a bullock a yongling of the herd, for a Syn-offering, and a ram for a Burnt-offering. He shall put-on, an holy linnen Coat; and linnen Breeches, shall be upon his fl. sh; and with a linnen Girdle. shall he be girded; and with a linnen Miter, shall he be attired: they are garments of holynesse; and he shall wash his flesh in water, and put them on. And he

shall take, of the Congregation of the  
 6 sons of Israel, two goat-bucks of the  
 goats, for a Syn-offring: and one ram,  
 for a Burnt-offring. And Aaron  
 shall offer, the bullock of the Syn-off-  
 7 fring, which is for himself: and shall  
 make-atonement for himself, and for  
 his house. And he shall take, the  
 two goat-bucks: and present them,  
 8 before Iehovah; at the dore of the  
 Tent of the congregation. And Aa-  
 ron shall give lots, upon the two  
 goat-bucks: one lot for Iehovah; and  
 9 one lot, for the Scape-goat. And  
 Aaron shall bring-nearer the goat-buck;  
 that upon which, the lot for Iehovah,  
 did ascend: and he shall make him, a  
 10 Syn-offring. But the goat-buck; that  
 upon which the lot for the Scape-  
 goat, did ascend; shall be presented a-  
 live, before Iehovah, to make-atone-  
 ment with him: to send-away him,  
 for a Scape-goat, into the wilderness.  
 11 And Aaron shall bring-nearer, the bul-  
 lok of the Syn-offring, which is for  
 himself; and shall make-atonement for  
 himself, and for his house: and shall  
 12 kil, the bullock of the Syn-offring,  
 which is for himself. And he shall  
 take a censer full of coales of fyre,  
 from off the altar, before Iehovah; &  
 13 his hands full, of incense of sweet-  
 spices, beaten-small: and he shall  
 bring it, within the veil. And he  
 shall put the incense, upon the fyre,  
 before Iehovah: that the cloud of the  
 incense, may cover the Covering mer-  
 14 cie-seat, which is upon the testimo-  
 nie, that he dye nor. And he shall  
 take, of the blood of the bullock; and  
 shall sprinkle with his finger, upon  
 the Covering-mercie-seat, eastward:

and before the Covering-mercie-seat,  
 he shall sprinkle of the blood, with his  
 finger, seven times. And he shall  
 kil the goat-buck of the Syn-offring,  
 which is for the people; and bring his  
 blood, within the veil: and shall doe  
 with his blood, as he did with the  
 blood of the bullock; and sprinkle it,  
 upon the Covering-mercie-seat, and  
 before the Covering-mercie-seat.  
 And he shall make atonement for the  
 Holy-place; because of the unclean-  
 15 nesses, of the sons of Israel; and be-  
 cause of their trespasses, and all their  
 synns: and so shall he doe, for the  
 Tent of the congregation; that dwell-  
 16 eth with them, in the midst of their  
 uncleannesses. And there shall not  
 be any man, in the Tent of the con-  
 17 gregation; when he goeth in, to  
 make-atonement in the Holy place,  
 until he come-out: & he have made  
 atonement for himself, and for his  
 house; and for all the church of Israel.  
 And he shall goe-out, unto the Altar,  
 which is before Iehovah, and make-  
 atonement for it: and shall take of the  
 blood of the bullock, and of the blood  
 of the goat-buck; and put it upon the  
 18 hornes of the altar, round-about.  
 And he shall sprinkle of the blood up-  
 on it, with his finger, seven times: &  
 shall cleanse it and sanctifie it; from the  
 19 uncleannesses, of the sons of Israel.  
 And he shall make an-end, of making-  
 atonement for the Holy place; and  
 the Tent of the congregation, and  
 the Altar: and he shall bring-nearer  
 the goat-buck that is alive. And Aaron  
 shall impose, bothe his hands, upon  
 20 the head of the live goat-buck; and  
 shall confesse over him, all the iniqui-  
 ties,

ties, of the sons of Israel; and all their  
 trespasses, and all their synns: and  
 shall put them, upon the head of the  
 goat-buck; and shall send him away,  
 by the hand of a fit man into the wil-  
 21 derness. And the goat-buck shall  
 bear upon him, all their iniquities,  
 unto a land of separation; and he shall  
 send away the goat-buck, into the  
 wilderness. And Aaron shall come,  
 22 into the Tent of the congregation;  
 and shall put-off, the linnen gar-  
 ments; which he did put-on, when he  
 went into the Holy place; and shall  
 23 leave them, there. And he shall wash  
 his flesh with water, in the holy place;  
 and shall put-on, his garments; and  
 he shall come-forth; and shall make  
 his Burnt-offring, and the Burnt of-  
 24 fring of the people; and make atone-  
 ment for himself, and for the people.  
 And the fat of the Syn-offring, he shall  
 25 burn upon the Altar. And he that  
 sent away the goat-buck, for the  
 Scape-goat; shall wash his clothes; &  
 bathe his flesh, in water: and after-  
 26 ward, he shall come into the camp.  
 And the bullock for the Syn-offring, &  
 the goat-buck for the Syn-offring;  
 whose blood was brought-in, to  
 make-atonement in the Holy place; he  
 shall cut-forth, without the camp:  
 and they shall burn in fyre, their  
 27 skins and their flesh, and their dung.  
 And he that burneth them, shall wash  
 his clothes: and bathe his flesh, in wa-  
 28 ter: and afterward, he shall come into  
 the camp. And this shall be to you,  
 a statute for ever: in the seventh  
 month, in the tenth (day) of the  
 month, he shall afflict your soules;  
 and shall not doe, any work; & the

home-borne; or the stranger, that  
 sojourneth among you. For in this  
 day, he shall make-atonement for you;  
 to cleanse you: from all your synns;  
 before Iehovah, shall ye be cleansed.  
 A sabbath of sabbathisme, shall it be  
 unto you; and ye shall afflict your  
 30 soules: (it is) a statute, for ever. And  
 the Priest whom he shall anoynt, and  
 whose hand he shall fill, to adminis-  
 31 ter-the-Priests-office in his fathers  
 stead; he shall make-the-atonement:  
 and shall put-on, the linnen garments,  
 the garments of holynes. And he  
 shall make-atonement, for the Sanctu-  
 32 arie of holynes; and for the Tent of  
 the congregation, and for the Altar,  
 shall he make-atonement: and for  
 the Priests, and for all the people of  
 the church, shall he make-a-tonement.  
 And this shall be to you, a statute for  
 33 ever; to make-atonement for the  
 sons of Israel, for all their synns;  
 once, in a yere: And he did, as Iehov-  
 34 vah commanded Moses.

## Annotations.

Here beginneth the nine and  
 twentieth section or Lecture  
 of the Law: see Gen 6.9.

Her two [sons] Nadab and Abihu, Lev.  
 10.1. after whose death for trans-  
 gressing Gods ordinances, this Law  
 here is given, for the purging and recon-  
 ciliation of the church unto God, one  
 day in the yere. they offered to weat:  
 strange fyre, as the Greek and Chaldee ver-  
 sions here annex; and as Moses shewed  
 before, Levit. 10.1.

V. 2. Sprak unto Aaron] God appoin-  
 teth Moses to informe the Priest of his  
 dute, and to see that he performed this  
 service aright: so in ages following, there  
 were appointed with the high priest, el-  
 2 ders.

ders, of the elders of the Synedrion, which did read before him, and taught him the service of this day, and the order of it: as Maimony recordeth in *Misneh* in *Tom hakippurim* (or Day of atonement) chap. 1. *sef. 5.* that he come not [or, as the Greek translate it, and let him not come. Of this the Apostle saith, The Priests went always into the first Tabernacle, accomplishing the services: but into the second, (went) the high priest alone, once in the year. *etc.* The holy Ghost thus signifying, that the way into the Holies was not yet manifested, while as the first Tabernacle had yet a standing. Which was a figure, for the time then present, in which were offered both gifts & sacrifices, that could not make him that did the service perfect, as pertaining to the conscience: *etc.* But Christ being come, as high Priest of the good things to come, by a greater and more perfect Tabernacle, not made with hands, that is, not of this creation (or building; neither by the blood of Goats and Bullocks, but by his own blood he entered in once into the Holies, having found an eternal redemption. *Heb. 9. 6. 7. 8. 9. 11. 12.* But now we have libertie to enter into the Holies, by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is, his flesh: *Heb. 10. 19. 20.* the Holy place [Hebr. the Holiness: which the Greek translate the Holies: meaning the Holies of holies, or most holy places; which the Apostle therefore calleth *Holies*, & sheweth it to be a figure of Heaven it self, into which Christ our high Priest entered for us, *Heb. 9. 12. 24.* that he dye not] for presuming to doe that which he is not commanded, as his sonnes, *Levit. 10.* I will appeare [I Targum Iona than expoundeth it, the glorie of my majesty (or: presence) shall be revealed. upon the Covering-mercy-seat] Compare this with *Exod. 25. 12.* Because Gods majesty dwelled there, between the Cherubims; therefore the Priest might not come there, but by leave from God, and with reverence. And by this cloud, he meaneth the cloud of glorie which should be upon the Mercy seat; saith *1. Cor. 13. 14.* *etc.* Maimony in *Tom hakippurim*, c. 1. *sef. 11.* The High priest and his work this day,

incense, wherof see v. 13.  
V. 3. With this [in Greek, *Thumayongling*] Hebr. a son of the herd: this was to be of the second year, or a two yerling bullock, as is noted on *Exod. 9. 1.* And of that age, as the *Ram*, after mentioned. Observe, that on this day, he offered also the two Lambs, for the daily sacrifice, *Numb. 28. 3.* and one bullock and seven lambs, for a Burnt-offering: and an hee goat for a Syn-offering, (besides that goat after mentioned, in verse 5) as is expressed in *Numb. 29. 7. 12.* all which, (with other services) the high priest himself offered this day; which on other days, might be doen by other priests. The Hebrew canons lay them down thus, *Levit. 16.* the day of the Fast, they offer the daily sacrifice the morning and evening, according to the order of every day. And they offer more for that day, a bullock, & a ram, and seven lambs, all of them Burnt-offerings. And a goat for a Syn-offering, which is eaten at evening. Over and besides this they offer a Bullock for a Syn-offering, and that is burnt; and a Ram for a Burnt-offering: and these bothe, are for the high Priest. And the Ram which is for the Congregation, is spoken of in *Levit. 16.* and it is the Ram spoken of in the general addition, *Numb. 29.* and is called the peoples Ram. And further, they bring for the Congregation, two goat-bucks: the one is offered for Syn, and is burnt: the other is the goat sent away. So all the beasts that are offered this day, are found to be fifteen: the two daily sacrifices, and a bullock, and two rams, and seven lambs; all of them Burnt-offerings: & two goats, for Syn: the one doen without, and eaten at even; the other doen within, and burnt: and the high Priests bullock for Syn, and that is burnt. The service of all these fifteen beasts, offered this day, is not performed) but by the high Priest only. And it is fallow to be the Sabbath day, the sacrifice added for the Calvary, (in *Numb. 28. 5.*) none doe offer it, but the high Priest. And so the other services of this day as the burning of the daily incense, and the trimming of the lamps; all is doen by the high Priest. *etc.* Maimony in *Tom hakippurim*, c. 1. *sef. 11.* The High priest and his work this day,

figured

figured Christ & his work of reconciling the church unto God, *Heb. 9. 7. 8. 11. 12.* & so that the high priest performed all the services himself, it signified how Christ should by himself purge out synns, *Heb. 1. 3.* and shewed the weaknes of the legal priesthood, which served but until the comynge of formation, and then should be abolished: *Heb. 9. 10. & 8. 4. 5. 6.* a burnt-offering, that is bothe, were for the Priest himself, as after in v. 11. 24. Therefore these other services are not here mentioned.  
V. 4. he shall be of holynes, the Greek call it a son of the herd. This and the rest, were peculiar to this day, and to the service of this day; that is, for making atonement: the other service which was ordinary, he performed this day in his other priestly garments, as appeareth by v. 13. 24. What the high priests eight ornaments were, which he usually wore, are noted on *Exod. 28. 4.* and the foure that were for this day, are here expressed. These the Hebrews call his white garments, the other his golden garments, because some were made with gold threed woven in them. These foure, were made of six doublets distinct, and they were of six one, by syna Maimony in the Implements of the Sanctuary, c. 8. *sef. 3.* It figured the base estate of Christ here on earth, & how he should without worldly glory perform the work of our redemption: *Eph. 5. 2. 3.* &c; but with pure innocence & holyness. Putting on this, and it clothed him: his garment, was as a robe and a Miter; *Job. 29. 14.* his shewell in Greek is sken: the lower parts are her by meant: see *Exod. 28. 42.* Compare herewith, *Eccl. 44. 17.* here the foure linen garments are mentioned, and no other: and that is a mystical prophesie of the state of the church under the gospell: where the Priests have no other attire, then for atonement or expiation day, which mystérie is opened in *1. Cor. 1. 19.* garments  
in Greek, holy garments.  
And his shewell that is, as the Greek translate, wash all his bodie. Sol. Tarchi here

noteth, that he was charged to wash himself every time that he changed (his garments;) and he changed them five times *etc.* This washing signified his cleansing or sanctification, by repentance and faith in Christ, *Heb. 10. 12.* the garments, figured the justice and salvation wherewith by faith in Christ he should be clothed, *Eph. 1. 13. 9. 16.* which they onely that are sanctified, doe put on. When the Priest put off these garments, and put on other, he washed againe, *vers. 24.* It figured also the holyness and puritie that should be in Christ himself, in whom was no syn, *1. Jo. 3. 5.* and put them on] This was after the performance of his other morning services, which were due every day, and to be doen in other garments. The order wherof is layd to be this. About midnight, (for the high Priest might not sleep all that night, lest any accident of uncleannes, such as is spoken of in *Dan. 23. 10.* should befall him,) they went about the taking away of the ashes (from the altar,) and ordered the wood &c, until at break of the day, they began to kill the daily sacrifice; then they hanged a fine-linen cloth, between the high Priest and the people. And he put off his common clothes, and washed himself, and put on the golden clothes, (those eight mentioned in *Exod. 28.*) and sanctified (that is washed) his hands and his feet, and killed the daily sacrifice, and took the blood and sprinkled it on the altar. After that, he went into the holy place, and burned the incense of the flesh of the daily sacrifice, and the meat offering and drink offering of the same, as was doen every day. After the daily sacrifice, he offered the bullock and the seven lambs, which were appointed more for that day, (*Numb. 29. 8.*) Afterwards, he sanctified his hands and his feet, and put off his golden garments; and washed himself, and put on his white garments, and sanctified his hands and his feet, and came to his bullock, (spoken of in *vers. 6.*) &c. Maimony in *Tom hakippurim*, ch. 1. *sef. 6.* & ch. 4. *sef. 1.* and Thalmud Bab. in *Tem. tract. 3.*  
V. 5. a Syn-offering] figuring Christ, who should be a Syn-offering for his church,



And all their atonement was not, save for the uncleanness of the Sanctuary, and holy things thereof, as in v. 16. That he made atonement for the Priests, is expressly mentioned, in v. 33.

V. 12. [Shalt take a censer] after the bullock was killed, before the blood was sprinkled, this service of burning incense came between, as to prepare the way into the holy place, by the cloud (the smoke) of the incense upon the Mercy seat, v. 13-14. So Christ before he entered with his own blood into the most holy place of heaven (Heb. 9.11.12-14.) prepared and sanctified himself and his way, by prayer, (which was figured by incense, Rev. 8.3-4.) Job. 17. Maith 26.35. &c. This Censer of Eze-pan (as the word is Englished in Exod. 27.3.) is called in Greek *Pincen*, that is a Fire vessel; in the new Testament never so named, but *Libanotos*, an Incense-vessel or Censer, Rev. 8.3-5. Where mention is made of a golden censer. Of this here, the Hebrews say, Every (other) day, he whose duty it is to use the Censer, putteth coles in a censer of silver, &c: but this day the high Priest putteth coles in a censer of gold. Maim. in Iom hakippurim, c. 2. f. 5.

before Iehovah] this was the burnt-offering altar, in the courtyard, where fyre always burned; but from this manner of speech, the Hebrews say they took the fyre from that part of the Altar, which was next to the west, (that is, towards the Sanctuary.) Maim. ibid. c. 4. f. 1. So Iarchi expoundeth it, from that side (of the outer altar) which is before the dore, & that is the west side. of incense] the making, and signification hereof, is shewed on Exod. 30.34 &c. It figured the prayers and mediation of Christ; Psal. 141.2. beater (small) it was beaten the evening before this day: see the notes on Exod. 30.34. 36. This beating of the incense, figured the agony of Christ in his priers before his death, which he offered up with strong cry and tear: Luke 22.44. Heb. 5.7. with the veil] meaning he suffered veil, (as the Apostle will hit, Heb. 9.2.) & to enter into the most holy place: a figure of heaven it

self, into which the incense of Christ's prayer & mediation should come before God, for his church. Heb. 9.24. Rev. 8.3.4. Maimony in Iom hakippurim c. 1. f. 7. It telleth how the Sadducees, which were in the dates of the second Temple, said that the incense for Atonement day, was to be put upon the fyre in the Temple, without the veile, and when the smoke thereof ascended, it went into the Fyres of holies; and their reason was this, because it is written (in Lev. 16.2.) I will appear in the cloud upon the Mercy seat: they said it was the cloud of the incense; but our wise men (sayth he) have taught, that the incense was not burnt but in the holy of holies before the Ark; as it is written (Lev. 16.13.) upon the fyre before the LORD. And forasmuch as they were careful, in the second Temple, lest the high Priest should incline to the Sadducees side; they did swear him in the evening of Atonement day: the Messengers of the Synedrion, saying unto him, We adjure thee by him that hath caused his name to dwell in this house, that thou shalt not say (or utter) any thing of all that we do say unto thee.

V. 13. the cloud of the incense] that is, as the Greek translateth it, the vapour of the incense. This cloud covering the Mercy seat, figured the mediation of Christ, by which Gods wrath is turned from his church, as is after sayd, that he dyed not. Compare Rev. 8.3.4. The manner of doing this service, they say was thus; the high priest took the Censer with fyre in his right hand, and the Cup with incense in his left, &c. and went within the veile, till he came at the Ark: there he put the Censer between the two bars. And in the second Temple, where there was no Ark, he put it upon a stone there sit &c. And he filled the same of his hand with incense, and put it upon the coles in the censer, and layed there till the house was full of smoke, and went out. And he went out backward by little and little, with his face to the holy place, & his back to the Temple, until he came without the veile. Then praye he there in the Temple, after he was come out, but a short prayer: that the people might not be afraid, and lest they should

should say, he is dead in the Temple. Maimony in Iom hakippurim, ch. 4. sect. 1. Chazkuni here sayth, it is sayd before (in vers. 2.) In the cloud I will appear, &c: and to the end that he might not be left the Master of God, as it is written, No man shall see me and live, (Exo. 33.20.) it was necessary that he should be brought in the house with incense, and after that he brought the blood in thither. upon] or over the Mercy seat, that is, over the Tables of the Law, which were in the Ark: see Exod. 25.16. & 31.18.

V. 14. blood of the bullock] which was killed for his own sins, vers. 6. 11. and which had been given (as the Hebrew doctors write) unto one only: the same. Hence the Apostle observeth how the high Priest went in, not without blood, which he offered for himself: &c: wherein he figured Christ, who should enter heaven, not by the blood of Goats and Bulls, but by his own blood, Heb. 9.7.11.12. though his blood was shed, not for himself, (in whom was no sin,) but for our iniquities. sprinkle with his finger] this was one sprinkling, as Sol. Iarchi and others doe note; and besides this, he after sprinkled seven times.

upon] Hebr. on the face, that is, the upper part, which the Greek translateth but upon; and so the Hebrew it self is, in v. 15. and before] Hebr. and to the face: so in vers. 15. seven times] a number of use in the legall services; it signified a full and perfect applying, and purging by the blood of Christ: see Lev. 4.6. and compare Heb. 9.14-23. 1 Pet. 1.2. The Hebrews understand these seven times, to be besides the former, and so to be eight in all: they relate the order of it thus. He killed the bullock of the syn-offering, which was for himself, and the goat on the which the Lot fell for the Lord. And he carried their blood into the Temple, and he sprinkled the blood of them both, in this day, three and fourtie sprinklings. First he sprinkled of the blood of the bullock eight sprinklings in the most holy place, between the bars of the Ark; next the Mercy seat, within an hand breadth: as it is sayd, AND BEFORE THE MERCY SEAT,

HESHALE SPRINKLE &c. (v. 14.)

And he sprinkled there, one above, and seven beneath. By word of mouth we have been taught, that this which a sayd, SEVEN TIMES, more then the first sprinkling. And he counted them one, two, three &c. lest he should forget. And afterward, he sprinkled of the goats blood, between the bars of the Ark, eight times; one above, and seven beneath; and counted them, as the former. And he turned and sprinkled in the Temple, upon the veile, of the bullock blood, eight times, one above and seven beneath: first, it is sayd, OF THE BLOOD OF THE BULLOCK, UPON THE MERCY SEAT, AND BEFORE THE MERCY SEAT. And he turned and sprinkled of the goats blood likewise, upon the veile, eight times; one above, and seven beneath; (vers. 15.) and counted them as the former. And afterwards, he mixed together the two bloods, the bullocks blood, and the goats blood. And he sprinkled of them both, four times, upon the four corners of the golden altar which was in the Temple, (vers. 18.) and seven times on the midst of the same altar, (v. 19.) And at all these three and fourtie sprinklings, he dipped his finger in the blood, one dipping for every sprinkling, and sprinkled not twice with once dipping. And the rest of the blood, he poured at the westerne bottom of the (braxen) altar that was without. Maimon. in Iom hakippurim, ch. 3. sect. 4.5.

V. 15. he shall kill the goat] after he had sprinkled of the bullocks blood, for him self, he left it in the Temple, upon a base of gold that was there; and afterward went out of the Temple, and killed the goat: sayth Maim. ibidem ch. 4. f. 2. for the people] that as he had offered for himself, so he offered for the ignorances of the people, as the Apostle sayth, Heb. 9.7. within the veile] into the most holy place, a figure of heaven, whither Christ the fore-runner, entered for us; and whither also our hope, the sure Anchor of our soules, eneth by him: Heb. 9.19.20. & 10.19-23.

V. 16. because of] or, from the uncleanness; that is, purging it from them: Maim. by appereth the horror of syn: for though the people never went into the Holy

Holy place, much less into the Most holy; yet such was the powre of their iniquities, that the holy Altar, Arke and Sanctuaries it self was defiled in the sight of God, and could not be cleansed without blood: for our synns doe defile Gods church, and his most holy ordinances therein, and doe come up into heaven it self; wherunto we can have no entrance but by the blood of Christ, cleansing us and our way, and purging our consciences from dead works, to serve the living God: Heb. 9. 11. 14. &c. and altho or, in all their synns: see after, on vers. 21. that dwell therein; that is, is placed and remaineth; the Greek translatheth builded: unto which phrasie Paul hath reference, speaking of Christs greater and more perfect tabernacle, not made with hands, that is, not of this building. Heb. 9. 11. The Temple of his bodie (Job. 2. 21.) and veile of his flesh (Hebr. 10. 20.) were by imputation of our synns made as unclean, and sprinkled with his own precious blood; that he might reconcile us unto God. Eps. 1. 3. 2 Cor. 5. 19. 21. It was necessarie that (Moses Tabernacle, and Solomons Temple,) the patternes of things in the heavens, should be purified with these (sacrifices for mentioned:) but the heavenly things themselves, with better sacrifices than these. Heb. 9. 23.

V. 17. not be any man] neyther of the people, nor of the Priests: onely the high Priest himself performed this service in the sight of God. Figuring herein our high Priest Christ Iesus, on whom God layeth the iniquities of us all, Eps. 1. 3. 6. who his own self, bare our synns, in his own bodie on the tree, 1 Pet. 2. 24. who hath by himself purged our synns, Heb. 1. 3. and God by him hath reconciled all things unto himself, even by him; whether they be things in earth, or things in heaven. Colos. 1. 20. no creature helping, no nor comprehending the riches of his grace, wherein he hath abounded towards us, in all wisdom and prudence, and hath gathered together in one all things in Christ, both which are in the heavens, & which are on earth, even in him, Eph. 1. 8. 10. These things, the

Angels desire to look into, 1 Pet. 1. 12. and now unto the Principalities and powers in heavenly places, is made known by the church, the manifest wisdom of God, Eph. 3. 10.

V. 18. shee goe out] from the most holy place, to the Altar of incense, which stood in the holy place. And of the blood of the goat both bloods mingled together in a basin, as before is need. and put. Hebr. and give: for this was striking of his finger with the blood upon the horns. And he began (they say) at the Northeast horn; so to the North west: then the Southwest, and so to the Southeast. Mam. in lom hakipp. ch. 4. fcl. 2. And of this, when God first appointed the Altar to be made, he sayd, Aaron shall make atonement upon the horns of it, once in the year, with the blood of the Syn-offering of atonements: Exod. 30. 10. This Altar being for incense, which figured prayers, (Psalm. 141. 2.) and the horns signifying the power of Christs mediation, (as from which voices or answers to the prayers of the saints were heard, Revel. 9. 13.) the cleansing of them by the blood of the Syn-offering, shewed how the infirmities in the faith and prayers of the Saints, are to be helped and purified by the death and blood of Christ.

V. 19. blood upon it] After the Priest had put blood upon the four horns; it removed the coles and ashes which were on the golden altar, so that the gold appeared: then he sprinkled of the mixed blood, on the cleaveplate of the altar, seven times; by the south side by the place where he had fastened the gates thereof upon the horns. And he went out, and poured the residue of the blood, at the west bottom of the (brazen) altar that was within. Mam. in lom hakipp. ch. 4. fcl. 2. [seven times] for a full and perfect purification, as in vers. 14. from the uncleanness of the imperfections and synns, which the people fell into, in their most holy service & prayers.

V. 21. shall impose] or, shall lay both his hands, which he now did in the name of the people, by this signe discharging them, and laying the burden of all their synns upon

upon the beast, a figure of Christ. See the notes on Lev. 1. 4. and all their synns] or, 19. or with all their synns: But the Greek translatheth it and: and to the Hebrew ot-ten signifieth, as is noted on Gen. 2. 3. and on Exod. 17. 10. These three, comprehended synns of all sorts, which the Priest confessed in general, with these three names here used, (as in the 25. following is recorded,) mark of mercie also for them all, saying On Lord, thy people the house of Israell, have sinned, and doe iniquities, and trespass before thee: Oh Lord, make atonement now for the synns, and for the iniquities & for the trespasses, making people the house of Israel, have sinned, and doe iniquities, and trespass before thee: as it is written in the law of Moses thy servant, this in this day, he shall make atonement for you. Mammy in lom hakipp. ch. 4. fcl. 2. phrasie] Hebr. shall give, that is, affix or fasten them upon the head of the goat; which being also a figure of Christ, shewed how our synns should be imputed unto him, and God would lay upon him the iniquities of us all; that he which knew no syn, should be made syn for us, Eps. 1. 3. 6. 2 Cor. 5. 21. apt man] or, a man appointed and prepared: Hebr. an oportune (a timely) man: which the Greek translatheth a ready man; the Chaldee, a man that is prepared (or appointed) to goe; and Sol. Iachi expoundeth it, appointed for it from the day before. Of this, the Hebrewes write, that (in the ages after,) the live goat was led away by one of the Priests twelve miles, (that is, twelve furlongs,) distant from Ierusalem. Every mile (they say) was seven furlongs & seven miles: They made ten booths between Ierusalem, and that rock in the wilderness; between every booth, there was a miles space: and in every booth one man or more, that they might accompany him that led the goat, from one booth to the next. So there being a mile (that is, two thousand cubits) between every booth & booth, that was a Sabbath dayes journey: and so that they might accompany him. And there remained between the last booth

and the rock in the wilderness, two miles. At every booth, they sayd unto the man, loe here is water, and here is water: if his strength failed him, and he had need to eat, he might eat: but there never was man (they say) that needed so to doe. [And without necessitie no man might eat, for it was their most solemn Fast.] From the last booth, they went: not with him to the Rock, but half way (one mile, their sabbath dayes journey,) and stood a farr off, to see what he did with the goat. When he had put the goat down the Rock, they (at the booths afore sayd) waved with linnen clothes (or white flags) to the end that they in Ierusalem, might know that the goat was come to the wilderness. Talmud in Ioma, chap. 6. & Maimony in his Comment theron, and in his Misneh, in lom hakipp. im. c. 3. f. 7. &c. Of their sabbath dayes journey, see the notes on Exod. 16. 29.

V. 22. all their iniquities] by this it appeareth, that as the killed goat figured Christ killed for the synns of his people: so this living goat, figured him also, who bare our griefs, and carried our sorowes; and on whom God layd the iniquities of us all: Eps. 1. 3. 4. 6. And because Christ was not onely to dye for our offenses, but also to rise againe for our justification, Rom. 4. 25. to be crucified through weaknes; yet to live by the power of God, 2 Cor. 13. 4. to be put to death in the flesh, but quickned by the Spirit, 1 Pet. 3. 13. and for that these two things could not stily be shadowed by any one beast, which the Priest having killed, could not make alive againe, therefore God appointed two; that in the slain beast, Christs death, in the live beast, his life and victory might be fore shadowed. Hebr. 9. 23. See the like mysterie of the Leper, Lev. 14. 6. 7. Or, the sending of this goat into the wilderness, (as the former was sacrificed in the Sanctuaries,) might figure out the salvation of Christ communicated with the gentiles and peoples of the world, as Eps. 4. 1. 4. 11. & 49. 6. For the wilderness is sometime used to signifie peo-



# LEVITICS, Ch. XVI.

pler; Ezek. 35. The Hebrews say, The scape goat made atonement for all the transgressions of the Law, both the leigher, and the more heavy transgressions, whether done presumptuously, or ignorantly, whether they were known unto a man, or unknown; all are expected by the Scape goat, so be the partie doe repent. Maimony in treat. of Repentance; ch. 1. f. 2. This goat, was but a shadow of Christ; and unto repentance, must be added faith: for God hath set him forth, to be a propitiation through faith in his blood; Rom. 3. 25.

[land of separation] or a land cut-off, a land separated, to weat, from other lands, or from all people; that is, as the Chaldee translates it, a land that is not inhabited; which the Greek call it Abaton, wayless, or inaccessible; where no man goeth; afterward Moses calet it a wilderness. Or it may mean, a place decreed of and determined whither to send him: for the Hebrew word sometime signifieth a decree, Job. 22. 28. Dan. 4. 17. Hereby was figured the utter abolishing of our synns by Christ, both from the face of God, that they should not appear against us before him, to be imputed unto us: and also from us, that syn should have no more dominion over us, nor we serve it any longer; but having our consciences purged from dead works, should serve the living God, 1 Cor. 5. 19. Heb. 9. 26. 14. Rom. 6. 6. 12. So the Prophet spake of the like grace, sayth unto God, Thou wilt cast all their synns, into the depths of the sea; Mic. 7. 19. And this word which Moses here useth, is not elsewhere used in like sort for a land, but for: cutting off of other things, and in particular is applied to Christ, working our redemption, that he was cut-off out of the land of the living, Eja. 53. 8. which the holy Ghost expoundeth thus, his life was taken from the earth, Act. 8. 33. and wherof himself speaking sayd, whether I goe, ye cannot come; Job. 13. 33. That eternal Spirit through which Christ offered himself without spot unto God, (H. b. 9. 14.) and by which he was made alive after death, 1 Pet. 3. 18. enabled his flesh or manhood,

to suffer such things as no other creature could come neer unto: and thereby synns put away, and the body of syn abolished; Heb. 9. 26. Rom. 6. 5. The Hebrews say, of this goat sent away, that the man which carried it, threw it down the rock, and so it dyed: Thaimid in Ioma, ch. 6.

V. 23. Aaron shall come [whiles the goat aforelaid was going to the wilderness, these services following began, and thereafter them in this order as the Hebrews have recorded; After he hath put away the goat, by the hand of him that led him, he returneth to the bullock and goat, whose blood he had sprinkled within the Sanctuary, and openeth them, and taketh out their fat, which he putteth in a vessel, to burne them upon the Altar. And he cutteth the right of the flesh into great pieces, but one cleaving to another, and not parted asunder: and then he sendeth by the hand of others, to be carried out to the place of burning (without the camp, Lev. 16. 27.) When the (Scape)-goat is come to the wilderness, the high Priest goeth out into the womens court, to read the Law. And whiles he is reading, they burn the bullock and the goat in the place of the ashes (without the cite:) therefore he that seeth the high Priest when he readeth, seeth not the bullock and the goat burnt. When he readeth, all the people stand before him: and the minister of the Congregation taketh up the book of the Law, and giveth it to the Chief of the congregation, and he to the Sagan [or second chief Priest] and the Sagan giveth it to the high Priest, who standeth up when he receiveth it, and standeth and readeth the 16. of Leviticus, and Levit. 23. 27. -- 32. &c. And when he readeth, he blesteth (God) before and after, &c. After this he putteth off his white garments, and washeth himself, and putteth on his golden garments, and sanctifieth his hands and his feet, and offereth the goat, which is for the general addition to this dayes service (Numb. 29. 11.) and offereth his own ram, and the peoples ram, as it is sayd, AND HE SHALL MAKE HIS BURNT OFFERING, AND THE BURNT OFFERING OF THE PEOPLE; Lev. 16. 24. And he burneth (on the altar) the fat of the bul-

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# LEVITICS, Ch. XVI.

lock & of the goat that were burnt (without the camp.) And he offereth the dayly evening sacrifice; Lev. 16. 23. & trimme the Lamp, as on other dayes; (Exod. 27. 21.) After this, he sanctifieth his hands and his feet, and putteth off the golden garments, and putteth on his own (common) garments, and goeth to his house; and the people doe accompany him to his house; and he keeps a feast, for that he is come out in peace, out of the Sanctuary. Maimony in Ioma, tract. mimm, ch. 3. sect. 7. -- 11. & ch. 4. sect. 23. leave them there] to weat, (as in the ages following) they left them in some of the chambers, when were about the Sanctuary, Ezek. 44. 19. Of this, the Hebrews say, The white garments, wherein he served at the Altar, he never served in them the second day, but they were layd up in the place where he put them off, as it is sayd, HE SHALL LEAVE THEM THERE; and they might not be put to any use. Maim. in Keli hamikdash (or, Implements of the Sanctuary) ch. 8. f. 5.

V. 24. Wash his body: so he washed before he put on the linnen garments, v. 4. & this was an usual rite, so as he shifted his clothes; as from this place the Hebrews teach, saying; Every time that he changed garments, and putteth off garments, & putteth on other garments, he is charged to wash (or baptize). And the high Priest washed five times, and sanctified (that is, washed his hands and feet) ten times: the day. At a first he put off his common garments which he wore, and washed (or baptised) his whole body. & came, and wiped himself, and put on the golden garments, and sanctified his hands and his feet. And he killed the dayly sacrifice, and trimmed the Lamp &c. and offered the bullock and the ram. And after that he sanctified his hands and his feet, and put off the golden garments, and washed and wiped himself, and put on the common garments; and sanctified his hands and his feet, and served the service of the day, as is before the word. Afterwards, he sanctified his hands and his feet, and put off the white garments, and washed himself and wiped, and put on the golden garments, and sanctified his hands and his feet, and offered the Goat for syn, which

was added to this dayes service, and his own ram, and the peoples Ram, which were burnt offerings, and burnt on the altar the fat of the bullock and goat that were burnt without, and offered the dayly evening sacrifice. And after that, he sanctified his hands and feet, and put off the golden garments, and washed and wiped himself and put on the white garments, and sanctified his hands and feet, and went into the most holy place, and brought out from thence the incense-cup and the censor; and after that sanctified his hands and his feet, and put off the white garments; and washed and wiped himself, and put on the golden garments, and sanctified his hands and feet, and burnt the evening incense due for every day, and trimmed the Lamp; and sanctified his hands and feet; and put off the golden garments, and put on his common garments, and went out. All these washings and sanctifyings were in the Sanctuary, except the first washing which he might doe without &c. If the high Priest were an old man, or sick: they took off the cold from the water by yrons made hot in the fyre, or by mixing hot water with the cold. All other dayes, the high Priest sanctifieth his hands and feet from the Laver [of brass] as the other priests doe: but this day, for honours sake, he sanctifieth from a golden vessel. Maimony in Ioma, hakipp. c. 2. sect. 2. 3. 4. 5. Of these and th like, the Apollie sayth, their services stood only in meats and drinks, and diverse baptisings (or washings), and carnal ordinances imposed on them, until the time of reformation (or bettering); Heb. 9. 10. which spiritually taught them and us, to draw neer with a true hart, and full assurance of faith, having our harts sprinkled from an evil conscience, and our bodies washed with pure water; Heb. 10. 22. See the notes on Exo. 30. 19. 20. his garments] is ordinary high-priests garments, appointed in Exod. 28. when he was to perform his dayly service in the Sanctuary. S. I. Jeron. expoundeth it, the eight garments wherein he serveth all dayes of the year. shall make Ier. shall doe, that is [shall offer his burnt offering, that was the Ram, in ver. 3. and the peoples ram, ver. 5. which figured the accomplishment of their atonement, Levit. 1. 4. and the presenting of themselves

themselves unto God, as new creatures, to perform unto him their reasonable service, Rom. 12. 1.

25 V. 25. *shall burn*] *shall perfume*: for the burning of the fat upon the altar, and the burning of the body without the camp, v. 27. Moses expresseth here and usually by two divers words. What the fat signified, is noted on Exod. 29. 13. Lev. 3. 3.

upon the altar] the brazen altar in the courtward for the golden altar it might not be burnt, Exod. 30. 9.

26 V. 25. *he that jest away*] that is, as the Chaldee explaineth it, *he that led* (or carried) away that fit man forementioned in v. 21. *for the scape goat*] Hebr. for (or to) *Asazels*; which some take here to be the place in the wilderness. The Gre. translareth it, *that which was sent away into dissolution*. *his flesh*] in Greek, *his body*; which was a sign that he was unclean, as Levit. 15. 5. The like is said of the man that burned the red heifer of whose ashes the water of sprinkling the unclean, was made, in Num. 19. 8. *afterward*] at evening, for til then he was unclean, Levit. 15. 5. After he had been with the goat, at the Rock, he came and remained under the last booth (of the ten before noted on v. 21.) until it was dark: sayth Mamony in *Tom hap-kipp*. 63. 7.

27 Vers. 27. *without the Camp*] So the blood of this Sacrifice was carried into the holy and most holy places; the fat was burned on the altar in the court-yard; the body was burned without the Camp. The mystrie is opened by the Apollle, that Christ our Syn-offering and sacrifice of atonement, and also our high priest, entered into the holy place of heaven, not with the blood of others, but by his own blood, and obeyed eternal redemption: Heb. 9. 11. 12. 23. And as the bodies of these beasts, were burnt without the camp: so Jesus, that he might sanctify the people with his own blood, suffered without the gate (of Jerusalem) Let us go forth therefore into him, without the camp bearing his reproach; for here have we no continuing city, but we seek one to come:

Heb. 13. 11. - 14. See the notes on Lev. 4. 12. & 6. 30.

V. 28. *his flesh*] in Greek, *his body*: for the cause fortheshed on v. 26.

V. 29. *a statute for ever*] Hebr. for a statute of eternitie: that is, an everlasting ordinance. Meaning from yere to yere, till the ever of the Iubilee (as the Jewes use to speak) that is, till Christ shall come, in whom all these figures have an end, so ever is ended at the Iubilee, as is noted on Exod. 21. 6.

tench day] This service being done upon this day, every yere, shewed the inability both of this priesthood and of these sacrifices, to bring nement in deed for the people: as is written; For the Law, having a shadow of good things to come, and not the very image of the things, can never with these sacrifices which they offered yere by yere continually, make the comers thereunto perfect. For then would they not have ceased to be offered, because that the worshippers once purged, should have had no more conscience of synns? But in these, (therein) a remembrance agayne of synns every yere. For it is not possible that the blood of bulls and of goats, should take away synns. Wherefore when [Christ] cometh into the world he sayth: Sacrifice and offering, thou wouldest not; but abidest thou prepared me. Hebr. 10. 1. - 5. The commandment of fasting and sanctifying this tenth day, is againe repeated in Lev. 23. 27. - 32. the sacrifices which it should have more then other dayes, are expressed in Numb. 29. 7. - 11. And the Iubilee (which was every fiftieth yere) began & was solemnly proclaimed with trumpet, upon this tenth day, Lev. 25. 8. 9. a shadow of that acceptable yere of the Lord, the yere of freedom, which Christ hath proclaimed by the trumpet of his Gospell, Luk. 4. 18. 19. 21. 2 Cor. 6. 2. *afflict your foules*] the Greek translareth, *humble your foules*: by the *foile*, the body also is comprehended, even the whole person, as is noted on Lev. 2. 1. Gen. 12. 5. *Affliction of humilation*, is inwardly: by *modesty* forewarned syn, which worketh repentance, carefulnes, indignation, feare, vehement desire, xile and re-

vera Cor. 7. 10. 11. & *judging of our selves*, 1 Cor. 11. 31. & *beating our selves*, Ezek. 6. 6. which we have committed, and abstinence

9. Our daily duties. By the Hebr. from all filthy desires. By the Hebr. from five times; from meat and drink; from washing themselves, from anointing, from putting on the shoes (and all fine apparell) eating on the Sabbath. Mamony in and from carnal copulation. Mamony in treat of the Rest of the tenth day, ch. 1. 5. 4. 5. The Scriptures confirme these, as David afflicted his soule with fasting, Psalm 35. 13. Daniel, by it, and by not anointing, Dan. 10. 3. Israel, by putting of their ornaments; Ezek. 43. 4. 6. David, by going barefoot, 1 Sam. 15. 30. and wearing sackcloth, Psal. 35. 12. and not washing nor anointing, 2 Sam. 12. 10. 21. Vnas, by not lying with his wife, 2 Sam. 11. 11. But the chiefest of these was fasting, and the day is called the Fast, in fasting, and the time by the law, is from 12. 9. and the time by the law, is from evening to evening, beginning the ninth day of the month at even, Levit. 23. 32. by which words the Hebr. was gather, that they were to begin to fast and to afflict themselves in the evening of the ninth day next before to the tenth, and so in the end of it, to tary in their affliction a little of the night after the tenth day; and therefore that it was necessarie to add somewhat of the working day, unto the holy day, both before and after. But they emptied from this fast, such as were sick, and all children under nine yeres of age. Mamony in treat of the Rest of the tenth day, ch. 1. 5. 4. 5. 6. 7. 8. 10. Moreover under this name of afflicting themselves, and fasting, the Lord required the putting away of all syn, and amendment of life; as, to loose the bands of wickednes, to undoe the heavy burdens, and to let the oppressed go free, and to break every yoke; so deale bread to the hungry, to cover the naked, and the like; Esai. 58. 6. 7. And so it figur. our mortification with Christ; that as in the sacrifices killed, his humilation unto the death, was forshadowed, Phil. 2. 8. so by the humilation of the church, our sufferings with him were signified; our baptising into his

death and buriall, & our walking in newnes of life, our old man being crucified with him; that the body of syn might be destroyed; Rom. 6. 3. 4. 5. 1 Pet. 2. 21. Unless we doe this, we may fast, but the Lord seeth it not; and we may fast, but he taketh no knowledge; afflict our soules, but he taketh no knowledge; neither can we make our voice to be heard on high; Esai. 58. 3. 4. any work] for this was a solemn Sabbath, vers. 31. and by this ceasing from work, figured that they which would have expiation and atonement by Christs day, must cease from their own works, to dooe the work of God; believing in him whom he hath sent; believing in him whom he hath sent; Heb. 4. 10. Job 6. 29. *stranger*] in Greek, *Proselyte*; by the homeborne, are meant Israelites borne in that land; the stranger, was of the heathens; joynd to the faith and church of Israel: such were bound to all Israels ordinances. See Exod. 12. 19.

48. 49. V. 30. *he shall*] that is, God by the Priest (as vers. 32) shall make atonement for expiation) to cleanse (or purify) you. Herein was figured the power and efficacy of Christs Priesthood, and sacrifice: that he expieth and maketh atonement for our synns with God, 1 Job 2. 1. 2. & cleanse us by his blood and spirit from all syn: 1 John 1. 7. Rom. 8. 9. 10. 11.

V. 31. *Sabbath*] or rest: this word the Apollle keepeth in Heb. 4. 9. and being joynd to the word Sabbath, it noteth an exact and careful rest: therefore God threatneth to destroy them that did any work this day, Levit. 23. 32. See also the notes on Exod. 15. 23.

V. 32. *whom he*] that is, whom God shall anoint; or, which shall be anointed, as the Greek translareth who they shall anoint. Such words are often used without designing any person; as is noted on Gen. 1. 14. By this anointed, the high Priest is meant, Levit. 21. 10. shall figure] that is, the Greek shall consecrate. See Exod. 29. 9. The Greek translareth, shall perfect (or consecrate) his hands. Herein he also figured the Son of God, who is our high Priest perfected (or consecrated) for evermore, Hebr. 7. 28.

# LEVITICUS, Ch. XVI.

garments of holynes] the four forementioned *vers. 4.* called in Greek a holy stole (or robe): which word is used in *Rev. 6. 11.* & *7. 9. 13. 14.* where the Saints that came out of great tribulation, are arrayed in white stoles (or robes,) which they have washed and made white in the blood of the Lamb Christ. The mystrie of these garments is there touched: & by it we may learn, why the high Priest, in the work of Expiation, might have none but white garments: this day.

33 V. 33 the Sanctuary of holynes] that is, as the Greek translitereth, the holy of the holy, meaning the most holy place: in which he went first with incense and blood: *v. 12. 13. 14. 15. 16.* the Tent] the Holy place or First Tabernacle; in which he secondly expiated *vers. 16. &c.* all the people in Greek all the Congregation. Because the expiation of the whole church depended thus on the high Priest, so that if he were undane, or erred in his ministrations, he was in danger of death by the hand of God, (*Lev. 10. 1. 2. 3.* & *16. 2.*) and so the church should want atonement for their synns: therefore the high Council or Magistrates looked carefully unto him, both for his puritie, & for information of him in his dutie this day. It is sayd, that Seven days before the day of atonement, they separated the high Priest from his own house, to his chamber which was in the Sanctuary: and kept him from his wife all those seven days, lest his wife should be in his disease, and so he become unclean seven days: as *Lev. 15. 24.* and might not serve. And they appointed with him, another high Priest: that if any pollution happened unto him the other might serve in his stead. *Whe*ther the pollution happened unto him before the daily morning sacrifice, or after he had offered the oblations, this (other) that was taken in his stead, needed no institution (or consecration,) but began his administration where the first did leave off: *vers. 20.* During these seven days, they sprinkled him with the ashes of the heifer, in the third day after his separation, and in the seventh sacrifice: as *Nom. 19. 10. 13.* which was the evening of Expiation day; lest he should be defiled

by any dead, and not know of it &c. All the seven dayes, they inward him with the service, He sprinkled the blood, and burned the incense, and trimmed the lamps; and burned the day sacrifices on the Altar, that he might be acquainted with the service on Expiation day. And they appointed unto him some Elders, of the Elders of the Synedrion (or Council,) which did read before him, and teach him the service of a day, and the order of it. And they spake to the high Priest to read himself, lest he should have forgotten, or lest he should not have learned this thing. And on the even of Atonement day, in the morning early, they let him at the East gate, and brought before him, buls and rams and sheep, that he might be acquainted and inward with the service. All the seven dayes, they restrained him not from meat or drink: but in the even of Atonement day, they suffered him not to eat much, because meat bringeth sleep; and they would not suffer him to sleep, lest any accident (of the night, as *Deut. 23. 10.*) should be seen, &c. *Maimony in Iom hakipp. ch. 1. f. 3. 4. 6.* and *Talmud Bab. in Ioma, ch. 1.* How ever it were for all these rites; the Lord who required sanctitie and cleannes in all his Priests at all times of their service, *Lev. 22. 3.* required it most carefully of the High Priest on this day: wherein he most solemnly figured Christ in his office and work; of whom it is sayd, that in all things it behooved him to be made like unto his brethren, that he might be a mercifull and faithfull high Priest, in things pertaining to God, to make atonement for the synns of the people. For such an high Priest became us, who a holy, harmles, undefiled, separate from synners, and made higher then the heavens, *Hebr. 1. 17.* & *7. 26.*

## CHAPTER 17.

A law that all sacrifices must be killed and offered in the Sanctuary, and no other where, 7. that they might no more sacrifice unto Devils. 8. They that did otherwise, should be cut off. 10. All eating of blood is forbidden upon paine. 13. A law for covering the blood of beasts and birds that were slain. 15. Against eating

# Sacrificing in the Court. LEVITICUS, Ch. XVII. Against blood &c.

eating the flesh of any carkeft, or of any torn thing, and how they that did it, should cleanse themselves.

And Jehovah sayd unto Moses, laying. Speak unto Aaron, and unto his sonns, & unto all the sonns of Israel; and say unto them: This is the thing, which Jehovah hath commanded, laying. Every man of the house of Israel; that killeth an Oxe, or Lamb, or Goat, in the Camp; or that killeth it not, unto the dore of the Tent of the congregation; to offer an oblation to Jehovah, before the Tabernacle of Jehovah: blood shall be imputed unto that man, hee hath shed blood; and that man shall be cut off from among his people. To the end that the sonns of Israel may bring their sacrifices, which they sacrifice, on the face of the field; even that they may bring them unto Jehovah, unto the dore of the Tent of the congregation, unto the Priest, & sacrifice them, for sacrifices of Peace-offerings, unto Jehovah. And the Priest shall sprinkle the blood, upon the Altar of Jehovah; at the dore, of the Tent of the congregation: and burne the fat, for a savour of rest, unto Jehovah. And they shall not sacrifice any more, their sacrifices, unto Devils; after whom, they have gone a-whoring: This shall be unto thee, a statute for ever, through out their generations. And thou shalt say unto them; Every man, of the house of Israel; or of the stranger, which sojourneth among you: that shall offer a Burnt-offering, or a sacrifice: And that no bring it, unto the dore of the Tent of the congregatio;

to doe it, unto Jehovah: even that man, shall be cut-off, from his people.

And every man, of the house of Israel; or of the stranger, that sojourneth among them; that shall eat, any blood: I will even for my face, against the soule that eateth blood; and will cut it off, from among the people therof. For the soule of the flesh, it is in the blood: and I have given it to you, upon tie Altar; to make atonement, for your soules: for it is the blood, that maketh atonement for the soule. Therefore have I sayd, unto the sonns of Israel; no shall of you, that eat blood: and the stranger, that sojourneth among you, shall not eat blood.

And every man, of the sonns of Israel; or of the stranger, that sojourneth among them; which shall hunt a hunting of wild-beast, or of foule, that may be eaten: he shall even pour out, the blood therof; and cover it, with dust. For it is the soule of all flesh; the blood therof it is for the soule therof: and I have sayd, unto the sonns of Israel; ye shall not eat the blood of any flesh: for the soule of all flesh, it is the blood therof; whosoever eateth it, shall be cut-off.

And every soule, that shall eat a carkeft, and a torne thing; whether it be an home-born person, or a stranger: he shall both wash his clothes, and bathe (his flesh) in water, and be unclean until the evening, and then hee shall be clean. And if he wash them not, and bathe not his flesh: then hee shall beare, his iniquitie.

Annotations.

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2 **H**is [sons] the Priests; for they were the sacrificers for the people; therefore this Law is first directed unto them, then unto all the people. And as the extraordinary sanctification of the church was appointed in Chap. 16: so the ordinary and dayly sanctification of all and every one is here taught; and how after their purification of all their syns, they should be careful to serve the Lord in newness of life, in that place, and after that manner which he prescribed. *the thing* [Hebr. the word. Every man] of *Any man*, whosoever. *Hebr. man man*, of the house of Israel; who run to the Greek addeth, or of the Proselytes that are adjoynted unto you: and so Moses addeth in vers. 8. Targum Jonathan explaineth it, *young man or old*; and so in vers. 10. & 13. *killeth an Oxe* or a Bull, meaning for sacrifice to God, vers. 4. 5. for this law concerneth holy things, sanctified, and meet for the Altar, which might not be killed, nor offered (as vers. 8.) but in the Lords Court. This is often and instantly commanded, *Deut. 12. 5. 6. 13. 14. 26. 27. & 14. 23. 25. & 15. 19. 20.* The Hebrew canons say, *He that killeth holy things out of the court* (of the Sanctuary) although he offer them not; if he doe it presumptuously, is guilty of cutting off, *Lev. 17. 3. 4.* If he kill in ignorance, he is to bring the offering appointed, *Maimony in Maaf hakerbanoth*, (or treat. of offering sacrifices) ch. 18. sect. 3. Hereby Israel was taught to serve God in Christ only: for he is the true Tabernacle, *Hebr. 9. 11.* in whom God dwelleth among men, and by whome all our service and sacrifices are sanctified & made acceptable unto God in his church: so that none can come unto the Father but by him: *John 14. 6.* and he is the dore of the sheep, *John 10. 7. 9.* The Tabernacle also figured the Church, where God requirith his worship to be performed by all his people: *1 Tim. 3. 15. Rev. 21. 3. Eph. 2. 20. 21. 32. Act. 2. 47.* And so it is written, *For in the holy mountaine, in the mountaine of the bright of Israel, sayth the Lord GOD, there shall all the house of Israel, all of them in the*

*land serve me: there will I accept them, and there will I require your offerings, and there shall I put your oblations, with all your holy things.* *Exek. 20. 40.* in the Camp] which is described in *Num. 2.* answerable whereto, the city Jerusalem was, in the ages following: as is noted on *Exod. 40. 33.*

V. 4. *blood*] that is murder: for such corruption of Gods worship, is here set unto him as bloodshed. So in *Eph. 5. 3.* he sayth, *He that killeth an Oxe, as if he were a man.* So the Hebrewes; as Sol. Iarchiere sayth, *As if he shed the blood of man, for which he is guilty of his life.* he hath shed blood] Targum Jonathan explaineth it thus, *And it shall be to him, as if he had shed innocent blood.* cut-off] in Chaldee detroyed: so the Greek, that soules shall be destroyed.

V. 5. *the face of the field*] that is, the open field: see the notes on *Levit. 14. 7.* As the heathens, so the Israelites (before the making of the Sanctuary,) sacrificed every where in the fields, hye places and mountaines. The Hebrewes say, *Before the Tabernacle was set up, the high places were lawfull, and the service was by the Firstborne*: after the Tabernacle was erected, high places were unlawful, and the service (was performed) by the Priests. *Talmud Bab. in Zebachim, chap. 14.* Here Israel is restreyned to the Tabernacle, but the other nations were not so, but might sacrifice other where, as did Job and his freinds, *Job. 1. 5. & 42. 8. 9.* And in the Hebrew canons it is sayd; *He that killeth the holy things of the best ear, without (the Sanctuary), is guilty: likewise he that offereth them without.* But it is lawfull for the heathens to offer burnt-offerings unto God, in every place; and he himself may offer in an hye place which he hath builded. But it is unlawful for a Jew to help him &c, for loe we are forbid to offer without (the Court.) And it is lawfull to teach them, and to learne them how they may offer unto the name of the Blesst(God). *Maim. in Maaf hakerbanoth, ch. 19. sect. 16.* The same liberty which the nations had before the Law, we have now againe, spiritually under the Gospell, *John 4. 21. 24.* which

which God foretold, saying, *My name shall be great among the nations, and in every place incense shall be offered unto my name, and a pure offering.* *Mal. 1. 11.* unto the dore] that is, into the courtyard: see the notes on *Levit. 8. 3.* of the congregation] or, of the testimony: so in vers. 9.

V. 6. *a favour of rest*, in Greek, a favour of satisfaction: which the Chaldee expoundeth, to be accepted with favour before the Lord. Of these words and rites, see *Lev. 10. 9.*

V. 7. *vate divils*] as all Jewes and Gentiles did, which sacrificed not by faith in Christ; and in such sort and place, as God approved of. *Deut. 32. 17. 1 Cor. 10. 20.* and as they had done when they made the golden calf, *Exod. 32.* at which time, they sacrificed unto the idols, *Act. 7. 41.* and so unto the divil, as Ieroboams idols are also called divil, *2 Chron. 11. 15.* and Antichrists likewise. *Keyes 9. 20.* Divils are in Hebrew named here *Segonim*, that is rough and ragged as hairy goats; because in such shape they sometime appeared, like Satyres: *Esa. 34. 14.* or of their horrow & terrour which they cause unto men: for so the word originally signifieth. The Chaldee calleth them *Shedim* of their wasting and destroying the creatures: which name Moses alter giveth them in *Deut. 32. 17.* The Greek starlatheth, unto vaine things.

whereby] the Chaldee expoundeth it, error, or committed idolatrie: which syn is often called whordom or fornication: (see the notes on *Exod. 10. 5. & 34. 15. Levit. 10. 1. 6. Deut. 31. 16.*) because it violareth the covenant between God and his people, which is called marriage, *Hos. 2. 2. 19. 20. & 3. 1.*

V. 8. *stranger*] or sojourner, in Greek a proselyte: meaning a he then joynted to the Jewes lligion and church: so after in v. 15. & 13. *shall offer*] as the sacrifice might not be killed, v. 3. so never might it be offered out of the Sanctuary, though it were killed therein. Whereupon the Hebrewes say, *He that killeth the holy things,*

and offereth them out of (the Sanctuary), is guilty: once for killing, and once for offering. If he kill within, and offer without, he is guilty for he kill within, and offer without; and offer offering: likewise if he kill without, and offer within; he is guilty for killing. *Maim. in Maaf hakerbanoth, ch. 18. sect. 5.* And Sol. Iarchiere (on *Levit. 17. 14. 15.*), the Law speakech (on *Levit. 17. 14. 15.*), to them that a man is guilty for turning the pieces (of the Sacrifice) without the camp, as a he that killeth it without: that if one kills, and another offer, both of them are guilty. a sacrifice] so weeth, of Peace offerings, as the Chaldee explaineth it. As by the doctrine of our Saviour, in *Mat. 23. 19.* the Altar sanctified the gift: so for the Hebrewes understand this Law, for the sacrifices offered by fyre, and upon an altar without saying: *He that offereth without, is not guilty, till he offer upon an altar which he hath made without: but if he offer on a Rock or on a stone, he is free. [to weeth from the judgment of death:] for it is not called Korban (an offering) except it be on an Altar; &c. though it be without: as it is written (in Gen. 8. 20.) And Noe built an altar. Maim. in Maaf hakerbanoth ch. 19. sect. 1.*

V. 9. *dore of the Tent*] and so in ages following, to the dore of the House or Temple, that is in the courtyard. And if the Tabernacle or Temple should haply be burnt, (as it was by the Babylonians, *2 King. 25. 9.*) yet was it lawfull to offer in the court yard upon the altar, as Ezra did after their returne, *Ezr. 3. 3. 4. 5. 6.* So the Hebrewes say, *Who so killeth holy things at this time, and offereth them out of the Court, is guilty: because it is meet he should offer within.* For loe it is lawfull to offer, although there be no house. Because the first holynes sanctifieth for that time present, and for the time to come. *Maim. in Maaf hakerbanoth, ch. 19. sect. 15.* It figured that our service unto God, must be by faith in Christ, and in the communion of his church; as before is shewed on v. 2. to doe it] that is, to offer it: see the notes on *Exod. 10. 25.* cut-off] in Greek, that soules shall be destroyed, as in v. 4.

V. 10. *every man*] *Hebr. man man*, which Jonathan expoundeth *young man or old man*: T 3

old man: 35 in v. 3. & 13. the stranger] in Greek, or of the proselytes adjoynd unto you. This Law therefore seemeth not to binde the heathens, any more then the former, of facificing, v. 5. so in v. 12. & 13. any blood to weete, of foule or beast, as is explained in Lev. 26. and this at his common table: for as the form & lawes were for sanctifying the people in their holy things; so these which follow are for their civil conversation. Whereas it is sayd, it maketh atonement for the soule. (v. 11.) lest any should thinke he is not guiltie save for the blood of holy things, the scripture sayth any blood. Chazkuni on Levit. 17. will set] Hebr. will give my face; which the Chaldee expoundeth my anger; and so face is often asued for anger, which appeareth in the countenance: as, I will appease his face, Gen. 32. 20. and, the face of the Lord hath divided them, Lam. 4. 16. and, I will not cause my face to fall upon you, Jer. 3. 12. and the face of the Lord, is upon them that doe evil, 1 Pet. 3. 12. and many the like. the soule] which the Chaldee expoundeth the man. See the notes on Gen. 12. 5. cut it off] that is, destroy him, as the Chaldee and Greek translate it. The Hebrewes say, He shall eateth so much as an olive of blood, presumptuously, is guilty of cutting-off: if ignorantly, he is to bring the Syn-offering appointed. And the thing is plaine by the law, that he is not guilty, but for all blood of cattell, beasts and birds onely, whether they be unclean or cleane, Leviticus 7. 26. But the blood of fishes, and of Locusts, and of creeping things, and the blood of man, they are not guilty for them, by the name of blood. The blood therefore of cleane fishes, and locusts, is lawfull to be eaten or drunk. And the blood of unclean locusts and fishes is unlawfull, because it is the juce of their bodies. Mans blood is unlawfull, by the doctrine of the scriber, if it is separated (from the body): but one may swallow downe the blood of his teeth, without prohibition. Mamony in treat. of Forbidden meats, c. 6. f. 12.

V. 11. the soule] that is, the life: see Gen. 9. 4. So in Targum Jonathan it is expounded here, and in ver. 13. the life of the

soule. of the flesh] the: Greek kaddethi, of all flesh; and so Moses spaketh in v. 14. is in the blood] the Greek sayth, utre blood thereof; as in v. 14. which blood is figuratively called the life, because the least thereof is in the blood, as Moses here sheweth: so that if the blood be gone, the life is gone with it, as daily experience confirmeth. Hereupon David sayeth, 138. what profit is in my blood? Psal. 30. 10. that is, in my life: and the shedding of blood, is the taking away of ones life, Gen. 9. 6. Chazkuni explaineth it thus, For the soule of the flesh, i. of every creature it hangeth in the blood: and therefore I have given it to make atonement for the soule of man: the soule cometh and maketh atonement for the soule. have given] to weete, the blood, and so the life or soule of the beast, to make atonement for your soules; that is, to be the expiation and ransom for your life or soule: in figure of Christ, whose blood was to be shed for the remission of synns, Math. 26. 28. through which he should make peace: Colos. 1. 20. and men have redemption, Eph. 1. 7. who was to give his soule (or life) for a ransom for many, Mat. 20. 28. And this is the cause why God forbiddeth all blood, that men might be kept in faith & reverend expiation of the blood of Christ, which bringeonce shed, should spiritually be given unto his people for to drie k by faith, unto the life & salvation of their soules, 6. Ioh. 5. 51. 44. And to teach the people not to receive the work of their salvation unto themselves or their owne works, but unto Christ onely, was this prohibition of blood: and the like was for the fat of all such beasts, as had the fat burned on the Altar, which therefore might not be eaten of men. See the notes on Lev. 3. 17. & 7. 25. 26. it is the blood] net of bull & goats, (save onely in shadow,) for it is impossible that such blood should take away synns, Heb. 10. 4. but the blood of Christ is it that maketh atonement, and cleanseth from all synns: Heb. 9. 12. & 10. 19. 1. Ioh. 1. 7. And as the Apostoll sayth without shedding of blood is no remission, Heb. 9. 22.

for the Hebrew doctors, from these words of Moses, say, There is no remission of synns, but by blood; as it is written, For it is blood that maketh atonement for the soule. Taimed in Ioma ch. 1.

V. 12. Therefore] in Greek, For this cause. Although of or reasons may be required of this forbidding of blood, as to receive synns men from uncleane, or from communion with idolaters, (for the Magi, or wise men of Chaldaea, used to eat blood, when they conversed with Devils, and by them foretold things to come, whereas otherwise the Chaldeans eschewed blood as an unclean thing, as Mamony sheweth in Aloth nebuchem:) yet the mayn, if not the onely cause is here given of God, to be the use of blood upon the Altar, for the atonement; which was merely figurative, and which had the end & accomplishment in Christ. Colos. 2. 16. 17. And besides the former signification; as the not eating of the flesh of such sacrifices as had their blood caried into the holy place, signified that they which cleaved to the iudgements of Moses Law, should have no portion in Christ, (as is shewed on Lev. 3. 30. from Heb. 13. 10. - 13.) so the not eating of blood, which made atonement for the soules of men, seemeth also to signifie, that they which cleaved unto the legal sacrifices, should not eat, that is, not have communion, benefit or nourishment to their soules: but they which came unto Christ by faith, do eat the flesh & drink the blood (in spirit & truth,) by which their atonement is made with God. Ioh. 6. Mat. 26. copied with Heb. 13. 10. &c. And as the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was standing, Heb. 9. 8. for the communion with that blood whereby atonement for synns was made, was not yet fully manifested, while as the outward Tabernacle & figurative sacrifices therein, were in use.

V. 13. hunt a hunting,] and so to take it by hunting. This law for wild-beasts caught by hunting, concerneth tame beasts also, as touching the slaying of them: as

is sayd in Deut. 22. 21. thou shalt kill of thy herd and of thy flock &c. and thou shalt eat. An: as it is sayd in Deut. 15. 22. of the blemished firstlings, which were to be eaten in their cities, as the Roe-buck, and as the Hare. From which words the Hebrewes have, Here thou art taught, that the wild beast and the tame, are alike in this busynes of killing and the same, are alike in this busynes of eating. Mamony in Shechubab: or treat. of Killing beasts: ch. 1. f. 1. that may be eaten] for which is usually eaten: which is Targum Jonathan expoundeth: that is lawful to be eaten. he shall eat & pour out] or, then shall he shed the blood thereof: so that no flesh of beast or bird might be eaten in Israel, unless the blood were orderly let out, and the flesh cleansed of it. And when the people in a warre, flying upon the spoile, slew cattell on the ground, and did eat the flesh not purified from the blood, they synned against the Lord, till Saul took order for the more lawfull kill: 1 Sam. 14. 32. 33. 34. Of this point, the Hebrewes have these rules. It is commanded, that who so wil eat the flesh of any cattell, wild beast, or foule; it be slayn, and afterward eaten. He that slayeth, blesseth God first, who sanctifieth in by his commandements, and hath given a charge concerning the slaying. And it is unlawfull to eat of that which I slayn, and all the while that it doeth tremble. And who so eateth thereof, before the soule (the life) be gone out, transgresseth. Fishes and Locusts, there is no need to slay them: but the catching of them, maketh them lawfull. Behold he sayth (in Numb. 11. 22.) Shall the flocks and the herds be slayn for them to suffice them? or shall all the fishes of the sea be gathered for them? The gathering of the fish, is as the slaying of the beasts. So of the Locusts, there is mentioned their gathering only, Esa. 33. 4. that if any of them dye in the water, they may be eaten, yea it is lawfull to eat them alive. The place where the beast must be slayn, is the neck. The instrument to slay it with, may be any knife of metall, or of stone, or of glass &c. the like cutting things, which are sharp, and have no rep in them. It is lawfull to slay in all places without the court (of the Sanctuary), all places without the court, they slay but the body for within the court, they slay the soules.

things of the altar onely: cōmon beasts or foules, may not be slayn within the court: Deut. 12. 15. So that which is slayn out of the place (which God hath chosen) is lawfull to be eaten in any of the gates: but he that slayeth cōmon things within the court, that flesh is unlawful to be used; but they bury it. Any man may slay, is the deaf, or the fool, or the child &c. if others look that it be slayn lawfully: but if a knise fall of it self, and slay, though it be after the manner of slaying, yet it is unlawfull; for it is sayd **THOU SHALT KILL**, (Deut. 12. 21.) so it must be slayn by mankinde. He that slayeth a beast in the name of a sacrifice for a vow, or a syn offering which he oweth: it is unlawfull to be eaten: &c. Maimony in Shechitah, ch. 1. & 2. &c. The taking of beasts & birds by hunting, may signify the converting of synners by the preaching of the Gospel; as the catching of fishes, is applied to the catching of men, Luke 9. 9. 10. And as Peter when he was called to preach the word unto, and communicate with the Gentiles, was bidden in a vision to kill beasts, and eat, Act. 10. 12. 13. 28. so this Law for killing of beasts and burying their blood, seemeth to figure out the mortifying of synners by the word of God, and burying of the old man and naturall synfull life; after which, communion with them is lawfull. Rom. 6. 2. 3. 4. cover it with dust] the Greek translateth, earth shall cover it. The covering of blood is in use (they say) both within the land of Israel, and without the land: of cōmon beasts, but not of the sanctified. Talmud in Cholin, ch. 6. This taught a reverend regard which they should have of the soul or life of the beast, which was in the blood; that it should be buried with a kinde of honour; for burial is honourable, Eccles. 6. 3. It also shewed the lawfulness of killing these creatures for food; that their blood being covered, should not be imputed unto them of God: as appeareth by the contrary, Job. 16. 18. & earth, cover not thou my blood; and Ex. 12. 4. 7. 8. Her blood is in the midst of her, she set it upon the top of a Rock: she poured it is not upon the ground, to cover it with dust:

that it might cause hot wrath to come up to take vengeance, &c. where blood not covered, signifieth a crying to God for vengeance. The Hebrewes perform'd this charge carefully; for in their canons it is sayd: We are commanded to cover the blood of the clean beast or clean foule that is slain, Lev. 17. 13. Therefore wee are bound to do before the covering of it; Blessed art thou O Lord our God, King eternal, which hath sanctified us by thy commandments, and given us a charge to cover the blood. He that killeth foules and many sort of wild-beasts in one place: be stich with one blessing for them all, and maketh one covering of all (their blood.) If the blood be mixed with water, if there be in it the appearance of blood, it ought to be covered: otherwise, it is free. If the blood be sunk into the ground, yet the signe (or mark) thereof may be discerned; it ought to be covered. Wee are not bound to cover any blood, but of the slayn beast which is lawfull to be eaten, as we sayd (in Lev. 17. 13.) **THAT MAY BE EATEN**: &c. Whereunto must it be covered? With any kind of dust, as earth, lime, chalk, sand or other like rubbish that is small as powder: but not with a basket, or a stone, or thick dung &c. which are no kinde of dust. It may be covered with embers, or ashes of any sort. He that slayeth, must lay dust underneath, and after that slay and after that cover it with dust: and he that slayeth, he must cover it. And if he have not covered it, and seeth it afterward, he is bound to cover it: for this is a commandment by it self, and dependeth not upon the slaying only. And he may not cover it with his foot, but with his hand, or with the knifer with an instrument (or vessel,) lest thou sit upon unto a contempt, and so the commandment concerning it be censured. For the honour is not to the commandment it self, but to the blessed God which commanded it; who hath delivered us from gripping in darkness, and hath orderyd us a Lamp, to make straight the things that are crooked, and a Light to teach the paths of righteousness; and so it is sayd, (in Plal. 119. 105.) Thy word is a Lamp unto my foot, and a light unto my path. Maimony in Shechitah, chap. 14. sect. 1. &c.

V. 14. the foule] that is, the life: as Isaacian

nathan expounds it, the life of the foule. for the foule] Heb. in the foule. It is often insisted of: but some here keep the usual signification, & change the order; as Chazkuni interprets it, in the blood thereof is the foule stored. But Iarchi thus, the blood is to it in stored the foule, for the foule hangeth in it. the blood of any flesh] to weete, of beasts or birds, not any of their blood, Lev. 7. 26. So not onely that which cometh out in the slaying of the beast, but that remaineth within in the hart or other parts, is unlawful to be eaten. The blood which is the soule (of the beast) and the blood of the members, (of the blood of the milke, and the blood of the kidneys, and the blood of the bones, &c. the blood that is gathered in the hart, and the blood that is found in the liver, whose eateth of them is not to be cut off, but is beaten: for it is sayd, ye shall not eat, any blood. Of that for which a man is to be cut off, he sayth, **FOR THE SOULE OF THE FLESH IS IN THE BLOOD**: he is not guilty of cutting off, but for the blood wherein the soule (or life) goeth out. Maimony in treat. of Forbidden meats, c. 6. f. 4. is the blood] figuratively spoken, for it is in the blood, 35 v. 11.

V. 15. every foule] that is, as the Chaldee translateth, every man: as v. 10. a carkeß] to weete, that which dieth of it self, or is killed by an other thing, and is not orderly slayn: see Lev. 7. 24. Of this the Hebrewes say, He that eateth (presumptuously) so much as an olive of the flesh of any cattle that is dead, or wild beast that is dead, or foule that is dead, is to be beaten. And whatsoever is not killed so as is meet, let that is a dead carkeß. Nothing is forbidden by the name of a carkeß, but the sorts of clean things onely: because they are fit to be slayn, and if they be slayn, after a lawfull manner, they are lawfull to be eaten. But unclean things, whose slayn: avaleth them not, whether they be duly slayn, or aye alone, or the flesh be cut off from them alive; who so eateth of them, is not beaten as for a carkeß, or a torne thing; but as for eating of unclean flesh. Who so eateth a clean bird alive all of it, is beaten as for eating a carkeß. Who so eateth of the flesh of an untun-

ly birth of a clean beast, is beaten as for eating of a carkeß. And it is unlawful to eat of any beast that is born, until the eighth night (after,) Exod. 22. 30. for who so toucheth not eight dayes for a beast, it is as an untimely birth; though he is not beaten for that. The law forbiddeth a dead thing, & that is a carkeß: & forbiddeth that which inclineth to dye, though it be not altogether dead, and that is the torne thing. There is no difference in the death, whether it dye of it self alone, or whether it fall and dye, or whether it be strangled until it dye, or that a wild beast hath rent and killed it. Maimony in treat. of Forbidden meats, ch. 4. sect. 1. 2. 3. 4. 8. As the forbidding of unclean meats, Lev. 11. spiritually forbid communion with wicked persons, Act. 10. 12. 28. so this prohibition of things not duly slayn, forbidden in mystery, to have religious communion with such as are dead in their trespasses and synns; and which are not mortified by the work of Gods word & spirit. Eph. 2. 1. 2. 3. 2 Cor. 6. 16. 17. Col. 2. 13. & 3. 5. By the former explanation out of Maimony it appeareth that the strangled thing forbidden by the Apostles unto the Gentiles together with blood, in Act. 15. 20. 29. was the carkeß, or dead thing here spoken of, for the Law otherwise mentioneth not the strangled. And this compared with Deut. 14. 21. where the Gentiles are permitted to eat such things, giveth light to the true meaning of that decree in Act. 15. and a torne thing] and is here for, distinguishing & disjoyning it from the carkels afore sayd. Any clean beast or bird, which by other healt or foule, or a bird, by any other way, was torne or maymed but by other way, was torne or maymed but not tully dead, is here meant: as is noted not tully dead, is here meant: as is noted upon Exod. 22. 31. where this law is first given, and shewed to tend also unto sanctification. If it be torne and dead, it is a carkeß (here mentioned,) but this is a distinction (here mentioned,) but this is a distinction of precept, & so meaneth torn things as the Hebrewes observe. Maimony in Forbidden meats, ch. 4. f. 6. Again, The torne thing] spoken of in the Law, is that which is inclineth to die. And it is not tully dead, but that the scripture breaketh by an instance;

stance, as that a Lion or the like, hath torne it & broken it, and it is not yet dead. And there are other sicknesses (or diseases) which if they happen unto it, it is accounted tame. Maimony in Shechitah, ch. 5. sec. 1. 2. These beasts torne, or inclining to death; figured such persons as th' Apostle likeneth unto naturall brut beasts made to be taken [for a prey] and destroyed, which shall be corrupted, or utterly perished in their own corruption: 2 Pet. 2. 12. Where the Greek words euhalosin, that is, for a prey, or to be taken: seem to expresse the Hebrew terephah, the torne thing here mentioned: as in Job 24. 5. the Hebrew laareph, for a prey: is turned in Greek euhalosin, by Aquila an ancient interpreter. So that the eating of such, that is the communion with them, is by this law forbidden: such flesh was to be cast unto the dog: Exod. 22. 31. *home borne* the natural Israelite. or a stranger of the Profelytes, as the Greek translitereth: that is heathens converted to the faith and church of Israel. For if they were not joynt profelytes, the strangers in Israel might eat these things, as Moses sheweth in Deut. 14. 21. saying of the dead thing (or carcass,) thou shalt give it unto the stranger that is in thy gates. (which the Chaldee there expoundeth the uncircumcised inhabitant,) that he may eat it. For the scripture mentioneth three sorts of strangers; open Idolaters, which might not dwell in the land of Israel: others that practised not Idolatrie, but yielded to some chief grounds of true religion, and such might dwell in the gates or cities of Israel: and the third sort converts or profelytes, which were bound to all the Law, as the Iewes themselves; and such are spoken of throughout this chapter. Of all these three sorts, see the annotations on Exod. 12. 43. 45. 49. his flesh or, as the Greek translitereth his bodie: which supply is here added from the next verse, where Moses expresseth it. *the evening* the end of the day, and beginning of a new. This washing and bathing, figured a renewing by repentance and faith in Christ

to remission of synns, with sanctification by the spirit: 1 Cor. 6. 11. Rev. 1. 5. Heb. 10. 22. See the notes on Levit. 15. V. 16. his flesh] his body with water, savth the Greek version: so Paul speaketh of our bodies washed with pure water Heb. 10. 22. It figured their cleansing by repentance, as Iohn sayd, 3 baptise you with water unto repentance, Mat. 3. 11. *his guiltie* that is, his guiltines, and his punishment. See the notes on Gen. 19. 11.

### CHAPTER 18.

1. God forbideth his people to doe after the manner of the heathens. 6. Unlawfull marriages and copulations, with neer kinned. 19. Other unlawfull lusts. 21. Idolatrie. 23. and bestialities. 24. wherewith the Canaanites were defiled, and for which the land should spew them out. 26. By whose example Israel was warned to keep Gods statutes and judgments, lest the like evils came upon them also.

**A**NJ Jehovah spake, unto Moses, saying. Speak, unto the sonns of Israel; and say unto them: I, am Jehovah your God. After the doing of the land of Egypt, wherin ye dwelt, shall ye not doe: and after the doing of the land of Canaan, whither I bring you, shall ye not doe: and in their statutes, ye shall not walk. My judgments shall ye doe, and my statutes shall ye keep, to walk in them: I, am Jehovah your God. And ye shall keep my statutes, and my judgments, which a man shall doe, and shall live by them: I, am Jehovah.

None of you shall approach, unto any neer kinne of his flesh, to uncover (their) nakednes: I, am Jehovah.

The nakednes of thy father, and the nakednes of thy mother, shalt thou not uncover: she is thy mother, thou

Unlawful

thou shalt not uncover her nakednes. The nakednes of thy fathers wife, shalt thou not uncover: it, is thy fathers nakednes.

The nakednes of thy sister, the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne abroad: thou shalt not uncover, their nakednes.

The nakednes of thy sonns daughter, or of thy daughters daughter; thou shalt not uncover their nakednes: for they, are thy nakednes.

The nakednes of thy fathers wives daughter, begotten of thy father; she is thy sister: thou shalt not uncover her nakednes.

The nakednes of thy fathers sister, thou shalt not uncover: she, is thy fathers neer kinne.

The nakednes of thy mothers sister, thou shalt not uncover: for she, is thy mothers neer kinne.

The nakednes of thy fathers brother, thou shalt not uncover: unto his wife, thou shalt not approach; she, is thine aunt.

The nakednes of thy daughter-in-law, thou shalt not uncover: she, is thy sonns wife; thou shalt not uncover her nakednes.

The nakednes of thy brothers wife, thou shalt not uncover: it, is thy brothers nakednes.

The nakednes of a woman, and of her daughter, thou shalt not uncover: her sonns daughter, or her daughters daughter; thou shalt not take, to uncover her nakednes; they are neer kinne. It is wickednes.

And a woman unto her sister, thou shalt not take; to vex (her), to uncover

her nakednes upon her, in her life.

And unto a woman, in the separation of her uncleannes: thou shalt not approach, to uncover her nakednes.

And unto thy neighbours wife, thou shalt not give thy copulation, for seed, to defile thy self with her.

And of thy seed shalt thou not give, to cause-to-pass through (the fyre) unto Molech: and thou shalt not profane, the name of thy God; I, am Jehovah.

With a male; thou shalt not lye, like copulation with a woman: it, is abomination.

Neither shalt thou give thy copulation, with any beast, to defile thy self therewith: neyther shall a woman, stand before a beast, to lye-downe therto; it, is confusion.

Be not ye defiled, in any of these (things): for in all these, the nations are defiled; which I cast-out, from your faces. And the land is defiled; and I doe visit the iniquitie thereof, upon it: and the land speweth out the inhabitants thereof. You shall therefore keep my statutes, and my judgments; and shall not doe, any of these abominations; neither the home-borne, nor the stranger that sojourneth among you. For all these abominations, have the men of the land doen, which were before you: and the land, is defiled. That the land spew not out, you also; when ye defile it: as it spewed out, the nation, which was before you. For whosoever shall doe, any of these abomination: even the soles that doe them, shall be cut-off,



30 off, frō among their people. Therefore ye shall keep my charge; not to doe, any of the statutes of abominations, which were doen before you; and ye shall not be defiled in them: I, am Iehovah your God.

Annotations.

3 **D** Orig<sup>us</sup> that is, *doings* or *actions*, as the Greek and Chaldee translate: the singular number implieth all and every one of their unlawful practices.

land] which the Chaldee explaineth, the people of the land. Of Egypt, the scripture testifieth, that it was an Idolatrous land, and there Israel had been defiled, Ezek. 20.7.8. & 23.8. likewise of Canaan, Lev. 20.23. therefore these two are expressly named, and all other implied.

statutes] or, decrees, ordinances described by their laws; eyther for religion or otherwise if they were superstitious. The Hebrew doctors explaine it thus; *We may not walk in the statutes of the heathen, nor be like unto them, eyther in apparel, or in hayre* [Lev. 19.27.] or any the like, Lev. 18.3. But Israel must be separated from them and known by their apparel and their other works, as they are separated from them in their knowledge and opinions: and so he sayth, (Lev. 20.26.) *I have separated you from (other) peoples. A man must not apparel himself with the apparel that is peculiar unto them, nor let the locks of his head grow, like the locks of their heads, nor shave off the sides, and leave the haire in the mid<sup>d</sup>, as they doe* &c. nor build places, as they build temples for idolatry &c. Maimony treat. of Idolatry, chap. 11. sect. 1.

4 V. 4. my [statute] that is, mine only; as, him thou shalt serve, Deut. 6.13. is expounded by our Saviour, him only thou shalt serve: Mat. 4.10. It meaneth also all my statutes, Deut. 12.32. & so the words of the law, Deut. 27.26. is explained by the Apostle, all things which are written in the book of the Law, Gal. 3.10. therefore in the next verse here, the Greek version addeth, And ye

shall keep all my statutes. Of this it is sayd, Iehovah who brought you up out of the land of Egypt, with great power, and a stretched out arme, him shall ye serve, and him shall ye worship; and to him shall ye doe sacrifice and the statutes, and the judgments, and the Law, and the Commandement which he wrote for you, ye shall observe to doe for evermore, and ye shall not serve other Gods; and the Covenant which I have made with you, ye shall not forget, &c. 2 King. 17.36. 37.38. By this therefore God forbiddeeth them all mens inventions, Eccles. 7.29. the works of their own hands, Jer. 2.6. and the statutes of the Kings of Israel, which they after made without the commandement of the Lord, 2 King. 17.8. Mic. 6.16.

V. 5. shall live by them] or, in them: that is, shal have eternal life of God, for doing them; and so the Chaldee paraphraseth, he shall live by them to life eternal: and as Solomon Iarchi sayth, in the world that you to come. This and the like promises elsewhere, as in Ezek. 20.13. are legal, & differ from the promises of the gospel: as the Apostle observeth saying; *The just shall live by faith*: and the Law is not of faith, but the man that doeth them, shall live by them, Gal. 3.11.12. and againe, For Moses describeth the justice which is of the Law, that the man which doeth them, shall live by them, (alleging the very words of this text, according to the Greek version:) but the justice which is of faith, [speaketh on this wise] *Say not in thine heart, who shall goe up to heaven, &c.* That if thou shalt confesse with thy mouth, that Iesu is the LORD; and shall belevee in thine heart, that God hath raised him from the dead, thou shalt be saved: Rom. 10.5. &c.

V. 6. None of you] Hebr. *Man man* ye shall not approach: that is, not any man. To approach or (come neere) is used for carnal copulation, as in Gen. 20.4. *Ahimelech* had not come neere unto her. So in Ezek. 18.6 & Ezech. 8.3. I approached unto the Prophet: & a like received &c. Moreover from this word approach, the Hebrews (comparing here with the 10. verse) doe say, *Who so cometh to any of these nakednesses* (the unlawful copulations following,) eyther by way of copulation

or that

or that embraceth or kisseth by way of lust, any of the kinne, to be beaten by the Law. For the meaning is, ye shall not approach unto the things which may bring you unto the uncovering of their nakednes. And it is unlawfull for a man to make signes with hand foot or eye (as Prov. 6.13.) to any of these, or to sport with her, or to gaze on her bewine &c. Maimony in Issure biash, ch. 21. sect. 100. The Hebrew Seer signifieth self, Psal. 73.26. Prov. 5.11. & 11.17. And as Bazar, flesb, is some time used for kinred, Gen. 29.14. so is Steer, in this case of marriage and copulation, and so by the Chaldee and Greek it is translated, seer, & neer of kin. nakednes] that is, the private, or shameful part of the body, wherof since Iesu came on man kinde, we are most ashamed: therefore the Greek translates it shame or uncomelynes; which all the holy Ghost alloweth in Reue. 16.15. & in Rev. 3.18. it is called the shame of nakednes. To uncover nakednes here, meaneth carnal copulation, and incest, not onely out of married estate, but also unlawful and incestuous marriages. The Hebrewes say, *Whatsoever copulation is forbidden in the Law, for which one is guilty of cutting-off, and which are spoken of in Lev. 18. they are called Nakednes*, and every one of them is called incest (or nakednes) as with mother, or sister, or daughter and the like. Maimony, treat. of Iwbes, chap. 1. sect. 1.

V. 7. of thy father, and the nakednes of thy mother] This is one fast, but a double sin: for by uncovering the fathers nakednes, is meant the lying with his wife; as Levitic. 18. and as after in vers. 8. and in vers. 14. the uncovering of the uncles nakednes, is excommunicated the approaching unto his wife. The Hebrewes say, *He that lieth with his father, and the his fathers wife, is double guilty. whether it be while his father is living, or after his death*; once for that she is his mother, and againe for that she is his fathers wife. Maimony in Issure biash, ch. 2. sect. 2. It may also be thus spoken, to imply the woman with her father, as the man with his mother: and so Jonathan in his Targum here paraphraseth, *The woman shall not lye with her father, and the man shall not lye with his mother.*

gum here paraphraseth, *The woman shall not lye with her father, and the man shall not lye with his mother.*

V. 8. thy fathers wife] though she be not thine own mother, but mother in law. This was Reubens syn, who lay with Bilhah his fathers concubine, Gen. 35.22. It was a syn infamous among the Israelites; 1 Cor. 5.1. The Hebrew canons say; *A mans fathers wife, and his sons wife, and his brothers wife, and his fathers brothers wife, and his brothers wife, and his fathers brothers wife, these foure are a nakednes unto him* [that is, unlawfull for him] for ever: whether they be betrothed, or of the married, be they divorced or not divorced, be their husbands alive or dead; except it be his brothers wife who hath or left no child [at his death, Deut. 25.5.] And if he lye with any one of them, whiles her husband is alive, he is double guilty: in respect that she is of his neer kinne, and againe for that she is an other mans wife. Maimony in Issure biash, ch. 2. sect. 1. it is thy fathers nakednes] that is, it belongeth to him onely to uncover the same.

V. 9. whether she be borne at home &c.] Hebr. of the birth (or kinred) of the house (or home;) or of the birth abroad: which the Chaldee expoundeth thus, which is begotten by thy father, of an other woman; or of thy mother, by an other man. The Hebrew canons further explaine it, thus, whether she be his sister by his father, or by his mother, eyther in married estate, or by fornication; as if she in married estate, have committed whoredom with his father, and he hath a sister from fornication with others, and he hath a sister from fornication; let this is a nakednes [that is forbidden] unto him; as it is written, Borne at home, or borne abroad. Maimony in Issure biash, ch. 2. sect. 2. So in Targum Jonathan it is expounded, whom thy father hath begotten of an other woman, or of thy mother, or of some thy mother hath borne by thy father, or by an other man.

V. 10. daughters daughter] and so of other of further descent: how much more then his next daughter, though the be not named. The Hebrewes say; *Who so fornicateth with a woman by way of fornication, and begetteth a daughter of her, that daughter*

er is a nakednes ( forbidden ) him, in the name of his daughter . And although it be not sayd in the Law, Thou shalt not uncover thy daughters nakednes : for as much as it is forbidden the daughters daughter, it keepeth silence concerning the daughter, which yet is forbidden by the Law, and not by the Scribes onely. Maimony in Issure biab chap. 2. sect. 6. thy nak dres ] that is, bane of thy nakednes.

V. 11. begotten ] or, the generation, or kin of thy father. This some doe understand, a kin to thy father by marriage with her mother, and not begotten of his body : but the Greek translateth it Homopatria, begotten of the same father ; and the Chaldee expoundeth it likewise. The Hebrew doctors also explaine it, The daughter of his fathers wife, which is his sister by his father: she is a nakednes ( unlawful ) for him. But if his father marry a wife, and she hath a daughter by an other man, that daughter is lawfull for him, for she is not ( Moledeth ) begotten of his father. But is he not guilty concerning her, by the name of his sister ? And why is it sayd, the daughter of thy fathers wife? to make him guilty concerning her, in this respect also. Therefore he that companieth with his sister, which is his fathers daughter in marriage, is double guilty: once by the name of Thy sisters nakednes; and againe by the name of The nakednes of thy fathers wives daughter. But if his father have forced a woman, or entised her, and begotten a daughter of her, and ( the son ) company with her, he is not guilty but by the name of his sister onely : for the daughter of a forced woman, is not the daughter of his fathers wife. Maimony in Issure biab, ch. 2. sect. 3. 4.

V. 12. fathers sister ] thy aunt, by thy fathers side.

V. 13. mothers sister ] thy aunt, by the mothers side. Of these the Hebrewes say, His mothers sister, whether it be her sister by her father, or her sister by her mother; whether in married estate, or in fornication; soe she is a nakednes ( forbidden ) unto him, by the name of his mothers sister. And so the fathers sister, whether by mother or father, in marriage or in fornication; she is forbidden him by the name of his fathers sister. Maim. in Issure biab, c. 2. f. 5.

V. 14. fathers brother ] meaning his wife ( as the next words shew, ) called his nakednes, because man & wife are one flesh, Mat. 19. 6. So in verse 16. See the notes on verse 8. not approach ] in Greek, not go in: that is, not live with her: see the notes on v. 6. thine aunt ] the Chaldee explaineth it, thy fathers brothers wife.

V. 15. daughter-in-law ] that is, thy sons wife, as it is after explained. The Hebrew name Callah, elsewhere signifieth a spouse or bride: here it is, the sons wife, touching whom, see what is noted on verse 8.

V. 16. brothers wife ] except when the brother deceaseth without children; then the next brother marieth her, Deut. 25. 5. See the notes on v. 8.

V. 17. or her ] Hebr. and her: but and is often used for or; as is noted on Genf. 13. 8. Of these lawes, the Hebrewes write thus; When a man marieth a woman, there are six women of her kinn, unlawful for him forever, whether his wife live with him, or be divorced, whether she be alive or after her death; and they are these, her mother, and her mothers mother, and her fathers mother, and her daughters mother, and her daughters daughter, and her sons daughter. And if he lie with any one of them, whiles his wife liveth; both of them are to be burned, ( Levit. 20. 14 ) Maimony in Issure biab, ch. 2. f. 7. wickednes ] in Hebrew Zimmah, which properly signifieth a wicked thought or purpose; but is applied also to wicked acts, and particularly in unlawful copulations; the Chaldee here translateth it counsel ( or, purpose ) of fynn: the Greek, an impetie ( or impious act ) and in Levit. 20. 14. an unlawful act.

V. 18. a woman ] or, a wife unto her sister, which the Chaldee translateth with her sister. Which word sister, may be understood of any other woman, ( as brother is often used for any other man Gen. 26. 31. & 19. 7. ) & then the law here forbiddeth to take any moewives then one; which the reason following seemeth to confirme. The Hebrewes understand it of her next sister in blood, whether she be her sister by the mother, or her

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sister by the father, whether in way of marriage, or in fornication. Maim. in Issure biab, c. 2. f. 9. to vex her ] or, vexing her, or for an adversarie ( or not, as Penninah is called the adversarie ( or not, as Penninah is called the other wife of Elkanah, years ) of Anna, the other wife of Elkanah, years ) of Anna, it is probable, that the 1 Sam. 1. 6. whereby it is probable, that the sister is forementioned, i. any other wife, & sister is forementioned, i. any other wife, & the Greek here & there translateth a like Antigon an emulator or envious. For when one man hath two wives, they are ready to envie and vex one another: see Genf. 4. 19. 23. & 30. 15. in her life ] or, whiles she is alive, as the Greek explaineth it.

V. 19. a woman ] or, a wife: even fro his own wife, every man was to absteyn, during this her uncleannes. See Levit. 12. & 13. chapters. Separation ] that is, so long as she is separated for the uncleannes of her monthly fluors; wherof see Levit. 15. 19. They that transgressed this Law preumpuously, were to be cut off, Levit. 10. 18. and for transgression thereof in Israel, the proph. t proclaimeth, Ezek. 22. 10. And by the Hebrew doctors, this uncleannes was as the residue of all the nakedneses forementioned; who so uncovereth her nakednes so, deserveth to be cut off. Maim. in Issure biab, c. 4. f. 1.

V. 20. not give thy copulation, for seed ] or, of seed; that is, not give fleshly with her; not commit adultery: which the Hebrew expresseth here by the lying ( or bed ) unto seed: & in Levit. 19. 20. the lying ( or bed ) of seed; & so the Greek translateth it here. The phrase meaneth carnal copulation; and not onely when it is unto effusion of seed, but any other uncleannes. The Hebrew cautions distinguish between the beginning of this act, ( which they call the uncovering of nakednes; ) and the accomplishment thereof. And in all these copulations spoken of, whether he hath uncovered her nakednes, ( beginning the act with his bodie, ) or hath accomplished it, yea though it be not to the effusion of seed & when he hath begun the act with his body, they are both of them guilty of death by the Mosaicall, or of cutting off, or of beating, or of chastisement, Maimony in Issure biab, ch. 1. sect. 10.

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V. 21. of thy seed ] that is, of any of thy children, thy son or thy daughter, as Moses expoundeth it in Deut. 18. 10. See also Levit. 20. 2. through the fyre ] this word fyre, is after expressed in Deut. 18. 10. and in 1 King. 17. 3. which an other Prophet expoundeth burn in the fyre, 2 Chron. 28. 3. which was the abominable custome of the heathens, so dedicating their children unto idol and Devils: and the 1<sup>st</sup> abomination, the Israelites committed in a valley neer to Ierusalem, 2 Chron. 33. 6. Jer. 32. 35. which K. Ioffas abolished, when he defied Topheth, which was in the valley of the sons of Hinnom; that no man might make his son or his daughter, to pass through the fyre to Molech, 2 King. 23. 10. This syn is here forbidden amongst whordomes and incests, because even it is spiritual whoredome; as in Lev. 20. 5. it is called a going a whoring after Molech. The manner of doing this wickednes, is not now certainly known: but is thought to be done two wayes, some being burned to death, otherlome made to pass onely between two fyres, for a sign: of consecration. So of Achaz king of Iudah, it is sayd, he burnt his sons in the fyre, 2 Chron. 28. 3. and of the Iewes, that they burnt their sons and their daughters in the fyre, Jer. 7. 31. and that they burnt their sons with fyre, for burnt offerings unto Baal, Jer. 19. 5. yea they sacrificed their sons and their daughters unto Devils, and shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan. Psalm. 106. 37-38. R. Bechai ( on Lev. 18. ) sayth, that the parents were perswaded, that by this sacrifice, the rest of their children should be delivered from death, and that they themselves should prosper for it, all dayes of their life. Of the manner of consecrating and not killing their children, the Hebrewes write thus; There was a great fyre kindled, and ( the father ) took some of his seed, to deliver and ( the father ) took some of his seed, to deliver the same unto the Priests that served the fyre; and the same priests gave the son unto his father, after that he was delivered unto their hand, to cause him to pass through the fyre, by his leave: 2<sup>nd</sup>

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and the father of the son, was he that made his son pass through the fyre, by the leave of the priests, and he led him through on his feet, from one side to another, in the midst of the flame; but burned him not to Molech, after the manner that they burned their sons and their daught vs to other Idols; but this service named Molech, was by passing through onely. Maimony treat. of Idolatrie chap. 6. f. 3. And for the manner of killing their children, in the honour of Molech, it is thus recorded in an Hebrew commentary called Iakut, upon Ier. 7. fol. 61. col. 4. *Though all (other) houses of Idolatrie were in Ierusalem, yet Molechs house was without the citie, in a place a part. How was Molech made? It was an Image having the face of a Bullock, and hands spread abroad, like a man that openeth his hands, to receive somewhat. Within, it was hollow: and for in these were seven chappels builded, before which this image was set. Who so offered a fowle or dove, went into the first chappel, if he brought a Lamb, he went into the second; if a Ram, into the third; if a calf, into the fourth; if a bullock, into the fifth; if an Oxe, into the sixth; and if he offered his son, he went into the seventh. He kissed Molech, as in Hos. 13. 2.) Let the sacrificers of men, kiss the calves. The son was set before Molech, and Molech having fyre put under it, was made burning hot. Then the Priests taking the child, put him into Molechs burning hands: and to the end that the father might not hear the crye of the child, they did beat upon Tabors: therupon was the place called Tophet; of Toph, which is a Taber. But of the things, wee have no certaintie, save that the scriptures witness such impiety to have been in Israel.*

Molech] the name of an Idol, or Starr, which the Ammonites and other heathens worshipped, called also Moloch, Amos 5. 26. and Milcom, 1 King. 11. 5. 7. and was so named, as being Melech, King; whertore the Greek translatheth it Archon a Prince: and is thought of some to be the Starr Saturn: the highest of all the Planets, unto which the Carthaginians are sayd to have sacrificed the best of their Ionnas, Diodor. Sicul. l. 20. and likewise the Phœnicians, Euseb. præp. Evang. lib. 4. Others think it

was the Sun, which is a king and chief of all the Planets, & whom the Phœnicians worshipped by the name of Bel-Jamen, that is, Lord of heaven, as Sanchoniatho testifieth, in Euseb. Evang. præp. lib. 1. called in the holy Scriptures Baal. And this seemeth probable, for whereas in Tophet in the vally of the son of Hinno, they used to make their children pass through the fyre to Molech, 2 King. 23. 10. Ieremie sayth they offered them unto Baal, Ier. 19. 5. compared with Ier. 7. 31. & Ier. 31. 35. So eyther it was a Starr, as the Prophet sayth, the star of your God, Amos 5. 26. or, the multitude of stars, as Stephen sayth, God gave them up to worship the host of heaven, Act. 7. 41. which an other Prophet confirmeth, saying, They shall spread them before the Sun, and the Moon, and all the host of heaven, whom they have loved, and whom they have served; Ier. 2. 1. Of like sort were Adam-melech, and Anan-melech the Gods of Sepharvaun, unto whom that people, burnt their children in fyre, 2 King. 17. 31. Of this Idol Molech, R. Solomon (on Ier. 7. 31.) sayth; there was an Image of brass, set up in the vally of Hinno neere Ierusalem, after the forme before noted out of Iakut.

not profane] or, not pollute, not prostitute: it is contrary to hallowing or sanctifying Lev. 22. 31. And as Gods name is profaned sundry wayes, Levit. 21. 6. & 19. 12. so in special by idolatrie; as when they applied Gods name or word, to the service of Molech forementioned, or the like. The Hebrew doctors among other things, doe apply this unto the giving of ones life for the trueth and religion of God; saying; Who so ever ought rather to be killed, then to transgress [Gods law:] if he be killed, for that he wil not transgress, let he sanctifie the name (of God); and if it be before ten men of Israel, let he sanctifie the Name publicly, as did Daniel, Ananias, Misael, Azarias &c. Dan. 3. 6. And of such it is sayd (in Psal. 44.) for thy sake we are killed all the day &c. But who so ever ought to be killed rather then to transgress; and he transgresseth rather then he wil be killed, let he profane the Name (of God,) & if it be before

before ten of Israel, he profaneth it publicly, & he defileth the affirmative precept, for sanctifying Gods name; and transgresseth against the prohibition of profaning his name. Maimony, tom. 1. in Iesudei tharath, c. 5. f. 4.

V. 22. with a male] or, with man-kinde: this was the lyn of Sodome, Gen. 19. 5. and of other heathens, Rom. 1. 27. called the going after other flesh, Iude v. 7. They that thus lynned, were by Moles Law to be stoned to death, Lev. 20. 13. by the law of Christ, they shall be shut out of the kingdom of God, 1 Cor. 6. 9. 10. Like copulations with a woman.] Hebr. with the lyngs (or copulations) of a woman.

V. 23. to lye-down thereto] or, that it may lye with her, which senie the Greek version alloa affordeth. So in Lev. 20. 15. where such bestialyns, is punished with death. And whether it be tame-beast, or wild-beast, or fowle; all are to be stoned to death: Maim. in Iesudei bial, chap. 1. sect. 16. confusion] in Greek, a desirable thing.

V. 24. in any of these] or, in all these; which Targum Jonathan expoundeth, in any one of all these: every of which, the Hebrewes call Nakednes, after the scripture phrase: and they say, There are also other women, which are forbidden by tradition, and the doctrine of the Scribes; these they call Secundarys, as being second (or next) to the foresayd nakednes; and of them there be twentie women, and they are these.

1. The mothers mother, and this is infinite, as the mothers mothers mothers mother, and so all upward, are unlawfull.

2. The mother of his mothers father, onely; and so farther are forbidden.

3. His fathers mother, infinite; as the fathers mothers mothers mother, and all upward, are unlawfull.

4. The mother of his fathers father, and no farther.

5. The wife of his fathers father, infinite. Though he were the wife of our father Jakub (or Noe) she is unlawfull for every of us.

6. The wife of his mothers father, and no farther.

7. The wife of his fathers brother by the mother.

8. The wife of his mothers brother, whether by the mother or by the father.

9. His Ionnas daughter in law [that is, his Ionnas Ionnas wife] infinite: though it should be his Ionnas Ionnas Ionnas Ionnas wife, even to the worlds end. [So that Noe if he were now living, might never marie with any wile, that had been wife to any of his Ionnas.]

10. His daughters daughter in law (or Ionnas wife,) and no further.

11. The daughter of his Ionnas daughter, & no further.

12. The daughter of his Ionnas son, and no further.

13. The daughter of his daughters daughter, onely.

14. The daughter of his daughters son, onely.

15. The daughter of his wives Ionnas son, onely.

16. The daughter of his wives daughters daughter, onely.

17. The mother, of his wives fathers mother, onely.

18. The mother of his wives mothers father, onely.

19. The mother of his wives mothers mother, onely.

20. The mother of his wives fathers father, onely. So there are found of these which are secundarily unlawfull, foure which are infinite, The mothers mother, and all upward. The fathers mother, and all upward. The Ionnas fathers wife, and all upward. Maimony in Iosoth (or treat. of Wives) ch. 1. sect. 5.

V. 25. doe visit] or, have visited, that is punished; or (as the Greek translatheth) recomposed: the time past being used for the more certaintie; as if the thing were already doen. [Hebr. visit] or, visitation, with loshtomnes and indignation, as the Greek explyneth it. So attir, and in Lev. 20. 12.

V. 26. any of these] or, any of all these abominations. So in vers. 29. [stranger]

or forpurner; in Greek, profeytie.

V. 28. the nation] in Greeke, the nations; in Chaldean, X

in Chaldee the peoples.

29 V. 29 the foules] that is, the persons cut-off] rooted-out, or destroyed, as the Greek and Chaldee explaine it. Of this judgment, see Lev. 20. 7. Gen. 17. 14.

30 V. 30 my charge] Hebr. my keeping (or custodie,) that is, which I command to be kept. In Greek, my ordinances: in Chaldee, the custodie of my word. Statutes of abominations] that is, most abominable statutes: meaning their synfull practices, which thorough custome grew to be as a Law amongst them.

## CHAPTER 19.

Sundry Lawes, teaching 2. holynes, 3. obedience, 4. and true religion: 9. To leave some of the fruits of the land for the poore. 11. Against lying, swearing, & fraud, cursing and unrighteousnes. 16. Against talebearing, hate, revenge, 19. unlawful mixtures, and fornication. 23. The law for uncircumcised fruits. 26. Against observing heathenish manners, 29. whoredome, 31. familiar spirits. 32. To honour the ancients, 34. to love strangers, 36. to have just balances, 37. and to observe all Gods statutes.

## D D D

1 **A**ND Iehovah spake unto Moses, saying. 2 Speak unto all the Congregation of the sonns of Israel, & say unto them, Ye shall be holy: for I Iehovah your God, am holy.

3 Ye shall feare, every-man his mother and his father; and keep, my Sabbaths: I, am Iehovah your God.

4 Turne ye not, unto Idols; and make not to your-selves, molten gods: I, am Iehovah your God.

5 And when ye sacrifice, a sacrifice of Peace-offerings, unto Iehovah: ye shall sacrifice it, for your favourable-acceptation. In the day that ye sacrifice it, it shall be eaten, and on the morrow: and that which remaineth,

until the third day; shall be burnt in the fyre. And if, it be eaten at all, in the third day: it is a polluted-thing, it shall not be favourably-accepted. And they that eat it, every one shall bear his iniquitie; because he hath profaned, the holy thing of Iehovah: and that soule, shall be cut-off, from his peoples.

And when ye reap, the harvest of your land; thou shalt not wholly-rid, the corner of thy field, in reaping: neyther shalt thou glean, the glean- ing of thy harvest. And thou shalt not gather the single-grapes, of thy vineyard; nor glean, the grapes that are broken-off of thy vineyard: thou shalt leave them, for the poore & for the stranger; I, am Iehovah your God.

Ye shall not steale: neyther falsify deny, nor deal-falsly, any-man with his neighbour.

And ye shall not swear by my name, to falsehood: and thou shalt not profane, the name of thy God, I am Iehovah.

Thou shalt not fraudulently-oppress thy neighbour, neither rob him: the work of him that is hired, shall not abide: all-night with thee, until the morning.

Thou shalt not curse the deaf; and before the blinde, thou shalt not put a stumbling-block: but thou shalt feare thy God, I am Iehovah.

Ye shall not doe unrighteousnes, in judgment; thou shalt not respect the person of the poore; nor honour, the person of the great man: in justice, shalt thou judge thy neighbour.

Thou shalt not walk a talebearer,

among

among thy people; thou shalt not stand, against the blood of thy neighbour: I, am Iehovah.

Thou shalt not hate thy brother, in thine hart: rebuking thou shalt rebuke thy neighbour; and not beare syn, for him.

Thou shalt not avenge; nor keep grudge, against the sonns of thy people; but thou shalt love thy neighbour, as thy self: I, am Iehovah.

Ye shall keep, my statutes; Thou shalt not let thy cattel gender, with divers-kinds: Thou shalt not sow thy field, with divers-kinds: and a garment of divers-kinds, of linsie-wool-lic, shall not come upon thee.

And a man, when he shall lye with a woman, in copulation of seed; and shee a bond-woman, betrothed to a man, & redeeming she is not redeemed; or freedome, is not given her: a scourging shall be, they shall not be put-to-death, because she was not free.

And he shall bring his Trespas-offring, unto Iehovah; unto the dore, of the Tent of the congregation: a ram, for Trespas-offring.

And the Priest shall make atonement for him, with the ram of the Trespas-offring, before Iehovah; for his syn, which he hath synned, shall be forgiven him.

And when ye shall come into the land, and shall have planted any tree for food; then ye shall count-as-uncircumcised the uncircumcision thereof, the fruit thereof: three yeres, shall it be unto you, as uncircumcised, it shall not be eaten.

And in the fourth yere, all the fruit thereof shall be, holynes of praises, unto Iehovah.

And

in the fifth yere, ye shall eat the fruit thereof; to adde unto you, the revenue thereof: I, am Iehovah your God.

Ye shall not eat, with the blood: ye shall not observe-fortunes, nor observe-times. Ye shall not round, the corner of your head: neyther shalt thou marre, a corner of thy beard.

And ye shall not make in your flesh, any cutting for a soule; neyther shall ye make upon you, the print of any mark; I, am Iehovah.

Profane not thy daughter, to cause her-to-be-an-whore: that the land fall-not-to-whoredome; and the land become-full, of wickednes.

Ye shall keep my Sabbaths; and reverence my Sanctuarie; I, am Iehovah.

Turn not unto them that have familiar-spirits, and unto wizards; seek not, to be defiled by them: I, am Iehovah your God.

Thou shalt rise-up, before the hoary-head; and honour, the face of the old-man: and fear thy God, I am Iehovah.

And when a stranger, shall sojourn with thee, in your land: ye shall not vex him. The stranger, that sojourneth with you, shall be unto you, as one homeborne amongst you; and thou shalt love him, as thy self; for ye were strangers, in the land of Egypt: I, am Iehovah your God.

Ye shall not doe unrighteousnes, in judgment: in meteyard, in weight, or in mesure. Just balances, just stones, a just Ephah, and a just Him, shall ye have: I am Iehovah your God, which brought you out, from the

X 2

land

37 land of Egypt. And ye shall keep all my statutes, and all my judgments; and shall doe them: I, am Ichovah.

Annotations.

הפסד Here beginneth the thirtieth section, or lecture of the Law. See Gen. 6. 2.

2 **B**E holy; that is, separated from syn, and dedicated unto God, and his obedience; which is the summ of the first Table, yea of all the Law. The Apostle openeth it thus; *An obedient children, not fashioning your selves, according to the former lusts in your ignorance: but as he which hath called you to holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy.* 1 Pet. 1. 14. 15. 16. See also Levit. 11. 44.

3 **V. 3.** fear] or reverence. This openeth the fifth commandment, Honour &c. Exod. 20. 12. shewing that it implieth inward reverence, as all the Law is spirituall. Rom. 7. 14. And here the mother is named before the father, which is not usuall. See the notes on Exod. 20. 12. The Hebrewes say, *It is written, Honour thy father & thy mother, Exod. 20. 12. it is also written, Honour the Lord with thy substance, Prov. 3. 9. Again it is written, Ye shall fear every man his mother and his father, Lev. 19. 3. it is also written, Thou shalt fear the Lord thy God, Deut. 6. 13. as he commandeth the honour of Gods great name and his fear, so he commandeth the honour and fear of parents. He that curseth his father or mother, is stoned; and he that blasphemeth (God) is stoned: so he maketh them equal in punishment. For honour, the father is set before the mother; and for feare, the mother before the father: to teach that they are both alike for honour or for feare. What is this Feare? It is, not to stand in his place, nor sit in his place, nor to oppose his words, nor to carp at his words, nor to call him by his name either living or dead, but to say Sir, or my Lord &c. *Maimony in Misneh tom. 4. treat. 2. c. 1. f. 1. &c. Sabbathi**

*Sabbathi* is both the seventh and other daies of rest, which

were likewise called *Sabbathi*, as Lev. 23. 31. See the annotations on Exod. 20. 8. 11. *I am Ichovah* ] This is a ground & reason of these, and almost all the other precepts following; as it was prefixed before the ten Commandments: see Exod. 20. 2.

**V. 4.** Turne ye not to meet your face: Look not, regard not: in Greek *Idolatry* not. It implieth also the turning away from the hart, Deut. 10. 17. & 29. 18. But from this word, the Hebrewes say, that it is forbid to even to look attentively on the similitude of an image. *Maimony* treat. of Idolatrie, c. 2. f. 1.

*Idols* ] called in Hebrew *Elim*, which properly signifieth things of nought, nothing, vaine, and nought worth: according to the nature of which name, Paul sayth, we know that an Idol is nothing in the world, and that there is none other God but one, 1 Cor. 8. 4.

*Elim*, signifieth, Gods; and *Elim*, as Gods, which the Greek here nameth *Eidola*, wherof our English *Idols* is derived: in the Chaldee they are called *Error*, or *Aberrations*. And *Elim* is applied to other things also, which are of no value; as in Job 13. 4. *Physicians Eli*, that is vaine, or of no value; and in Lev. 14. 14. false prophets prophesied *Eli*, a thing of nought.

And as *Images*, are the same that *Idols*, in signification, so *Images* of silver and gold, are called *Elim* *Idols*, *Ejai*, 2. 20. So that hereby God forbiddeth the transgression of the first & second commandments. And the Hebrew doctors say, *It is not idolatrie onely which a man is forbidden to worne after it in his thought; but every thought which occupieth a man to deny any of the fundamental points of the Law, we are warned that it come not into our hart, &c.* *Maimony* treat. of Idolatrie, ch. 2. f. 3.

*molten Gods*; Hebr. gods of melting: meaning *Images*, Gods of silver and of gold, as Exod. 20. 22. such as was the molten calf, Exod. 32. 8. 31. The Prophet calleth them teachers of lies, *Habak. 2. 18.* yet unto such, *Idolaters* sayd, ye are our Gods, *Ejai*, 42. 17.

**V. 5.** of Peace-offerings ] or of payments, wherof see Lev. 3. 1. for your favourable-acceptation ] that it may be acceptable

to God for you: see the notes on Lev. 1. 3. This sense Sol. Iarchi giveth of these words here. Some doe understand it, at your own will, such as you like: best to offer: but the 7. verse following, sheweth the former interpretation rather to be meant.

Though this latter also is good, and may be implied, and is so expounded by *Cox*: that they should give their good will therein, and not grudge or have an evil eye in that which they offered before the Lord. For some men (sayth he) doe not offer with the hart, but because they see other men doe so, and it were a shame for them, if they did so, and it were a shame for them, if they did not doe likewise. But an other meaning (sayth he) may be this, Doe the thing that may be for your favourable-acceptation, as that it be eaten on that day or on the morow.

**V. 6.** burnt ] as being polluted by over long keeping it. See these things opened in Lev. 18. 19.

**V. 7.** eaten at all ] or, any of it eaten: a polluted thing ] or, Hebr. eating eaten. a polluted thing ] or, abominable, in Greek, unsacrificable; but *Aquila* turneth it here in Greek *Apobolton*, a thing to be rejected, which word Paul useth, in 1 Tim. 4. 4. See the notes on Lev. 7. 19.

**V. 8.** his iniquitie ] in Greek, syn; meaning punishment for his iniquitie: see the notes on Lev. 7. 18. the holy thing ] Hebr. the holiness; in Greek, the holy things. that [soul] that is, as the Chaldee translate it, that man [soul] destroyed: see Lev. 7. 18. In Greek, the soules that eat it, shall be voyed out of their people.

**V. 9.** not wholly-rid ] Or not make a full-end, not make clean-ridance, of the corner of thy field, to reape the same. The like is after, in Levit. 13. 22. corner ] that is, the out-er, or utmost part: the corner may also be understood for many corners. The Hebrew doctors declare it thus; He that reape his field, must not reape all the field wholly; but must leave a little [standing] corn for the poore, in the end of the field, (Lev. 13. 22.) whether he cut it, or pluck it up; and that which is left, is called the Corner [Peah.] And as he must leave of the field, so of the trees, when he gathereth their

fruits, he must leave a little for the poore. If he transgress, and doe reape all the field, or gather all the fruits of the trees: he must take a little of that which he hath reaped, or of that which he hath gathered, & give it to the poore for the giving ground it, or baked it into bread, yet he must give thereof a corner to the poore. If all which he hath reaped, be lost or burnt, before he hath given the corner, then he to be beaten: because he hath transgressed a prohibition, and can not confirm the commandment thereof, which unto him is broken-off. *Maimony* in *Misneh tom. 3. in Mattanith gnanim, ch. 1. sect. 1. 2. 3.* What is the mesure of the Corner? By the Law, there is no mesure set for it; if he leave but one ear of corn, he is discharged. But by the words of the Scribes, it must be no less then one of sixtie. And a man may adde more then one of sixtie, according to the greatness of the field, or multitude of the poore, or blessing of the seed. As if the field be very small, so that if he leave therof the sixtieth part, it will not benefit a poore man; then is he to adde unto the mesure: and so if there be many poore, he addeth. And if he did sow little, and reape much, because it is blessed: he addeth according to the blessing. And who so addeth more unto the corner, he shall have his reward increased, and there is no mesure limited of this addition. They leave no corner, but in the end of the field; so the end that the poore may know the place whither to come, &c.

At three times in the day, they part the corner for the poore: at morning, and at midday, and at the evening sacrifice, [that is, 3. of the clock in the afternoon;] and the poore that comes not at one of these times, they suffer him not to take any away; that there may be a set time for the poore to come together all of them, to take it. If a man have two fields, he may not reape the one wholly, and leave in the other a corner meet for them both; for it is written, the corner of THY FIELD: but he must leave in every one, a corner meet for the same. He that soweth his field with one kind (of seed,) though he make therein two threshing-floores, he leaveth but one corner. If he sow two kinds of seed, though he make but one floor, he must give a corner for the one [sort, one floor;] and a corner for the other sort, by itself; &c.

If he sow it with two kinds of wheat, or two kinds of barley, then, if he make but one floor, he giveth but one corner, if two floors, he giveth two corners. Maimony in Mattanosh gnanijim, (or treat of Gifts to the poor) chap. 1. sect. 1. 2. 3. 15. & ch. 2. sect. 12. 17. & ch. 3. sect. 1. 14. in reaping) or, to reap the same: which in Lev. 23. 22. Moses explaineth thus, when thou reapest, glean, or gather, the gleanings) or gathering; that is, the ears of corn, which fall off, as the Greek version explaineth it. So the Hebrews say, the gleanings are that which falleth out of the sickle in the time of reaping, or that falleth out of the hand, when he gathereth the ears and reapech; if so be that which falleth be but an ear, or two. But if there fall three together, those three are the owners of the field. And that which falleth from after the sickle, or from after the hand, though it be but one ear, is not for gleanings. He that plucketh up things which are to be plucked, that which falleth from under his hand, is for gleanings. If he reap, and there be left an ear unreaped, if the top of it reach to the other standing corn which is thereby, so that he may reap it with the other standing corn, it is the owners of the field, if not, it is for the poor. If the wind scatter the corn, so that the harvest of the owner of the field, is mixed with that which is to be gleaned; then they measure the field, how much gleanings it is meet for to afford, and they give (so much) to the poor. If (the owner) have transgressed, and gathered the gleanings, though he have ground it, and baked it, he must give it to the poor. If it be lost or burnt, after it is gathered, before it be given to the poor, he is to be beaten. Maimony in Mattanosh gnanijim, chap. 4. sect. 1. 1. 5. & ch. 1. sect. 4.

V. 10. not gather the single grapes) that is, the grapes which grow single, and not in clusters; such the owner of the vineyard might not gather, but leave them for the poor. Gnoletoth are single grapes. Esai. 24. 13. Hobad, v. 5. differing from the clusters of grapes, Mic. 7. 1. So the Hebrews explain this law, saying, Gnoletoth are little clusters which are not thick, as clusters which are not compact together, and whose grapes are not joyned one upon another, but dissevered. And

it is called Gnolet, because it is to the other clusters as (a nolet that is) a child to a man, &c. whereon there is a cluster, and single grapes on the twig of the branch, if the single grapes are cut off with the cluster, they are the owners of the vineyard; if not, they are for the poor. If a vineyard have all single grapes it is for the poor, as it is written, THOU SHALT NOT GATHER THE SINGLE GRAPES OF THY VINEYARD, although it be all single grapes. And no single grapes or particular berries are due (to the poor,) but in the vineyard only. Maim. in Mattanosh gnan. ch. 4. sect. 17. &c.

the grapes that are broken-off) or, the particular berries. The Hebrew Peret, which hath the signification of parting, breaking, and falling off, meaneth here such particular grapes as are broken and fall off to the clusters in the vintage. That as in the field, the corner was that which was left growing, and the gleanings was of the ears that fell away in the reaping; so the single grapes, were such as grew not in clusters; and the Peret, are grapes broken and fallen off in the gathering. So the Greek translateth it Rhogus, that is berries broken-off, & the Chaldees Nitkra, is of like meaning; and the Hebrews expound it to be particular berries one or two, that are broken off from the cluster, in the time of the grape-gathering; but if there be three berries together, or more, they are not Peret, nor left for gleanings, but are the owners. Yet that which is thrown to the earth, in the grape gathering, they count for Peret, though it be half a cluster, or an whole one: so that he that putteth a basket under the vine, in the time when he gathereth grapes (to save for himself those which fall off), he robbeth the poor: Maim. in Mattanosh gnan. ch. 4. sect. 16. B. s. lies the fruit of the vine, other fruits that are for food, are implied in this law; therefore in Deut. 24. 20. Moses mentioneth the like of the Olive tree; and there in v. 19. he addeth another branch of this law, touching a sheaf forgotten in the field, which must not be fetched again, but left for the poor. So the Hebrew

Hebrew doctors understand this precept largely; for by harvest and reaping, they say is implied whatsoever is like unto harvest, that it is bound to yield a corner for the poor; as all kinde of graine in the field, and all pulse, as rice, millet, lentiles, also nuts, almonds, pomegranats, &c. yes, olives, dates, and such like, whatsoever is for meat, and groweth out of the earth, and is gathered as an harvest. Therefore herbs are free from paying his duties, because they are not gathered and layd up for mens livelihood; but garlick, and onions, must pay the corner, because they are dried & brought into house for provision. So they say, there are four gifts for the poor, in the vineyard; the grapes that are broken-off, & the single grapes, and the corner, and that which is forgotten. Three gifts, are from the revenues of the field; the gleanings, and that which is forgotten, and the corner. And two, from trees; that which is forgotten, and the corner. Maimony in Mattanosh gnanijim, ch. 2. sect. 1. 2. and ch. 1. sect. 7. thou shalt leave them) Hence the Hebrews gather, that the poor have nothing to doe with these gifts, until the good-man of the house have separated them purposely. Therefore a poor man, that fetch a corner in the end of a field, may not touch the same, (upon paine of robberie,) until he know that the master of the house knoweth it not. After they are thus left, the master of the house hath no right in them, but the poor may come and take them, yea though he be against the masters will. Maim. ibidem, c. 1. 14. & c. 1. 18. And whereas the master of the familie was to give the first fruits to the p. eists, Num. 18. 12. and the tithes to the Levites, Numb. 18. 24. and a second tithe, for him & his to eat before the Lord, Deut. 12. 17-18. these gifts, were to be left for the poor, before any of the other: & every third yere, that 2. tithe, was also given to the poor, Deut. 14. 28. besides other relief, Deut. 7. 8. for merciful was God, to the poor of his people. Neyther might they be defrauded of these gifts, under colour of religion: If a man sanctified by vineyard (to the Lord,) after that single grapes were known to be in it; the poor had those single grapes notwithstanding: and if the vine were given to a Levite, and single grapes were found therein, he was to give them to the poor. Maim. in Matt. gnan. ch. 4. sect. 16. Now who those poor were, to whom these gleanings, single grapes, corners &c. did belong, the Hebrew canons declare thus; Who so hath two hundred Zuzim, that is, rithe shekels is of silver, for a Zuz is the fourth part of a shekel; and what the shekel is, see the notes on Gen. 20. 16. let him not take of the gleanings, or of that which is forgot, or of the corner, or of the tithes of the poor. If he have 200. lacking one, he may take. If they be pawned to his creditor, or be for his wives dowry; then also he taketh. And they can not binde him to sell his house or stuff. Thalmud Bab. in Peah, ch. 2. sect. 8. for the stranger] and for the fatherless, and for the widow, Deut. 24. 19. By the stranger is chiefly meant the proselyte (as the Greek here translateth,) converted to the faith, though others are not forbidden, because in these gifts, was no holyness at all, as in other things that were sanctified. The Hebrews say, every stranger spoken of, in the gifts to the poor, is not meant but of the righteous stranger. For loe he sayth of the second tithes, And the Levite shall come, and the stranger, (Deut. 14. 29.) the Levite is within the covenant, so the stranger is within the covenant. Notwithstanding they will hold not the poor heathens from these gifts. It is sayd, thou shalt leave them for the poor &c. all the while that there are poor men to require them. If the poor cease to seek, or come again for them, that which is left, is free for any man to take. And he is not bound to give (the poor) the price of them; for it is not sayd, he shall give them to the poor, but he shall leave them. And it is not meet to leave them for beasts or birds, but for the poor: & loe there are no poor. After that the poor are gone into a vineyard, and come away: the grapes which remain afterward, are free for any man: &c. Maimony in Mattanosh gnan. ch. 1. sect. 9. 10. 11. I am lebanah, by whose commandement, this law was established in Israel, to the end that they





consciences of the weak or ignorant. Rom. 14. 13. & 16. 17. 1 Cor. 8. 9-13. Rev. 2. 14. Sol Iarchi expoundeth Moles thus, *B* fore him that is blinde in a matter, doe not give such counsel as is unmeet for him.

V. 15. *unrighteousness* or injurious evil: it is a general word for all injustice either in hart, as *P*alm 58. 3. or with mouth, as *M*at. 2. 6. *I*ob 27. 4. *E*sa. 59. 3. or with hand and feet, *P*sal. 7. 4. *E*zek. 18. 8. and applied sometime in speciall to unrighteousnes in judgment: as here, and in *P*alm 82. 2. All that doe this, are an abomination to the Lord, *D*eut. 25. 16. *respect the person* or, *lift up* (or accept) the face, which is to shew favour, and to graunt ones request: which sometime is tak'n in the good part, as is noted on *Gen.* 19. 21. and may be observed in *2* *King.* 3. 14. *Lev.* 4. 6. but in cases of judgment, it usually denoteth partiall carriage, and respect of one mans face or person, more then of anothers, which God forbidde here, and in *D*eut. 16. 19. *Prov.* 18. 5. *I*ob 13. 10. *P*sal. 58. 3. *1* *Sam.* 2. 9. of the poore ] though in respect of his povertie he may seeme to be pittied, yet God would have all partiality in judgment to be avoyded. *honour the person* or, *counvenance the person* (or face) of the great: as in *Exod.* 23. 3. we are forbidden to countenance (or honour) the poore. The Greek translateth *T*hamasas, which properly is to admire, but used for honourable respect, as is noted on *Gen.* 19. 21. *in justice* ] or, *with righteousness*. Of this, see the annotations on *D*eut. 16. 18.

V. 16. *nor walk a talebearer* or, *calumniator*, or *not walk with talebearing*, and *crimination*. The Hebrew *Rakil*, properly signifies a merchant, or trafficker up & down with spices, or other things, *1* *King.* 10. 15. *E*zek. 27. 15, 17. 22. 13. Whereupon *Rakil* (the word here used) is a *talebearer* or *accuser*, that maketh merchandise as it were of words, uttering them as wares, going to place to place, to heare, and to spread a broad criminations of other men. His proprietie is described to be a *revealer of secrets*, *Prov.* 11. 13. & 20. 19. his end, to shed

blood, *E*zek. 22. 9. yet pretending friendship and good neightbourhood, *1* *Jer.* 9. 4. 1. Thou shalt not walk with justice, and in *Prov.* 11. 13. & 20. 19. he is calld in Greek *Calumniator*. The Holy Ghost in the new Testament seemeth to call him in Greek *Diabolos*, that is, a false accuser, calumniator, or *make-bate*, *2* *Tim.* 3. 3. *1* *Tim.* 3. 11. *ardio* *Aquila* (an ancient Greek interpreter) translateth *Rakil*, *Diabolos*, in *Prov.* 11. 13. And to this the Chaldee version agreeeth, saying *Thou shalt not divulge accusations, or criminations,* among thy people. (Which phrase is used in *Dan.* 4. 24. of those men which made accusations against Daniel (there translated in Greek *Diaboloi*.) Hereupon *Diabolos* the Devil hath his name of calumniating & accusing the brethren. *Rev.* 12. 9, 10. whom the Syriack in *Mat.* 4. and other places, calleth *a Divulger of accusations, or criminations*. So that the Hebrew *Rakil*, is in Greek *Diabolos*, a *Divulger*, a *Calumniator*, a *Make-bate*, a *Devil*, (as *Iudas* is called a *Devil*, *Iob.* 6. 70.) Therefore this syn is great, and when it spread in Israel, that they (with their other syns, walked as talebearers: they were called *probate silver*, because the Lord had rejected them, *1* *Jer.* 6. 28. 30. The Hebrew doctors explaine it thus: *He that backbiteth his neighbour, transgresseth against this Law*, *Thou shalt not walke a talebearer among thy people*, (*Levit.* 19.) and though they be not beaten for this thing, yet it is a great iniquitie, and occasioned the killing of many soules of Israel; therefore this is joyned next unto it, *Thou shalt not stand against the blood of thy neightbour*, *Levit.* 19. 16. 1. *Goe and learn what becometh unto Dore the Edomite*. (*P*alm. 52. 1 *Sam.* 22. 9-19.) *Who is a Talebearer* (*Rakil*?) *He that is laden with words, and goeth from one to another, and sayeth, Thus sayd such a one; or, Thus have I heard of such a one; although the thing be true, yet such a man marreth the whole word.* *Maimony in Mishneh, tom. 1. in Deghot ch. 7. 11. 1.* And as this Law, immediately followeth the former about the Luges, so the Hebrewes apply this precept unto them,

saying,

saying, *It is unlawful for any of the Judges, when he goeth out from the judgment hall, to say, I am he that doth acquit, or condemne; for my shadowes are against me: but what can I doe, if they are more then I.* And if he thus speake, he is a witness in the compass of this, *HE THAT WALKETH AS A TALEBEARER, REVEILETH SECRETS*: (*Proverb.* 11. 13.) *Maimony in Sanhedrin, ch. 22. sect. 7.* Wherto the Greek version of that place agreeeth, *A double-tongued man, revealeth counsels* (or secrets) in the Synedrion (or Council.) And so in *Prov.* 20. 19. The *Jerusalem Targum* followeth the former exposition, but with another phrase, expounding this Law thus: *My people the house of Israel, ye shall not follow the third (or the threefold) tongue, against your neightbours: meaning hereby, the slanderous or calumniating tongue.* So in *P*sal. 101. 5. *He that slandereth* (or hurleth with the tongue,) is translated there by the Chaldee, *He that speaketh with a third tongue*, and in *P*sal. 140. 12. *A man of tongue*, that is, an evil tongued, or evil speaker, the Chaldee expounds it, *A man which speaketh with a third tongue*. And hence is that phrase of Iesus ben Syrach, in *Ecclesiasticus* 14. *A third tongue hath disquieted many: and in verse 15. A third tongue, hath cast out virtuous women*, meaning, calumniators & backbiters. These are called of the Hebrewes *treble tongued*, for the much hurt which they doe, to their neightbours whom they calumniate, and to whome they tell it, and to themselves. Our wise men have sayd, the evil tongue killeth three; the speaker, and the receiver, and him that is spoken against: but the receiver more then the speaker. *Maimony in Deghot, ch. 7. sect. 3.* *not stand against the blood* ] that is, not stand & see thy neightbours blood spilt, and thou withdraw thy help from him, eyther by word or deed. So the Hebrewes explaine this Law, saying, *He that pursueth his neightbour to kill him, all Israel are commanded to deliver the pursuer from the hand of the pursuer, yea, though it be by the life of the pursuer. As if he hath been warned to leave off, and yet he pursueth him on, he may be killed.* And if they

can deliver him with the loss of some of the pursuers limms, as by striking off his eye, let him doe it. *Who* so can deliver him, by bereaving the pursuer of a lim, and doeth not, but killeth the pursuer: that man sheddeth blood, and is guilty of death; howbeit it, the Magistrates may not put him to death. *11* ho so can deliver, and doeth not, stand against thy neightbours blood. And so he that seeth his neightbour sinking in the sea; or thieves, or some wild beasts coming upon him; and can deliver him, eyther by himself, or by hiring of others to deliver him, and doeth not: or that hath heard, that misdeeds or other wicked have purposed his evil, or had a share for his neightbour, and he disloseth it not unto him, and the like: he that thus doeth, breaketh this Law, *Thou shalt not stand against the blood of thy neightbour. Maimony, tom. 4. treat. of Murder, ch. 1. sect. 6. 7. 13. 14.* It importeth also to all other wayes whereby a man may keep himself or others from spilling innocent blood, as in case of judgment, or the like. So *Targum Jerusalem* expoundeth it, *Thou shalt not keep silent the blood of thy neightbour, in the time that thou knowest the truth in judgment*. And this Law is joyned with the former of talebearing, as that which often causeth blood-shed: and the Prophet complaineth, *In thee are men that carry tales, to shed blood*, *Ezek.* 22. 9.

V. 17. *not hate thy brother* ] by brother, is meant any other man: therefore Christ blamed the Pharisees glofs, *Thou shalt love thy neightbour, and hate thine enemy, and hath sayd unto us, Love your enemies*. *Mat.* 5. 43. 44. And this Law followeth the former about blood, because *Whoever hateth his brother, is a murderer*, *1* *Iob.* 3. 15. And because hatred often riseth of offences, he commandeth to reuoke, and not to hate for such things: which the Hebrewes explaine thus; *11* bey one man sinne against another, he must not inwardly hate him, and keep silence, as it is sayd of the wicked, *And Abimeon spake unto his brother Amnon, neither good nor bad, for Abimeon hated Amnon*, *1* *Sam.* 26. 10.

Y 2

non. 2 Sam. 13. 23. but he is commanded to make it known unto him, and to say, why hast thou done thus unto me. Maimony in Degnoth chap. 6. sect. 6. in thy hart] the Greek translatheth, in thy mind (or thought,) which is an effect of the hart, as in Luke 1. 51. there is mentioned the thought (or imagination) of their hart. So in Coloss. 1. 21. the Apostle speaketh of enemies in their minds: and, I will write (my Law) in their hart, Jer. 31. 33. is expounded in their minds, Hebr. 10. 16. rebuking thou shalt rebuke] that is, thou shalt in any wise rebuke, or, freely, plainly, soundly reprove. The originall signifieth to rebuke with conviction or argument; by words to shew what is right, and to reſell the contrary: as to reſolve, Job 13. 3. Eſai. 1. 18. to convince, Job 32. 12. to reprove. Eſai. 1. 4. And it is opposed both unto hatred nourished in silence, as here, and 2 Sam. 13. 22. and unto flattery, Prov. 28. 23. The same Law is given by Christ, in Luke 17. 3. If thy brother syn against thee, rebuke him: and if he repent, forgive him. This dutie David desired, saying, Let the just smite me &c, and let him rebuke me, Psal. 141. 5. and it is the means, both to nourish love among the wife, Prov. 9. 8. and to encrease knowledge among the prudent, Prov. 19. 25. and to procure a good blessing, Prov. 24. 25. The Hebrew doctors say, He that seeth his neighbour syn, or walk in a way not good: is commanded to admonish him to do better, and to certify him that he syneth against himself by his evil deeds: as it is written, Rebuking thou shalt rebuke thy neighbour. He that rebuketh his neighbour, whether it be for things between him and him, or between him and God: he will rebuke him between him and himself (alone): & speak unto him gently, & with a soft tongue, and let him know, that he speaketh not unto him but for his good, to bring him to the life of the world to come. If he receive it of him, it is well: if not, let him rebuke him the second and third time: and so continually a man is bound to rebuke him, until the sinner reſist him, and say I will not hear thee. Maimony in Degnoth ch. 6, sect. 7. not bear syn for him] This is the usual and proper meaning of the Hebrew

words, as after in Levit. 22. 9. Numb. 18. 34. and the Greek and Chaldee versions so explain it: and Chazkuni confirmeth it by the like: Gnalaui (sayth he, is) for his sake, as (in Plal 44) for for thy sake we have killed all the day, &c. It teacheth that he who rebuketh not his brother for syn, shall bear syn, (that is punishment) for his sake, because he seeketh not to save a soule from death, as Lam. 5. 20. therefore God will require his blood at his hand, as Ezk. 3. 18. I may also be Englished, suffer not syn upon him, that is, leave him not in his syn, unproved. And as a man may bear syn for his brother, by leaving him unbuked; so for not reprovving him in good sort and in love, but in bitterness and to his reproch. And thus the Hebrews apply it, saying, He that rebuketh his neighbour, first let him not speak unto him bad words, to make him ashamed: for so it is written, AND BEAR NOT SYN FOR HIM. If thy brother syn against thee, rebuke him: &c. Hereby a man is forbidden to shame an Israelite, how much more if it be in publick. Our wise men have sayd, he that maketh his neighbours face ashamed publicly, shall have no inheritance in the world to come. Therefore a man must be warned, that he put not his neighbour to shame publicly, be he small or great; nor call him by a name whereof he is ashamed &c: whereby it meant, in matters that are between a man and his neighbour. But in matters of the God of heaven, if he convert not in secret, they are to make him ashamed publicly, and drive him out of syn, and put him to reproch openly, and despise and set him at nought, until he returne unto will doing: as all the Prophets in Israel did (unto such.) Maimony in Degnoth, ch. 6. sect. 8. V. 18. not avenge] The Greek translatheth, Let not thy hand revenge. The Apostle openeth it thus, Beloved, avenge not your selves, but give place unto wrath: for it is written, Vengeance is mine, I will repay, sayth the Lord: Rom. 12. 19. Hereupon David sayd to Saul, The Lord avenge me of thee, but mine hand shall not be upon thee, 1 Sam. 24. 12. 10. Jer. 15. 15. And Solomon sayth, say not thou, I will reſpore evil: ways on the LORD, and he will save thee. Pr. 30. 21. What vengeance it is, is shewed

shewed in Jer. 50. 15. Take vengeance on her; as she hath done, doe unto her. The Hebrews say, He that avenge himself on his neighbour, transgresseth the Law, Lev. 19. 18. and although he were beaten (by the Magistrate) for it, he were to be beaten (by the Magistrate) for it, yet it is a very great evil. Avengeing u thou; as when a man would borrow an axe of his neighbour, or the like, and he refuseth to lend it him: the morrow his neighbour hath need to borrow an axe of him, and he sayth, I will not lend it thee, because thou wouldst not lend me when I would have borrowed of thee: this is vengeance. But when he cometh to borrow, he should give it him with a perfect hart, and not reward him, as he hath done to him: and so in all other cases. And so David with a good minde sayd (in Psal. 51) If I have rewarded evil to him that had peace with me; yea I have released my distresser without cause. Maim. in Degnoth, ch. 7. sect. 7. not keep] to weete injurie in mind, that is, not bear grudge: or, not observe the loss of thy people; which is spoken of such as would seem to forgive, but will not forget wrong, or unkindnes. The Greek translatheth, thou shalt not be angry (or bear inveterate displeasure): the Chaldee, thou shalt not keep enmitie. So God is sayd to take vengeance on his adversaries, and to keep (wrath) for his enemies; Nahum. 1. 2. but to his people, not so, Jer. 3. 12. Psalm. 103. 9. whose example herein, we are to follow, Mat. 5. 48. The Hebrews explaine it by a similitude thus; As if Reuben say to Simeon, hire me this house, or lend me this axe, and Simeon will not. After a time, Simeon cometh to Reuben, to borrow or hire of him; and Reuben sayth, I will not repay thee according to thy desire. He that doeth thus, transgresseth this Law, THOU SHALT NOT KEEP; but he should blot the thing out of his hart, and not keep it. For all the while that he keepeth the thing, and remembereth it, he is in danger to fall into revenging. Therefore the Law cutteth off this keeping (in minde); until he put the injurie out of his hart, and remember it not as all. Maimony in Degnoth, ch. 7. sect. 8. Chazkuni also explaineth it thus, Thou shalt not avenge in work, thou shalt not keep in thought.

as thy self] This is the Second of the two great commandments, which our Saviour sayth u like unto the first, Thou shalt love the Lord thy God, with all thine hart &c. and on these two commandments hang all the Law and the Prophets, Mat. 23. 37-40. For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not cover; &c. if there be any other commandment, it is briefly comprehended in this word, namely, Thou shalt love thy neighbour as thy self. Rom. 13. 9. To this we may adde the Hebrews resumption, LOVE THY NEIGHBOUR AS THY SELF: this is the great universal (precept) in the Law. R. Akai sayd unto him, IN THE IMAGE OF GOD MADE HE HIM: this is a universal (rule) greater then that: that a man should not say, forasmuch as I am despised, my neighbour shall be despised with me. R. Thanchuma answered, if thou dost so, know whom thou despisest; for loe, he that loveth his neighbour, who is made in the Image of God, loveth the blessed God himself, and honoureth him. R. Aknachem, on Lev. 19. Another writeth thus, Every man is commanded to love every one of Israel, as his own body, Levit. 19. 18. Therefore he must speak in his commendation, and spare his goods, as he would spare his own goods, and as he would his own honour. And he that honoureth himself, by the dishonour of his neighbour, he hath no inheritance in the world to come. Maimony in Degnoth, ch. 6. sect. 3. V. 19. my statutes] in Greek, my law. This is here repeated, lest the ordinances following which may seem to be small, should be neglected. Or, as this word Statute (or Decree) is sometime used for Gods ordinances in nature, bounding and limiting things, Psalm. 148. 6. Job. 26. 10. & 38. 33. Pro. 8. 29. for here he may intend the same, that his natural ordinances for the different kinds of things, should not be violated. let thy cattle] or, cause thy beast, of any sort. The Hebrews say, He that causeth the male to engender with the female which is not of the same kinde, whether it be of cattle, or wild-beast, or soule, yea though it be

LEVITICVS, Ch. XIX.

of the kinds of wild-beasts that are in the sea; he is to be beaten [of the Magistrates] by the Law, in every place; whether it be within the land [of Israel,] or without the same, Lev. 19. 19. and whether it be a beast or fowle of his own, or of his neighbours. Who so transgresseth, & causeth his beast to encrease with another kinde, that which is bred of them, is lawful for use. And if it be one kinde of clean beasts, with an other kinde of clean beast; it is lawful to be eaten. Two kinds of beasts that are one like an other, though they be mixed together, and one like an other, yet so far as they are of two kinds, it is unlawful to cause them to gender together: as a wolf, with a dog; a Roe buck with a Goat; an horse, with a mule, &c. Beasts that are bred of divers kinds, if their damme be of one kinde, it is lawful to let them gender together; but if they be of two kinds, it is unlawful. As, a mule, whose damme is an ass, it is lawful to let him gender with a shee-mule; if her damme be an ass. But if the damme of the mule, be a mare; it is unlawful to let him gender with a shee-mule, whose damme is an ass; and so in all other like cases. Maimony de Misneh, tom. 3. in Kilajim, or treat. of diverse-kinds chap. 9. f. 1.3. &c. The reason of this law, may be partly to conserve the nature of things, as God first created them, and blessed them to increase and multiply, every one after his kinde, Gen. 1.11. 2.2. 24. 25. & 6.10. which order he would have his people to keep and not in vanitie or curiositie of minde, to alter the shape and nature of the creatures, or seeme to make more then God created. Therefore Anah (one of the wicked,) is noted as the first that found out Males, by the gendering of diverse kinds: see the Annotations on Gen. 36. 24. And partly it might lead Israel to the simplicitie and sinceritie of religion, and of all the parts and doctrines of the Law and Gospell, in their distinct kinds: as Faith is necessarie, Good works are necessarie; but to minle these together in the cause of out justification before God, is forbidden, Gal. 2. 16. & 3. 9. 10. 11. 12. The same is to be minded for the things of this nature, following. See also

Deut. 22. 9. 10. 11. where in repearing this Law, the ploughing with an Oxe and an Ass together, is forbidden. The Hebrew doctors say, He that causeth gendering of two kinds, it is as if he thought that the holy blessed God had not perfected whatsoever is needful, in the creation of the world. And in the mixture of seeds, a man altereth the order of the creation, for it is written concerning them, AFTER HIS KINDE, (Gen. 1. 11.) And this is that which is sayd (in Lev. 19. 19.) YE SHALL KEEP MY STATUTES; our Rabbies have sayd, these statutes [or boundes] are those by which he hath bounded the world &c. Also they say, whosoever a STATUTE is spoken of, it is a Kings decree, &c. And the intent of it, is that man should not alter the statutes of the LORD most high, for he then deeth as one that transgresseth the Kings comend: that change the kinds, & maketh mixtures of divers sorts in any thing, is as a falsifier of the Kings comend. As touch on Levit. 19. fol. 148. With a diverse kinde.] The Hebrew Kilajim, is a general word for all mixed things, as the Chaldees translate it, as in beasts, seeds, garments, and the like. And it hath the name of Restreint or Prohibition, because such mixtures are forbidden. not sow thy field] nor thy vineyard, Deut. 22. 9. and to be proportion, other the like, as trees, &c. The Hebrews explaine it thus. He that soweth two kinds of seeds together, in the land of Israel, is to be beaten: Lev. 19. 19. As be that mixeth wheat and barley, or beanes and lentiles together, and layeth them on the earth, and covereth them with mould; whether it be with his hand, or with his foot, or with an instrument; he is to be beaten. And it is unlawful for a man to let diverse-kinds of seeds grow in his field; but he must pull them up; though if he let them grow, he is not beaten. By tradition we have learned, that it is lawful for an Israelite to sow diverse kinds of seeds, out of the land [of Israel]. None are forbidden by the name of diverse-kinds; but such seeds as are meet for mans meat: bitter herbs and other such like, meet for medicine or like uses; there is in them no respect of diverse-kinds of seeds. Diverse

LEVITICVS, Ch. XIX.

several kinds of trees; they are comprehended with in this general rule, THOU SHALT NOT SOU THY FIELD &c. As he that grafts one tree in another, as the gress of an apple tree, in a pome citron tree, or a citron in an apple tree; or such are to be beaten by the Law, whether within the land or without the land; & he that planteth an herb in a tree &c. And it is unlawful for him to let an heathen be that planteth diverse-kinds for him. But it is lawful to sow seeds of graine, and seeds of trees together; and lawfull likewise to mixe the seeds of trees, and to sow them together; for there is no mixture of diverse kinds in trees; save grafting one tree in another, yet those fruits are lawful to be eaten &c. for the sowing onely is forbidden. And it is lawful to plant a branch of that tree, which hath been grafted with diverse-kinds, and to sow the seed of that herb, which was sown with diverse-kinds. One seed that is mixed with an other, if it be one of foure and twentie, (that is, the foure and twentie parts,) as one peck of wheat, with three and twentie pecks of barley, loe it is unlawfull to sow this mixture; until either the wheat be less, or the barley more: otherwise he that soweth it, is to be beaten. A field that hath been sown and reaped, and the roots remaine in the earth; although they spring up but after some yerer: they may not sow other seed in that field, untill the roots be plucked up. In the first day of Adar (that is February) they make proclamation against diverse-kinds of seeds; and every man goeth out to his garden and field, and purgeth it of diverse-kinds [if they grow there.] And in the sixteenth day thereof, the Magistrates send messengers forth, and they goe about to search, Maimony in Kilajim. ch. 1. sect. 1. &c. and ch. 2. sect. 1. 12. 15. The reason of this Law, is the same with the former: see more on Deut. 22. 9. of linse-wolfe] in Hebrew Shagnatz, a word used onely here, and in Deut. 22. 11. where Moses after explaineth it, of wollen and linen together: but the word it self is like to be of some other language, which used (as seemeth) to call such garments by that name. The Chaldees keepeth the Hebrew word; but the

Greek translate it Kbdelos, which is used of things adulterate, or impurely mixed. According to which interpretation, it should be a figure of corruption and hypocrisy. Among the Hebrewes R. Menaschem (upon this place,) applaudeth an exposition of this word which he found in the Doctors of the Kabbala, that it is Satan one of the high rulers, [he meane the Ruler of the power of the aier, spoken of in Ephe. 2. 2.] which is clad with Shagnatz, and is able to doe hurt, and is שטן עו

[Satan the Idolater,] by transposition of letters שטן עו [Shagnatz] and the

Gentiles which knew not the meaning of the word, called him Satanus: [So the Devil is called in the Greek tongue, Rev. 12. 9.] But their Canonists explaine the thing thus: Nothing is forbidden concerning diverse-kinds in garments, but wooll and flax onely, Deut. 22. 11. And there is a thing like wool that groweth on stones in the salt sea &c. which is forbidden with flax, because the eye sight it is like sheeps wool. When wool and flax are mixed together, as when they are torzed together, or spun together, and so wovven into a garment; this is the diverse-kinds forbidden in the Law. To sowe a woollen garment with flaxen thread, or a flaxen garment with woollen thread &c. is diverse kinds. Of these diverse-kinds there is no stinted measure; though it be but a thread of wooll in a flaxen garment, or a flaxen thread in a woollen garment, it is unlawful. If the wool of sheep and of camels or the like, be torzed and spun together, and if the half be sheeps wool, loe it is all as sheeps wool, and being wovven flax, it is of diverse-kinds. But if the most part be of camels wool, it is lawful to mixe it with flax; for it hath all the forme of camels wool. Likewise hemp and flax torzed together, if the most part be hemp, it is lawful to weave the threads thereof, with the threads of wooll: but if they be half to half, it is unlawfull. Maimony in Kilajim, ch. 10. sect. 1. &c. So in Thalmud Bab. in Kilajim, chap. 9. they say, Nothing is forbidden by the name of diverse-kinds (in garments) but wooll and flax together.

not come upon thee] in Greek, thou shalt not put upon thee: and so Moses explaineth it in Deut. 22.11. Thou shalt not weave (or clad thyself.) And this the Hebrews understand thickly, that nothing is forbidden but the wearing of it in garments; therefore they lay; Garments of divers kinds, it is lawful to make them, and to sell them, and nothing is forbidden but to weave them only, Deut. 22.11. It is lawful to dwell in a Tent made all of linse-woolfe; and to sit upon carpets, beds &c. made thereof. Also to make shrouds of such, to wrap the dead in; for unto the dead there is no commandment. Who so weareth linse-woolfe, or putteth it on; is to be beaten. Who so putteth it upon his neighbour, if he hath it upon him, doe it presumptuously, then he is beaten that hath it on him; & he that put it upon him, transgresseth this rule. Thou shalt not put a stumbling-block before the blind. But if he that hath the garment on him, knoweth not that it is linse-woolfe, but he that put it on him did it presumptuously; he that put it on him is beaten, and he that hath it on, is free. Maimony in Kilajim c.10. sect.12.25.30.31.

V. 20. a man ] in Greek, if any (man) lye with a woman. betrothed ] To the Chaldee expoundeth the Hebrew Necher-pheth, which coming of Charaph that is to publish and to reproach, is diversely here understood; of some, for a woman in reproach and publick contempt: of others, publickly betrothed. The Greek translateth it, kept (or reserved) to a man. The Hebrew doctors explaine it thus. The bond-woman (charaphah) betrothed, spoken of in the Law, is one that is half a bondwoman and half a free woman, and betrothed to an Hebrew servant. Thalmud Bab. in Cherethoth ch.2. & Maimony in Issure biash, ch. 3. sect. 13. But this betrothing is not complete, as elsewhere he sayth, He that is espoused to a woman that is half bond and half free, is not espoused with complete espousals until shee be made free: and when she is free they accomplish the espousals, as the espousals of a girl, which is grown great, and he needeth no other espousals. Maim. treat. of Wives, c.4. sect.16. not redeemed ] the Chaldee explaineth it

thus, not redeemed with money, or freedom; not given her by a bill of dismissal. a scourging ] The Hebrew Bikkoreth signifies first a careful inquisition or visitation, and by consequence a scourging or beating; and this is meant of her only, as the Chaldee version sheweth, and the Greek sayth, there shall be a visitation of her; and in the Hebrew Canons explaine it. She is to be beaten; and he is to bring a sacrifice. Maimony in Shegagoth, ch. 9. sect. 1. and elsewhere (in Issure biash, ch. 3. sect. 14.) he sayth, The ying with this bondwoman, differeth from all other unlawful copulations; for loe she is to be beaten, (Lev. 19.20.) and he is bound to bring a trespass offering, (Lev. 19.21.) So in the Thalmud, in Cherethoth, ch.2. it is layd, In all unlawful copulations, whether it be man or woman, they are alike in stripes and in sacrifice: but in the case of the bondwoman, the man is not like to the woman in stripes, nor the woman to the man in sacrifice. not free ] for if the were free, the punishment of them both should be death: Deut. 22.24.

V. 21. his trespass-offering ] wherof see Levit. 5.

V. 23. into the land ] of Canaan: the Greek addeth, which the Lord your God, giveth unto you. This Law was peculiar for the Land of Canaan, not for other countries. tree for food ] or, tree of food, that is, whose fruit serveth for mans meat. So this law concerneth not other trees that are for timber: and (as the Hebrews think) not fruit trees which are not intended by the owner for food. They say, He that planteth a tree for food, and he intendeth it to be a fence for a garden, or that he hath planted it for timber, not for fruit: it is free from the (Law of the) uncircumcised (fruits.) If he plant it for fence, and after change his minde, and replant it for food, or planteth it for food, and after replant it for fence: as he shall please to intend, so is he bound concerning it. If he planted it three yeres for fence, & thereafter for food, it is not the fourth yere sanctified: for whatsoever hath not been (3. yeres) uncircumcised, cannot be the fourth yere sanctified. He that planteth, for (to observe) a commandment, at

when

when he planteth a Citron tree, for branches at the feast of Tabernacles: or an Olive tree for the feast of the Candlestick (in the Sanctuary,) it is bound to (this law of) the uncircumcision. That which the heathens planted before (Israel) came into the land, was free from it: but after they came into the land, though the heathens planted it, it was bound hereto. Whether a man plant a slip or branch of a tree, or pull up the whole tree out of his place and plant it in another place; it is bound to the uncircumcision: they are to reckon from the house of the planting thereof: Whether he plant it, or slip it, or graft it: it is bound hereto. Maimony in Magnaser Beni, (or treat. of the second Tieth) ch.10. f. 1.3.7.9.11.13. And elsewhere they say, Our fathers came into the land; whatsoever they found planted, was free from this law of uncircumcision: what they themselves planted, though before the land was conquered, was bound hereto. Thalmud in Gnorlah ch. 1. f.2.

count as uncircumcised ] or, cut-off the uncircumcision thereof, to weat, the fruit thereof. The Greek translateth, ye shall purifie the impurity thereof. three yeres ] By the Hebrew canons, The first (day) of Tisri (that is the month which we call September,) was the beginning of the yere for uncircumcised fruits; & for the fourth (yere.) Maim. in Magnaser Beni ch.9. f. 8. as uncircumcised ] in Greek, unpurified (or unclear:) the Chaldee expounds it, abhorred (or put away) unto destruction. not be eaten ] nor sold to idolles, nor any use or profit made of them, but beaten off and destroyed. The fruit that the tree yieldeth, for three yeres after the planting, is unlawful to be eaten, or put to any profitable use: and who so eateth of them so much as an olive, is to be beaten by the Law. Maimony treat. of Forbidden meats, ch. 10. f.9.

V. 24. holines of praises ] that is, fruit of holines, or an holy thing, to be consecrated unto the Lord for his praise, & eaten with mirth before him: as in Iudg. 9. and as the Greek there translateth dances. This was doen, either by giving them to the Priests, as Num. 18. 12. 13. &c. (and so when Ezra on Lev. 29. sayth the Priests

did eat it;) Or the owners did eat them before the Lord, as they did their second tithes. Deut. 12.17.17. This latter is the Hebrews common opinion, who say; The fruits of the fourth (yere) after the plantation, are holy, Lev. 19.24. and their right is, to be eaten in Jerusalem, by the owners of them, as the second tieth. He that would redeem these fruits, may redeem them as the second tieth; and if he redeem them for himself, he must adde the fifth part, [as Levit. 27.30.31.] A vineyard of the fourth (yere) is not bound to that law forementioned in Levit. 19.9.10. ] to leave a corner, or the single grapes, or the grapes broken off &c. neither doe they separate out of it first fruits or tithes, or second tithes: but all the fruits are carried up to Jerusalem, or redeemed & their price carried up, and eaten in Jerusalem as the tithes. The grapes of vineyards of the fourth yere, the Judges ordeyned that they should be brought up to Jerusalem, a dayes journey on every side, to deck the streets of Jerusalem with the fruits; all other fruits might be redeemed, though (they grew) neer to the walls (of Jerusalem.) Who so had trees planted of the fourth yere, in the yere of release [which was every seventh yere, Lev. 25.4-6.] when every mans hand was alike (free to gather the:) he must set up a signe of clods of earth, whereby they might be known; that they might not be eaten of, untill they were redeemed. And if it eaten of, within the yeres of the uncircumcised-fruits, he made signes of potters claye, that they might be kept from (eating of) them; for the prohibition of uncircumcised fruits was weighty, for all use of them was forbidden. Maimony in Magnaser Beni, chapt. 9. sect. 1.2.4.7. & Thalmud Bab. in Magnaser Beni, ch. 1.

V. 25. ye shall eat ] to weat, as other common meats; freely without redeeming them. And hereupon is that phrase of making a vineyard common, in Deut. 20. 6. which was in the fifth yere from the plantation, when they were free to be eaten (to adde) that is, that the tree may adde, or abundantly yeild unto you, the revenue (or increase) thereof, whiles you obey these my commandements; for upon obedience, such blessings are promised, Lev. 26.3.4.

26. 3. 4. So Targum Jonathan explaineth it, that they may add unto you from heaven: i. by the blessing of God. By this Law of uncircumcised or unclean fruits, God taught his people the contagion of their syns, since first man did eat of the forbidden tree: for which the earth was cursed, Gen. 3. 17, and men have no right to eat of the increase thereof, (for to them that are defiled and unbelieving nothing is pure, Tit. 1. 15.) untill it be sanctified by the word of God and prayer, 1 Tim. 4. 5. So by the fourth yerer fruits, which were holy to the Lord, he taught them sanctimonie & thankfulness; as by their first-fruits, tithes &c. which they gave unto the Lord, every yerer; he taught them to honour him, with their substance, and with the first of all their increase, that for their barnes might be filled with plentie, and their presses burst out with new wine; Prov. 3. 9. 10.

26. 16. with the blood] that is, any flesh that is not fully dead, or whose blood is not orderly let out, and the flesh purged of the blood: as in 1 Sam. 14. 33. (where this phrase is used,) they sayd, Behold the people syn against the Lord, in that they eat with the blood: &c. See the annotations on Lev. 17. The Hebrews understand hereby two things, Not to eat the flesh of holy things, before the blood be sprinkled (on the altar,) nor to eat of common-beasts, until their soule (in their life) be gone out. Sol. Tarsi on Lev. 19. In Targum Jonathan it is thus explained; ye shall not eat of the flesh of any sacrifice, whilst the blood is in the basin, (unsprinkled) But Maimony (tom. 2. in Shechitah ch. 1. sect 2.) sayth, It is unlawfull to eat of a slain beast, so long as it trembleth: and he that eateth thereof before the soule of it be gone out, transgresseth against a prohibition. And it is comprised in the general rule, YE SHALL NOT EAT WITH THE BLOOD. Chazkuni also sayth, With the blood, i. without slaying it; and so it is written (in 1 Sam. 14. 34.) and slay them here, and eat, and syn not against the LORD, in eating with the blood. The Greek translateth, ye shall not eat upon the moun-

taines: (reading *Marim*, mountaines, for *Ham*, the blood: mistaking 1 R. for 1 D. as they doe sundry other times,) meaning it against Idolatrie, which though the thing be true, as Ezek. 18. 6. yet is it not the intendment of this place: and the Chaldee translateth it aright, with its blood. Some of the Hebrewes (as *Baal hastrim* on this place,) because in the next words is forbidden observing of fortunes & of times &c. which were heathenish customes, think this also to be the like, and understand it of not eating up or over blood of a man slain; that they should not observe fortunes (or use enchantment) by eating after the manner of murderers, which eat bread over him that is slain, that the avengers of blood may not execute vengeance on them. Chazkuni also citheth the like exposition: but the tomes, by comparing it with 1 Sam. 14. is the best. not observe-fortunes; or, not conjecture by signes of good or evil luck; an heathenish practise, who mark'd signes for good or evil, as by seing of beasts or birds, which they counted lucky or unlucky, by the falling of a staff out of their hands, by stumbling when they went out of doores, and many such like. So that which followeth, not observe-times; is to count one day lucky, an other unlucky to take a journey in hand, or beginn any work, & the like. Of these, see the annotations on Deut. 18. 10. 11. where Moses more fully layeth down this Law, and mentioneth sundry other particulars of this kind: calling Israel from all false prophets, soothsayers, forcerers, unto Gods word & unto Christ alone, the Prophet whom he promisseth to raise up unto them.

V. 27. not round] not compass, that is, not cut round, which the Greek translateth, ye shall not make a roundnes of the hore of your head. This is likely to be a manner of the heathens, especially in their mourning, as these lawes, compared with Lev. 21. 5 seem to impie. a corner] or the corners, (the singular being put for the plural,) which are the forehead, temples, and behind the ears: these God would not

not have rounded or cut as with a dish, like an halfe globe, because idolaters used that fashion, as appeareth also by Lev. 9. 26. & 19. 33. & 49. 31. And the Arabians used so to poll their heads, as Herodotus in his *Historia* b. 3. testifieth. The Hebrew canons say, None may shave the corners of their head, as the idolaters have doen, Lev. 19. 27. and he (that so doeth) is guilty for every corner: therefore he that shaveth his two temples, though at once, is to be beaten twice. Maimony in treat. of Idolatrie, ch. 12. sect. 1.

marre] or, corrupt a corner of thy beard, that is, any of the corners therof: which the Greek translateth the sight (or fashion) of your beard. This Law is againe repeated for the Priests, Lev. 21. 5. where for marre, he useth the word shaving; and Maimony (in treat. of Idolatrie, ch. 12. sect 7.) sayth, It was the manner of Idolatrous priests, to marre their beards, therefore the Law so bid- deth to marre the beard. And he maketh 5. corners, two on the upper lip, and 3 be- neath, and for marring any one, he was to be beaten, and for marring all five, to be beaten as for five transgressions. But this is not (as he sayth) meant for trim- ming them with sizers, but for shaving them off onely, for it must be such cutting as is the marring (or corrupting) of them. Such having the heathens also used in signe of sorrow, as in Esa. 15. 2. it is sayd of Moab, on all their heads baldnes, every beard cut-off. So in Lev. 48. 37.

V. 28. not make] Hebr. not give in your flesh: which the Greek translateth, not make in your bodie. cutting] or incision; in Greek, incision; in the Chaldee, hurt, or corruption: so in Lev. 21. 5. Compare also Deut. 10. 1. Lev. 48. 37. for a soule] mean- ing for a dead soule or person, as Num. 6. 6. and as in Targum Jonathan it is here ex- plained, that is, in sorrow or mourning for a soule departed: which the Chaldee translateth for the dead; (as Moses himself explaineth it, in Deut. 14. 1.) but the Greek keepeth the word soule. Among the Latines also *Anima*, the soule, was used for a dead bodie: as in Virgil *Aeneid*. 3. *Animam*

*sepulchro Condimus*. Hereby God calleth them from the heathenish manners, and would have them not to sorrow, as others which have no hope, 1 The 4. 13. for among the nations, when their friends died, they lamented, and cut themselves, and made them- selves bald for them, Lev. 16. 6. By the He- brew canons, He that did cut one garb for the dead, was to be beaten: and whether he were a priest, or an (other) Israélite, if he cut one garb for five dead persons, or five for one dead person, he was to be beaten five times. Maimony treat. of Idolatrie, ch. 12. sect. 12. the print of a mark] or, the writing of an impression; which the Chaldee translateth the raven marks; the Greek letters printed (or marked.) The Hebrewes open it thus: The print of a mark spoken of in the Law, was when one did cut upon his flesh, and filed the cut place with stibium, or with ink, or some other colour. And this was the custome of the heathens, that they marked themselves unto Idolatrie &c. Maimony treat. of Idolat. ch. 12. sect. 11. From all these and other like heathenish ries, whereby they spared not, but unnaturally mangled their own bodies, God would keep his people, whose bodies should be the members of Christ, and the Temple of the holy Ghost, 1 Cor. 6. 15. 19. who therefore should bear in their bodie, no other then the marks of the Lord Jesus, Gal. 6. 17. See the notes on Deut. 14. 1. 2.

V. 29. to be as whore] or, to commit fornication. This word is used both for carnal whordome, and spiritual, which is idolatrie, as Exod. 34. 15. and to this latter, the Chaldee seemeth to refer it, saying, Profane not thy daughter to cause her to erre: whereby Idolatrie is usually meant. What an whore was in Israel, is noted on Levit. 21. 7. the land] that is, the people of the land, following her evil example. wickednes] or wicked-thoughts: but Tar- dee, counsell (or purpose) of syns: but Tar- dee Jonathan expoundeth it whoredome. See the notes on Lev. 18. 17.

V. 30. Sabbathes] in Caldee, sab- bath dayes; as before in v. 3. So after in Lev. 26. 2. reverence] or fear my sanctuary unto which

which they were to come on the Sabbathes, Ezek. 46. 3, which Sanctuarye was now the Tabernacle, afterwards the Temple. This fear was for the presence of God therein: wherupon Iakob feared and sayd, *How fearfull is this place: this is no other but the house of God.* Gen. 28. 16. 17. And Solomon sayth, *Take heed to thy foot, when thou goest into the house of God.* Eccles. 5. 1. And in Targum Ionathan this Law is explained thus, *ye shall goe to the house of my Sanctuarye in fear.* From hence the Jewes had many rites, for coming into the Sanctuarye, & behaving themselves in it, which *Maimony* in tom. 3. in *Beit habbichrah* (or treat. of the Temple) chap. 7. theweth thus. *It is commanded to reverence the Sanctuarye, Lev. 19. 30. and thou reverencest not the Sanctuarye it self, but him who commanded the reverence thereof. And what is this reverence of it? A man may not come into the mountaine of the house (of God) with his staff, or with his shoes on his feet, or in his working garment, or with dust on his feet, or with bagges of money about him. And 7 need not speak how it is unlawful to spit in any part of the mountain of the House; but he must wrap up his excrements in his handkerchief. And he may not make the mount of the house a thoroughfare, to goe in at one dore and out at another, to shorten his way: but must goe round about, and not come in there save for the thing that is commanded. And all that went in to the mount of the House, went in by the way of the right hand, and turned and went out by the way of the left: except he unto whom some thing had befallen, for which he turned towards the left hand. Therefore they asked him, what; is befallen thee, that thou turnest toward the left hand? (If he sayd) because I am a mourner: (they answered,) He that dwelleth in this House, comfort thee. (If he sayd) Because I have the Niddai [that is the lesser excommunication] upon me: (they answered) He that dwelleth in this House, give unto thine hart, that thou mayst bearken unto the words of thy neighbours. Whosoever had accomplished by service, and went his way: did not goe out with his back to the Temple, but went backward by litle and litle, and went soft-*

by Judeling, till he was out of the courtyard; and so did the men that kept the watch, and the counsellors, and the Levites &c. all that was reverence of the Sanctuary. And was so reverence seemed into the Courtyard, went freely of place whither it was lawful for him to come; & he was to consider that he stood before the Lord, as he hath said, Mine eyes and mine heart abide there, all days; (2 Chron. 7. 16.) And he was to goe with dread, & with feare and trembling. And it was unlawful for any man to sit in all the Courtyard: neither was there any that in the Courtyard, save for the Kings of Daniels house only; as it is written, And King Darius was in, and fate before the LORD: (2 Sam. 12.) And it is unlawful for a man to make an house, after the fashion of the Temple, or a portable like the porch thereof, or a courtyard like the court thereof; or a Table like the Table there, or a Candlestick like the Candlestick thereof &c. Where these rites which were in Israel, we may compare the rite of our Saviour, who for reverence of the Sanctuary, drove out the merchants from thence, & the shepherds and the oxen, and poured out the changers money, and overthrowed the Tables, and said, Make not my Fathers house, an house of merchandise: Job. 2. 14. 15. 16. And he would not suffer that any man should carry any vessel through the Temple: Mark. 11. 16. And for turning their backs towards the Sanctuary, see Exk. 46. 9. & 8. 16. But as the sanctuary of God, was chiefly a figure of the body of our Lord Jesus, John. 1. 29. 1. Feb. 9. 11. for this precept hath chiefly respect unto him, whom all ought to reverence, and to honour the Son, even as they honour the Father: Job. 5. 23. Who when he is begotten in the first begotten into the world, he is with; And all the Angels of God worship him: Heb. 1. 6.

V. 31. Turne not unto them ] the Chal-  
dee layth, after them: and so the Greek, ye  
shall not follow. So in Levit. 20. 6. Herby is  
forbidden, consulting with or enquiring of  
them: as Deut. 18. 11. *that have familiar-  
spirits* ] called in Hebrew *Oloth*, (of *Ob*  
which is a bottle, Job 32. 19.) in Greek *Eg-  
gasmuthoi*, as speaking with an hollow

voice out of the belly, or as out of a bot-  
tle: in Chaldee Biddin, *Pithons*. There were  
spirits of divination, as *Aff.* 16. 16. Of which,  
see the annotations on *Deut.* 18. 11. And  
*Ooth* is here for *Basile* both, such as have  
familiar-spirits; as is expressed in *1 Sam.*  
28. 7. So *Spirits*, are used for *spiritual gifts*,  
and men that have them; in *1 Cor.* 14. 12.

13. *persons*, so named of their knowledge which they pretended to have. They are joined to the *familiar spirits* asforesayd, as like unto them in syn; and both of them were to be killed by the magistrate, *Lev. 10:27*. See the notes on *Deut. 18. 11*. This precept is added next the former of reverencing Gods Sanctuaries, which figured Christ: even as in *Deut. 18*, when God calleth them frō all such familiar spirits, wizards &c, he promisth the Prophet (Christ) unto his people. So here Chazakuni observeth, ye shall reverence my Sanctuaries before turn not to them that have familiar spirits; and to wizards; for what have you to do with such: behold you have a Sanctuary, where is a *Temple* and *Thummin*.

in *V. 31. rise up* in figure of honour, *the hoary-head* [that is, the man which hath an hoary head; or gray-hayres; which as it is the honour of old-men, *Prov. 10. 29.* so God would have such to be honoured. The Greck translates it, *the hoary-headed*; the Chaldee, *him that is skilful in the Law*. And so it is holden by the Hebrewes, that learned men are by this law to be revered, as the aged; and that when such came within four cubits, the yongers were to rise up, & so soon as they were past, to sit down againe. *of the old-man*] or, *of the elder*; which was a cōmon name, for aged persons, and for Magistrates, usually called *Elders*, *Deut. 21. 18. & 25. 7.* both are to be honoured, the one for their age, the other for their office. But for their fynds, the Lord threatened the contrary, *Deut. 28. 30.* which Ieremy saw fulfilled, and lamented that the *faces of Elders* were not honoured, *Lam. 5. 12.* By the Hebrewes account a

man at sixtie yerres, was Old; & at seventie,  
Hoarie, or gray-headed. The old man here, is  
in Targû Ionathâ expounded the wise man.

V. 33. a stranger ] in Greek a proselyte:  
this Law is here repeated from Exo. 22. 21.  
see the annotations there. vex him ]  
in Greek vexat him: and Targum Iona-  
than addeth, with hard words. So it is ex-  
plained by Sol. Iarchi, vexations of words,  
as, thou shalt not say unto him, yesterday thou  
wast an idolater, and now thou comest to learne  
the Law, which was given from the mouth of  
the Power (of God.)

V. 34. *as one homeborne*] that is, as a natural Israelite; for affection towards him, & for communion in the holy things of God: see the notes on *Exod.* 12. 48. 49.

as thy self] the same which was commanded before touching the Israelites, v. 13. The Hebrews write hereof thus: The love of the stranger, which cometh and gathereth himself under the wings of the Divine-majesty, is a two-fold commandment, first because he is among our general neighbours; and again because he is a stranger; and the law sayth, YE SHALL LOVE THE STRANGER (Deu. 10. 19.) He hath commanded the love of the stranger, &c. as he hath commanded the love of himself; for it is written, AND THOU SHALT LOVE THE LORD THY GOD (Deu. 6. 5.) And the holy blessed God himself loveth strangers, (Deut. 10. 18.) Maimony in Megnoth, c. 6. f. 4.

V. 35. *unrighteousness*] or *injurious evil*:  
*see v. 15. in measure-yard*] the Greek trans-  
 late it is *metres*. The Hebrew *Middah*  
 is properly such *measure* or *dimension*, as co-  
 cerneth the *greatness* of things, or *length*  
 of them, by the *yard, ell, inch, rod*, or the  
 like: the next two concern the *multitude*  
 of things, by *weights* as in *skoles*, or by *mea-  
 sure*, as in *vessels*. Henceof the Hebrews  
 say, *He that weigheth to his neighbour, by lef-  
 fer weights*, then the people of that countrie  
 are *wont to doe*; or *metreth* by a *leffer mea-  
 sure-yard*, then they are *wont*, transgreffe the *Law* in *Le-  
 vit. 19. 35*. *Although* it that *metreth* or *weigh-  
 eth less*, w a *three*; yet he *payeth not the double*,  
 [as in *Exo. 22. 4*.] *but payeth him his measure*  
 or *his weight*. *Neither* w he *beaten* for this *trans-*

pass, because he is bound to make restitution. Who so hath in his house or in his shop a lesser meteyard or weight, transgresseth the Law, in Deut. 25. 13. 14. For though he himself doe not sell thereby, yet an other may come, who knoweth it not, and may measure by it. Whether he buy and sell with an Israelite, or with an Infidel, if he mete or weigh by too little a weight, he transgresseth, and is bound to restore. And so it is unlawful to let an infidel erre in accompts; but he must exactly reckon with him: yea though he be one that is subdued under thy hand; how much more then with others that are not subdued. Maumony: treat. of Thest. chap. 7.

V. 35. just stones] Hebr. stones of justice; which the Chaldee well explaineth true weights; and the Greek, just weights. So stones are often used for weights, Deut. 25. 13. Prov. 11. 1. & 16. 11. & 20. 10. 23. where double and deceyfull weights, are shew'd to be an abomination to the Lord. The reason of this name is, for that they used weights of stone, rather then of other things. They make no weights either of yron, or of lead, or of other like metall, because they will canker and waxe too light: but they make them of the cleare stony-rock, or of glasse, or the like. Maum. treat. of Thest. ch. 8. §. 4.

Ephah] put for all measures, as the Greek and Chaldee here translate: though the Ephah was one certaine measure, like our Bushell, conveying ten Omers: see the annotations on Exod. 16. 36. just Hin] Hebr. Hin of justice: the Hin was a measure of liquid things, (as the Ephah was for drie,) and it convey'd as much as seven or two henns eggs: see the notes on Exod. 30. 24. And under these two names, all other mesures are comprehended, which God requireth to be just and true, condemning all falshood and deceyt: as Ex. 45. 10. 11. 12. Amos 8. 5. 8. In Israel, the Magistrates look'd unto these, as in the Hebrew canons it is sayd, The Judges are bound to appeare Officers in every cite, and in every shire, that they may goe about into shops, and look that their ballances and measures be just, and determine the fained measure of them. And with whomsoever they finde any weight or

measure too light or short, or ballances that goe awry; they have authority to smite him, and to mulct him, as the Judges shall see meet. Or. Maumony treat. of Thest. ch. 8. §. 10. These ordinances, as they taught men justice in all their civil affaires, so especially in spirituall: that all things pertaining to religion, be faithfully and equally weighed in the ballance of the hart; by the mesures and weights of the Lords sanctuary; that is by his lawes, and wordes of truth, convey'd in the holy Scriptures. Act. 17. 11. 1 Thes. 5. 21. 2 Tim. 3. 16. 17. compared with Hos. 12. 7. As also that all persons be tried and judged, according to their works, by the word of God: Mat. 7. 1. 2. 3. Job. 7. 24. compared with Job 31. 6. Dan. 5. 27. Pslm. 58. 2. 3.

## CHAPTER 20.

1. Lawes, for the punishment of him that giveth of his seed unto Molech, 6. of him that goeth to Wizards, 9. of him that curseth his parents, 10. of adulterers, 11. 14. 17. 19. of incestuous persons, 13. of them that lye with man kinde, 15. or with beasts, 18. or with a woman in her separation. 7. 22. 26. Holynes and obedience is required: 23. the manners of the heathens to be avoyd'd: 25. difference to be put between beasts cleane and unclean. 27. Wizards must be stoned to death.

AND Iehovah spake unto Moses, saying. And thou shalt say unto the sonns of Israel; Every man of the sonns of Israel, or of the stranger that sojourneth in Israel, that giveth of his seed, unto Molech, he shall surely be put to death: the people of the land, shall stone him with stones. And I, will set my face, against that man; & will cut him off, from among his people: because he hath given, of his seed unto Molech; that he might defyle my sanctuary; & to prophane, the name of my holynes. And if

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## Punishments for

the people of the land, hiding shall hide their eyes from that man, when he giveth of his seed unto Molech; that they put him not to death: Then I, will set my face, against that man, and against his familie: and will cut off him, and all that goe-a-whooring after him, to goe-a-whooring after Molech, from among their people. And the soul, that turneth unto (them that have) familiar-spirits, and unto wizards; to goe-a-whooring after them: I will also set my face, against that soule; and will cut him off, from among his people. And ye shall sanctifie your selves; and be holy: for I am Iehovah, your God. And ye shall keep, my statutes; and doe them: I am Iehovah, that sanctifie you. For every man, that curseth his father, or his mother, shall be surely put to death: he hath cursed, his father or his mother, his bloods shall be upon him. And the man, that committeth adulterie with a mans wife; that commit eth adulterie, with his neighbours wife: the adulterer, and the adulteress, shall surely be put to death. And the man, that lyeth with his fathers wife, hath uncovered his fathers nakednes: bothe of them shall be surely put to death, their bloods shall be upon them. And the man, that lyeth with his daughter-in-law; bothe of them shall be surely put to death: they have wrought confusion, their bloods shall be upon them. And the man, that lyeth with a male, like copulation with a woman; they have doen abomination, bothe of them: they shall be surely put to death, their bloods shall be upon them. And the

man, that taketh a wife, and her mother, it is wickednes: they shall burne him and them, with fyre: that there be no wickednes, among you. And the man, that giveth his copulation, with a beast; he shall surely be put to death: & ye shall kill the beast. And the woman, that approacheth unto any beast, to lye down therto; thou shalt even kill the woman, & the beast: they shall surely be put to death, their bloods shall be upon them. And the man that taketh his sister, his fathers daughter or his mothers daughter, and seeth her nakednes, & she see his nakednes, it is impietie; & they shall be cut off, in the eyes of the sons of their people; he hath uncovered, his sisters nakednes, he shall bear his iniquity. And the man, that lyeth with a woman having her sickness, and uncovereth her nakednes, discovereth her fountaine; and she, uncovereth the fountaine of her bloods: even bothe of them shall be cut-off, from among their people. And thou shalt not uncover the nakednes of thy mothers sister, or of thy fathers sister: for he discovereth his neer-kinn, they shall bear their iniquitie. And the man, that lyeth with his aunt; he hath uncovered, his uncles nakednes: they shall bear their syn, they shall dye childless. And the man, that taketh his brothers wife, it is uncleannes: he hath uncovered his brothers nakednes, they shall be childless. And ye shall keep all my statutes, and all my judgments, and doe them: that the land (pue you not out; which I bring you thither, to dwell therein. And ye shall not walk, in the statutes of the



of the nation; which I send out, from before you: for all these things, have they doen, and I am yoked with them. And I have sayd unto you; you, shall inherit their land; and I, will give it unto you, to inherit it; a land that floweth with milk, and honey: I, am Iehovah your God; which have separated you, from the peoples. And yee shall separate, between the clean beast and the unclean, and between the unclean foule, and the clean: and ye shall not make your foules abominable, by beast or by foule; or by any thing that creepeth on the ground; which I have separated unto you, for unclean. And ye shall be holy unto me, for I Iehovah, am holy: and have separated you, from the peoples, to be mine. And man or woman, when there is in them a familiar-spirit, or (that is) a wizard, they shall surely be put to death: they shall stone them with stones, their bloods shall be upon them.

Annotations.

2 Every man ] or Any man whosoever. Hebr. man man; as Levit. 17. 3. Targü Jonathan explaineth it, young man or old man; the Greek hath If any. Here God appointeth punishments for the transgression of such Lawes, as were given in the two former chapters. that sojourne-eth ] or, that is a stranger: in Greek profelyter, of his seed ] that is, any of his children. Molech ] an Idol to which the heathens offered their children; whereof see Lev. 18. 21. he shall surely be put to death ] or, he shall be put to dye the death: Hebr. dying he shall be made to dye. So after in vers. 9. 10. 11. 12. &c. the people of the land ] the Chaldee expounds it, the people of the house of Israel. stone him ] his syn being pro-

ved before the Iudges by witnesses, the hands of the witnesses were first to be upon him, and afterward the hands of all the people, Deut. 17. 6. 7. Four manner of deaths were in Israel for misdoers, Stoning, Burning, Killing with the sword, and Strangling: And the Hebrewes reckon eighteen evil doers which were to be stoned, (and that was the forest death;) sundry of them are mentioned in this chapter: of all the rest, see the notes on Exod. 21. 12. The manner of stoning, is sayd to be thus; when the malefactor came within four cubits of the place of execution, they strip him out of his clothes, but covered his nakednes before; and a woman was not stoned naked, but in one linen garment. The place of stoning was high; unto which the malefactor with his witnesses went up, his hands being tyed. One of the witnesses stroke him behind upon his loines; if that kild him not, the other witness threw a great stone upon his hart; if he dyed not with it, all Israel threw stones upon him. Talmud Bab in Sanhedrin, ch. 6. and Maimony in Sanhedrin, chapt. 15. sect. 1.

V. 3. And I will set ] Heb. wil give; that is, will oppose and set firmly: for which in v. 5. Moses useth the word set. This is meant, if the syn were not known, or could not be proved by witnesses sufficiently before me, that God himself would cut off the synner, which the Chaldee and Greek doe interpret destroy, or make to perish. So Chazkuni expoundeth it, I will set my face, when he transgresseth without witness and evident proof. The Hebrewes reckon six and thirtie which for their synns are threatened by the law to be cut off; and they are these, 1. He that lyeth with his mother; 2. or with his fathers wife; 3. or with his daughter-in-law; 4. or with mankind; 5. or with a beast; 6. and the woman that lyeth down to a beast; 7. he that lyeth with a woman and her daughter; 8. or with an other mans wife; 9. or with his sister; 10. or with his fathers sister; 11. or with his mothers sister; 12. or with his wifes sister; 13. or with the wife of his fathers brother; 14. or with

with the wife of his mothers brother; 15. or with a woman that hath her sickness; 16. The blasphemy; 17. the Idol server; 18. he that giveth of his seed to Adultery; 19. he that followeth him that hath a familiar spirit; 20. he that prophane the Sabbath; 21. the unclean person that eateth the holy thing; 22. the unclean person that cometh into the Sanctuary. 23. He that eateth the fat of a beast; 24. or blood; 25. or that eateth that which remaineth of the sacrifices, when it is a polluted thing; 26. or that eateth unclean meats; 27. He that layeth sacrifices without the Sanctuary; 28. and he that offendeth them without. 29. He that eateth Leaven at the Passover; 30. he that eateth any thing on Atonement day; 31. or that worketh on that day. 32. He that maketh an Oyle, or the holy oile of the Sanctuary; 33. or maketh an incense like the holy incense; 34. or that toucheth mans flesh with the holy oile of the Sanctuary. 35. He that observeth not the Passover; 36. or that observeth not the Law of Circumcision. For these they are guiltie to be cut off. For these they are presumptuously; if ignorantly, they must bring a Syn-offering &c. Talmud Bab. in Cherithuth. chapt. 5. All these are exprest in Moses Law, and yet he that gathered these in the Talmud, (as Maimony in his Annotations upon the same place observeth,) reckoneth but the generals, and leaveth the particulars. For where he sayth, He that lyeth with a woman and her daughter; he impleth also, a woman with her son: so a woman and her sons daughter, a woman and her daughters daughter: and his mother, and his mothers mother, and his fathers mother, and his daughter, and his sons daughter, and his daughters daughter. And under the name of the Idol server, is implied he that poureth out a drink-offering, or that burneth incense, or that boweth down, or that sacrificeth, and such like. So he speaketh of him that hath a familiar spirit, and not of the Wizard [who is in the time estate, Lev. 20. 6.] Of these forementioned, some are to dye by the hand of the magistrate, some are to be beaten, but not put to death; as elsewhere is observed. defyle my Sanctuary ] that is, the Tabernacle, (Exod. 25. 8.) or Temple; which was defyled, when God was sacri-

ficed unto other where, or by other wayes then he commanded, (Lev. 17. 4. and 5.) or when they sacrificed to Idols, and yet would come into the Sanctuary to serve God alio; whereas the Temple of God, hath no agreement with Idols, 2 Cor. 6. 16. And thus the Prophet reproveth them, and for that he burned incense to Baal, and walked after other Gods; and yet came and stood before him in the house whereupon his name was called, Jer. 7. 5. 10. and to prophane ] that is, as the Greek playeth it, and that he might prophane. Of prophaning Gods name, see Lev. 18. 21.

V. 4. the people of the land ] which the Chaldee expoundeth the people of the house of Israel: and so the Greek sayth, the home of the land. hiding shall hide ] that is, shall any wayes hide; the Greek explaineth it, with winking shall wink at; that is neglect, or not regard to punish. That word Paul useth, in Act. 17. 30. the times of this ignorance, God winked at.

V. 5. my face ] the Chaldee expoundeth it, mine anger: and so fac often signifieth, Psal. 21. 10. & 34. 17. Lam. 4. 16. See the notes on Gen. 31. 20. his familie ] in Greek, his kinred; and so the word familie signifieth, in Gen. 24. 38. the Chaldee translateth it, his helpers; that is, such as teok part with him; as the next words doe declare. that gre a whoring after do declare ] that is, committ idolatrie, as the him ] Chaldee explaineth it, that erre: so in v. 6. the Greek translateth, all that consent unto him. This judgment God executed upon the Iewes; for this idolatrie, and their other synns: as he signified by his Prophet, that he would give their city Teraphim, into the hand of the Chaldeans, who should set fyre upon it, and burne it with the houses, upon whose roofs they had burnt incense unto Baal &c. Because they, their Kings, their Priests, their Priests, and the inhabitants of Jerusalem, had set their abominations in the house which was called by his Name; to defile it; and built the high places of Baal, to cause their sons, and their daughters to pass through (the fyre)

the fire unto Molech, &c. therefore it should be delivered into the hand of the King of Babylon by the sword & by the famine, & by the pestilence. *Jer. 32. 28. 29. 32. 34. 35. 36.*

V. 6. the foule] that is, as the Chaldee expoundeth, the man. that turneth unto [or, looketh after, in Greek followeth: meaning that consilieth with them, as Deut. 18. 11. familiar spirits] Targum Jonathan expoundeth it, them that ask off familiar spirits. Of these, and the wizards following (whom the Greek calleth Incubators,) see the annotations on Lev. 19. 31. & Deut. 18. 11.

[set my face] Hebr. give my face in Chaldee, give mine anger against that man, and destroy him. This judgment was executed upon K. Saul, who dyed, for asking counsel of one that had a familiar spirit. *1 Chron. 10. 13. 1 Sam. 28.*

V. 7. And] This may be a reason of the former. Therefore ye shall sanctify your selves; by absteining from all evil, & doing good. be holy] or be sanctified: for I am Jehovah to weat, that sanctifyeth you, as v. 8. or, for I am holy, as the Greek addeth, & as Moses wrote before, in Lev. 19. 2.

V. 9. For every man] or any man: Hebr. man man, meaning any whosoever, as v. 2. And this is inferred upon the former precept, be holy: For, otherwise judgements abide you. curse] or revileth; speaketh evil, as the Greek translateth; which the holy ghost approveth in *Ad. 22. 5.* See the notes on Exod. 21. 17. or] Hebr. and, which the Greek translateth or; and so in *Mat. 15. 4.* For death was his due, if he cursed either of them, & they are distinguished, to make him guilty for the one without the other, as Chazkuni here explaineth it, and as Iarchi addeth, though it be after his parents death. Who so curse his father, or his mother; his Lamp shall be put-out, in obscure darkness. *Pro. 20. 20.* his bloods shall be upon him] that is: his death shall be upon his own head; for he hath caused it by his syn. So the Greek translateth, he shall be guilty; and the Chaldee, he is guilty (or worthy, to be killed: so after often in this chapter. The manner of his death, was

stoning; as is noted, upon Exod. 21. 10. & as Moses after sheweth for the rebellious son, Deut. 21. 21. And it is observed as a general rule, by the Hebrew doctors, Every place where it is said in the Law, they shall be put to death, THEIR BLOODS UPON THEM, it is meant, by stoning. Maimony in *Issurei biab, ch. 1. f. v. & Sol. Larchi on Lev. 20. 9.*

V. 10. that comitteth adultery] the Greek addeth in the second place, or that comitteth adultery with his neighbours wife. It is expounded in Deut. 22. 22. a woman married to an husband. dye the death] the manner of their death, is not set down, either here, or in Deut. 22. 22. unless by that which is before and after, (for other unlawfull copulations) we say it is meant stoning to death: as the man that lyeth with a beast, v. 15. is to be stoned, because the woman for like beastlyness is to be stoned, v. 16. The Pharisees which brought unto Christ a woman taken in adultery, sayd, Moses commanded that such should be stoned, *Ioh. 8. 45.* but whether that were this very case, is to be considered. Also to lye with a betrothed woman, the punishment was stoning, as for humbling his neighbours wife. Deut. 22. 24. Howbeit the later Pharisees, say the adulterers death was Strangling: Maimony in *Sanhedrin ch. 15. f. 13.* And in another place, he openeth this & the other like lawes more fully, thus. Who so presumptuously committeth any of all the unlawfull copulations spoken of in the Law, is guilty of cutting off, Lev. 18. 29. or if they doe ignorantly, they are bound to bring the Synagogue appointed. And there be some of the Rabbies [that is the unlawfull copulations] which deserve death by the Judges, more then the cutting-off, which is meet for them all. Of those which are to be put to death by the Judges, some are to dye by stoning, and some by burning, and some by strangling. And these are they that are put to death by stoning: He that lyeth with his mother, or with his fathers wife; or with his sons wife, which is called his daughter-in-law, be that lyeth with mankind; or with a beast; and the woman that lyeth down to a

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beast. And these are burnt to death; He that lyeth with his wives daughter, whiles his wife liveth; or with her daughters daughter; or with her sons daughter; or with his wives mother; or with her mothers mother; or with her fathers wife; or with her mothers daughter; or with his sons daughter; or with his daughters daughter. Thou hast no unlawfull copulation with thy wife only, Lev. 20. 10. And the death must be only, Lev. 20. 10. And the death must be of absolutely. [that is without naming what kinde of death it is] Strangling. And if she be a Priest's daughter, she is burned, Lev. 21. 9. and he that strangled, she is strangled: and if she be a betrothed maid, they are both of them stoned, Deut. 22. 24. and whereforever the Law sayth, Their bloods upon them, that is by stoning. For all other unlawfull copulations, they are cutting-off only; and not death by the Magistrate. Therefore if there be witness and evidence, the Judges are to beat them: for all that deserve cutting-off, are to be beaten. Maimony in *Issurei biab ch. 1. sect. 7.* Thus by their own grant, this case is singular: and there is no other reason of the adulterers strangling, then the commanding of their death absolutely. Among the heathens also, adulterie was punished with death, as the King of Babylon refused Zedekiah & Ahab in the fyre, because they committed adultery with their neighbours wives; &c. *Jer. 29. 22. 23.* This syn is a fyre that cometh to destruction, and will not out all a mans increase; *Iob 31. 12.* He that doeth it, destroyeth his own soule, *Prov. 6. 32.*

V. 11. their bloods upon them] that is, they shall be stoned: in Greek, booke of them are guilty; and the Chaldee sayth, worthy to be killed. So in the rest that follow.

V. 12. wrought] or doen confusion, which the Greek translateth, have doen impiously.

V. 13. like copulation with a woman] Hebr. with the lying: (or copulations) of a woman: see Lev. 18. 22.

V. 14. wickednes] or, a wicked purpose: in Chaldee counsel of synnes; in Greek, an unlawfull act. See Lev. 18. 17.

V. 17. impie] or, reprovch, ignominie,

as the Greek & Chaldee doe translate it. cut-off] in Greek, destroyed before the sons of their kind: that is, soon and openly; to weat by the hand of God: and to be beaten by the Magistrate, as the Hebrews say. See the notes on *Lev. 10. 10.* his iniquity] that is, the punishment due therunto: as *Gen. 19. 15.*

V. 18. having her sickness] her menstrual infirmity, for which the was separated as unclean, even from her husband: therefore the Greek translateth it put apart, & the Chaldee, unclean. See the annotations on Lev. 12. 2. & 15. 19. 24.

the fountain] or well, figuratively so called, because of the issue, as in Lev. 12. 7. The Greek here in the first place, keepeth the metaphor, he hath uncovered her fountain, in the Chaldee sayth, her ignominie: in the second place, the Greek translateth, she hath uncovered the issue of her blood, where the Chaldee sayth, the uncleanes of her blood. The Holy Ghost also explaineth it so, for where it is sayd, in *Mark. 5. 29.* the fountain of her blood was dried up: in another Euangelist sayth, her issue of blood stancheth, *Luke 8. 44.* By the Hebrew doctors, the womb wherein the child is formed, is called the Fountain. Maimony in *Issurei biab, chapt. 5. sect. 3.* Therefore also they exempt virgins from this pollution; as is noted on Lev. 15. 19. cut-off] in the Greek and Chaldee, destroyed; to weat by the hand of God, for presumptuous doing against this Law: Lev. 15. 31. and by the Magistrates, (if it were known,) she was beaten. Maim. in *Issurei biab, ch. 1. sect. 22.* And from the Law for washing her in Lev. 15. they teach, that the woman which hath her sickness, or hath an issue, or hath borne a child, if she wash not her self in water, who so lyeth with any one of them, though it be after many yeres, is guilty of cutting-off. Maim. *ibidem* chapt. 4. sect. 3. But those legall washings, figured our better cleansing by the blood of Christ, *1 Joh. 4. 1. 1 Joh. 1. 7.*

V. 20. his uncles] which the Chaldee expoundeth his uncles (or fathers-brothers) wife: see Lev. 18. 14. childless meaning

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either that God wil give them no children, or soon take the away if he doe give them. For, by the Hebrew canons, the Magistrates might not put them to death, but beat them only for this syn. See the notes on ver. 10.

21 V. 21. [shalbe childleß] the Greek translatheth, shal dye childleß; as v. 20. Sol. Iarchi hereupon noteth; Childleß, meaneth, if he have children, he shal bury them; if he have no children, he shal dye without children: theefore the scripture differeth, saying (i. v. 20.) they shal dye childleß; and (i. v. 21.) they shalbe childleß. They shal dye childleß, it he have any at the time of transgression, he shal have none at his death, for he shal bury them while he liveth: they shalbe childleß, for if he have none when he transgresseth, he shalbe all his dayes, as he now is.

22 V. 22. And ] or Therefore ye shal keep. [spue ] or, vomit you not out; which the Greek and Chaldee turn, loath, or abhorre you. See Lev. 18. 24. 26. 28.

23 V. 23. nation ] in Greek, nations, in Chaldee, peoples. am yrked ] or, am greivd with, & consequently doe abhorre them, as the Greek translatheth it; and the Chaldee, my Word abhorreth them. Thus also God was affected with Israel and complained, Fourtie yeres I was yrked with that generation, Esai. 95. 10.

24 V. 24. milk and honey] that is, all good and comfortable blessings; which were also figures of heavenly graces: see the notes on Exod. 3. 8. separated ] in Greek disparted ( or disbanded ) you from all the nations. Gods lawes are as a wall and hedge to keep his people from the flarutes and manners of the wicked. So Solomon sayd, Thou dost separate them to thy self for an inheritance, fro all the peoples of the earth: 1 Kin. 8. 53.

25 V. 25. separate between the clean beaß] that is, put difference, by eating the clean and refraining from the unclean: according to the Law in Lev. 11. which thing is here spoken of upon their separation fro the peoples, because their abstinence fro unclean beaßs, figured their absteiniog

from the communiõ of unclean peoples, as Mat. 10. 12. -- 28. and as is shewed on Lev. 11. The Hebrewes say, this is mentioned after the unlawful copulations afore sayd, because who so defileth himself with them, degenerateth and as it were transformed into the nature of unclean beaßs &c. R. Menachem on Lev. 11. 151. for unclean ] that is, that you should count them unclean, and absteyn from them. The Greek translatheth, in cleanliness.

V. 26. from the peoples ] in Greek, from all the nations; as in v. 24. to be unclean, or, to be unto me: which the Chaldee interpreteth, to serve before me.

V. 27. familiar spirit ] or spirit of divination; see Lev. 19. 31. their blood upon them ] in Greek, they are guilty: in Chaldee, worthy to be killed. See before on v. 9.

# CHAPTER 21.

1. Lawes concerning the Priests mourning for the dead: 6. Of their holynes, 7 and marriage. 9. The Priests daughter that playeth the whore, is to be burnt. 10. Lawes concerning the high priests mourning, 13. and his marriage. 16. The Priests that have blemishes, must not minister in the Sanctuary.

## ¶ ¶ ¶

AND Iehovah sayd, unto Moses, Say unto the Priests, the sonns of Aaron: and say unto them; For a soule he shal not defile himself, among his peoples. But, for his neer-kinn, that is nigh unto him: for his mother, and for his father, and for his son and for his daughter, and for his brother. And for his sister a virgin, that is nigh unto him, which hath not been, to any man: for her, he shal defile himself. He shal not defile himself being a chief man among his peoples: to prophane himself. They shal not make

Lawes for the

make baldnes, upon their head; and the corner of their beard, they shal not shave: and in their flesh, they shal not cut any cutting. They shalbe holy, unto their God; and shal not prophane, the name of their God: for the Fyre-offerings of Iehovah, the bread of their God, they doe offer, and they shal be holynes. They shal not take a wife, that is an whore, or profane; neyther shal they take a woman, put away from her husband: for he is holy, unto his God. And thou shalt sanctifie him: for he offreth, the bread of thy God: he shalbe holy unto thee; for I Iehovah which sanctifie you, am holy. And the daughter of any Priest, if she prophane her self, to commit whoredome: she prophaneth her father: she shalbe burnt, with fyre.

And the Priest that is great among his brethren, upon whose head, the oil of anoynting was powred, & hath fylled his hand, to put on the garments: shal not make bare his head, nor rent his garments. Neyer he shal goe in, to any foules of the dead: for his father or for his mother, he shal not defile himself. Neyer he shal goe out of the Sanctuary; nor prophane, the Sanctuary of his God: for the crowne, the anoynting oile of his God, is upon him, I say Iehovah. And he shal take a wife in her virginities. A widow or one put away, or profane, or an whore; these shal he not take: but a virgine of his peoples, shal he take to wife. And he shal not prophane his seed, among his peoples: for I Iehovah, doe sanctifie him.

And Iehovah spake, unto Moses, saying. Speak unto Aaron, saying:

Any man of thy seed, in their generations, in whom there shalbe a blemish; he shal not approach, to offer the bread of his God. For any man, that hath in him a blemish, shal not approach: a man blinde, or lame, or starved, or that hath any thing superfluous. Or a man, in whom there shalbe, the breaking of a foot, or the breaking of a hand. Or that is crooked, or hath a smal spot, or a consumption in his eye: or scurffe, or scab; or hath his stones broken. No man that hath a blemish in him, of the seed of Aaron the Priest, shal come-nigh, to offer the Fyre-offerings of Iehovah: a blemish is in him; he shal not come-nigh, to offer the bread of his God. He shal eat, the bread of his God; of the holy of holies, and of the holylines. But he shal not goe in unto the Veile, nor come-nigh unto the Altar, because a blemish is in him: & he shal not prophane my Sanctuaries; for I Iehovah, doe sanctifie them. And Moses spake it, unto Aaron, & unto his sonns: & unto all the sonns of Israel.

## Annotations.

Here beginneth (after the Hebrewes account) the one and thirtieth section or Lecture of the Law. See Gen. 6. 9.

The Priests ] After the generall rules of holynes for all the people, here followeth a speciall law for the holynes of the Priests: their office was to make atonement for the people, and to sanctifie them; therefore must they have a care to sanctifie them selves. And as when God forbiddeth his people to seek unto God by familiar spirits &c; he telleth them of a Prophet, whom he would raise up unto them, by whom they might know

know his will; Deut. 18. 10. 11. 15. so it is observed here by the Hebrewes, (as *Baal hatturim*, and *Chazkuni*) that immediately after the Law against familiar spirits, and wizards, Lev. 10. 27. this Law is given for the Priests; so that the people might have no occasion to seek unto the former; but might come unto the Priests, and they should enquire for them by *Vim & Thumrum*, [the sons of Aaron] Targum Jonathan addeth, the males; and Sol. Iarchi sayth, the sons are not the daughters of Aaron, because the Lawes following concerned not the women. So in the Hebrew canons it is sayd, Aarons daughters are not forwarped pollution by the dead; but the Priests the sons of Aaron. Likewise the profane (priests) might defile themselves; for this is but for the sons of Aaron that may execute the priests office. A young priest is to be warned by the elder (priests) not to defile himself, &c. and his father is to traine him up in holynes. Maimony tom. 4. treat. of Mourning, ch. 3. sect. 11. 12. for a soule] to weete, of the dead, as is expressed in vers. 11. elsewhere called a dead soule, Num. 6. 6. meaning, a dead bodie: for properly at death the soule departeth, Gen. 35. 18. and the dead defileth not, till his soule be departed, sayth Maimony tom. 3. in Tumath meih, ch. 1. sect. 15. wherefore the Chaldee here translateth for the dead; and Targum Jonathan, for the son of man that is dead. But the Greek retyeneth the Hebrew phrase, for soules. So before in Levit. 19. 28. he shall not] that is, any priest, shall not defile himself: in Greek, they shall not be defiled. This pollution might be by the funerall of the dead; for who so touched any dead bodie, or came into a tent (or house) where any dead body lay, or touched a grave; he was unclean seven dayes, Numb. 19. 14. 16. so by bearing the dead he was unclean, by proportion from the Law in Levit. 11. 25. And by the Hebrew canons, if a man came within foure cubits (that is six foot) of the dead, he was unclean. Maim. treat. of Mourning ch. 3. sect. 13. among his people] in Greek, among their nation: that is, as Chaz-

kuni explaineth it, among all Israel, for they are his peoples. So peoples are used for the tribes of Israel, in Deut. 33. 3. Judg. 5. 14. Act. 4. 27.

V. 1. his neer-kin] those of his consanguinitie: see this word in Levit. 18. 6. Sol. Iarchi here understandeth the Priests wife by it; as one for whom he might defile himself. See the notes on vers. 3. This law is for the inferior priests: but the high Priest might not defile himself for these, vers. 10. 11.

V. 3. not been to any man] which the Greek explaineth not given to (or not bestowed on) a man, meaning, which hath had no husband. For such as had husbands, were to be buried and mourned for by them, as Abraham mourned for Sarah, Gen. 23. 2. These six, Father, & Mother, and son, &c. daughter, & brother, & sister that hath had no husband; are againe mentioned in Ezek. 44. 25. &c., that for them the Priests might be defiled, and after their cleansing, and dayes appointed, to bring their Syn-offering. And it seemeth they were to doe the like for their wives, because Ezekiel the Priest was commanded as an extraordinary case, not to mourne for his wife when she died, Ezek. 24. 16. 17. 18. So the Hebrew canons say, Every Priest that is defiled for the dead, except for those that dead which are expressed in the Law, or for his wife: if it be proved, winnesse, he is to be beaten: Lev. 21. 1. And whether he touch the dead, or come into the tent, or beate him, and whether it be the dead person himself, or any other uncleanes about him: and so if a Priest touch a grave, he is to be beaten. And every priest that commeth within foure cubits of the dead, is to be chastised with stripes: Maimony treat. of Mourning, chapt. 1. sect. 1. 1. 13.

he shall defile himself] in Greek, they shall be defiled, meaning all & every of the priests. This is understood not as a permission, but as a dutie, for them to bury and mourne for these their neer kinne. The Hebrewes say; Very weighty is the charge of mourning, for even the Priest is driven to be unclean, for his neer-kinne, must burie himself about

them, and mourne for them, Lev. 21. 2. It is a commandment; so that if he would not be defiled, they are to cause him to be defiled against his will. So for his wife, (but this is not but by the sentence of the Scribes; because she hath no heyr) he is to be defiled for his neer-kinne &c. And he is to be betrothed wife. Maimony for others, which are not to be mourned for, as such as are put to death by the Synedris, or Magistrates, and such as are Apostates from the wayes of the Church, and unclean from them, and such as willingly kill themselves; the Priest is not to defile himself for them. And how long he is commanded to defile himself for his neer-kinnes? Untill the cover of the grave be closed upon them: for after that, they are as all other dead persons, that if a Priest be defiled he is to be beaten. Maim. treat. of Mourning, ch. 3. sect. 8.

V. 4. being a chief-man] or, for a chief-man, that is, for any other of his house, or out of his house, save for those before specified. So Chazkuni citeth this as a common exposition of this place; A common priest shall not defile himself for a chief-man among his people; be he the high priest among his people. Although I permit thee to defile thy self for thy neer-kin, thou shalt not defile thy self for the high priest, who is not of thy neer-kin. The Hebrew Baal, signifieth a Lord, master, or chief man, Judg. 9. 51. Esai. 60. 8. &c. the Chaldee translateth it here Rab, that is, a master or chief-man: but the Greek exposeth it suddenly, as if it were written Bahal, Baal also signifieth an husband, Exod. 31. 3. 22. which interpretation some keep in this place.

V. 5. not make] or, not shave (as the Greek translateth: ) Hebr. not baids baldnes, meaning any way, either by shaving, or pulling off the hayre, or otherwise: & the Greek addeth for the dead, which is here intended, as is expressed in Deut. 14. 1. And that not the Gentiles onely, but the Israelites also were wont to make themselves bald, in mourning for the dead, appeareth by Lev. 15. 6. Ezek. 7. 18. Amos 8. 10. Also the idolatrous priests of the Gentiles are reported to use these ce-

remonies for their dead, as in the apocriphal writings Baruch 6. 31. 32. it is sayd, And the priests sit in their Temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads: they roar and cry before their Gods, as men doe at the feast when one is dead. the corner] that is, any of the corners; this was the manner of Idolaters, & is forbidden not the Priests onely, but all Israelites: see the annotations on Levit. 19. 27. cut any cutting] or, make any incision: a thing forbidden the people also, Lev. 19. 28. Deut. 14. 1. So God would have them in their mourning for the dead, not to be immoderate, (as men which have no hope, 1 Thes. 4. 13.) nor to imitate the heathenish customes, which were idolatrous: see the notes on Levit. 19. 28. and Deut. 14. 1.

V. 6. Fyre-offerings] in Greek, sacrifices, in Chaldee offerings, which were burnt in fyre unto God. As all the people were forbidden the foresayd superstitions, because they were holy, and Gods peculiar treasure, above all peoples, Deut. 14. 2. so the priests in special, because they were to be holier then other men, in respect of their ministracion unto God. Therefore the high priest, who came yet neerer unto God, is forbidden to mourne for such, as common priests might mourne for, Lev. 21. 10. 11. the bread] or, the food: which the Greek interpreteth the gifts, the Chaldee, the offering. See Levit. 3. 11. shall be holynes] that is, men of holynes, which the Greek and Chaldee translate holy-ones.

V. 7. a wife that is an whore] This is the second law concerning the Priests holynes; that as they should not defile themselves by the dead: so neither by the living. The whore, (called in Hebrew Zonah) is by the Hebrewes sayd to be she that is not a daughter of Israel, or a daughter that is not a daughter of Israel, or a daughter that is not lawfull for her to be married; [such as is not lawfull for her to be married; (such as are forbidden in Lev. 18.) or that hath lyen with a profane man, though she may be married unto him. Whofover hath lyen with a man that hath made her a whore, whether by con-

freely or willingly, whether presumptuously or ignorantly, after he hath uncovered her nakedness; she is unlawfull by the name of an whore, [for a Priest to marie her:] Any woman of whom her husb and hath been gdwne, and the thing was hidden, and she hath not drunk of the bitter waters, (Num 5.) it is unlawfull for a Priest to marie her, because she is a suspected whore. *Maimony in Issure biab, c. 18. s. 1. 6. 12.*  
or prophane ] Hebr. and prophane, or, prophaned: wherby seemeth not to be meant a common harlot, or one that hath defiled her body, for that was forbidden before under the name of an whore: but as a priests daughter by her whordome is sayd to prophane her father, vers. 9. so children might againe be prophaned by their fathers, and made unfit for to be married unto Priests. And thus the Hebrewes expound this here, saying, *Who is she that is prophane? She that is borne of one that is forbidden the Priests. And so every one of the women which are forbidden the Priests, if she be married to a Priest, she prophaneth herself. Maimony in Issure biab, chap. 19. sect. 1.*  
And Sol. Iarchi here expoundeth profane, one that is born of such as are unlawfull for the Priests, as the daughter of a widow by the high Priest, (Levit. 21. 14.) or the daughter of a divorced woman by a common Priest, (Lev. 21. 7.) &c. put away ] or cast out, as the Greek also translateth it, that is, divorced and not for the cause of adulterie; which thing was permitted unto men under Moses law, for the hardness of their hartes; Deut. 24. 1. &c. Mar. 19. 8. What Priest forever, married with any of these three, was to be beaten by the Magistrate; as is after shewed, on vers. 15. According to the equitie of this Law, th'Apollle requireth that the wives of the Ministers of the church, be grave, not slanderers, sober, faithful in all things, 1 Tim. 3. 11.

V. 8. And thou ] or, Therefore thou shalt sanctifie him: speaking to Israel, who were to repute the Priests holy, and not suffer them to marry with such as might defile them: nor any other way to be unclean, when they ministred before the Lord.

the bread ] in Greek, the gift, in Chaldee, the offering as before in v. 6. holy unto thee ] thou shalt reverently esteem him as an holy person, sanctified unto Gods service. The Hebrewes say, it is commanded to separate the Priest, and to sanctifie him, and to prepare them for the oblation, Lev. 21. 1. And every man of Israel, must give much honor to the Priest, & let them be first, for every thing that is in the Sanctuary: to open the law first, to blest first, and to receive a seemly portion first. *Maimony in Cle hamikdash, ch. 4. sect. 1. 2.*

V. 9. of any Priest ] Hebr. of a man a Priest. Which word man, sometime signifieth any one; as Gen. 23. 6. & 24. 16. Lev. 11. 17. sometime a man of dignitie, as Ps. 49. 3. and that may also be respected here, to commit whordome ] or by committing it, to weete, under her husband; as the Hebrew canons explaine it; saying There are ten which are to be burnt, namely the Priests daughter that committeth whordome under her husband; and he that lyeth with his daughter &c. *Maimony in Sanhedrin, chap. 15. sect. 11.*  
The man that lay with her, they lay was to be strangled; as againe they say: There is no unlawfull copulation punished with strangling, but the lying with a mans wife only; and if she be a Priests daughter, she is burnt, and he that lay with her, is strangled. *Maimony in Issure biab ch. 1. sect. 6.* See the annotations on Lev. 10. 10. profaneth her father ] the Greek version sayth, she profaneth herself: nam: the Chaldee, her fathers holynes. And Iarchi explaineth it, she profaneth and contemneth his honour, for that men will say of him, Cursed is he that begat this woman, Cursed is he that brought her up.

V. 10. great among his brethren ] or, greater then his brethren: that is, the High Priest, who because he more specially figured Christ, (called our Arch- or High- priest and great High- priest, Heb. 3. 1. & 4. 14.) therefore he was to have more speciall care of his sanctitie, both in avoiding pollution by the dead, and in his marriage. And this Law concerned not the high Priest only, but the second Priest (or Priests of the second order) mentioned in

King 25. 18. & 23. 4. which ministred in the place of the high Priest if by any accident he were polluted, (as is noted on Lev. 16. 33.) & the Priest also: har was appointed for the warre, Deut. 20. 2. because they all were greater then their brethren. See the notes following on v. 13. oil of anointing ] an holy oile, wherwith onely the high Priests and Kings in Israel were anointed, and ordeined to their office: see Exod. 30. 25. 33. and hath syled his head ] with the sacrifices, to offer them, as the Chaldee paraphrase here explaineth it, which the Greek calleth perfecting, or consecration. See Exod. 29. 9. Both these were to be doen to the high Priest: but if there were no anoynting oile, they ordeined him with the high Priests garments only; sayth *Maimony in Cle hamikdash ch. 4. sect. 12.* and he was bound to these lawes, as well as it she he had been anointed with oile. the eight ornaments wherwith the high Priest was to be decked: see Exodus 28. not make bare ] or, make free, which the Greek translateth, not put the miter off his head; but the Chaldee sayth, not let his locks grow, to weete, not more then 30. dayes, as Iarchi explaineth it: meaning that he should not behave himself as a mourner for the dead. See the annotations on Lev. 10. 6. From which place, the Hebrewes gather, that one of the rites which mourners for the dead were to use, was not to poll their heads: *Maimony in Issure biab, ch. 9. sect. 1. 2.* rent his garments ] which was an other signe of sorrow, see Lev. 10. 6. and Gen. 37. 34.

V. 11. goe in ] namely into any tent, house or place where any dead is, wherby he should be defiled, Num. 19. 14. soules of the dead ] in Greek, any dead soules; meaning a dead corpse; as before in v. 1. his father &c. ] which was lawfull for any common Priest, vers. 2. but not for the high Priest. The Hebrewes explaine it thus: The high Priest may not be defiled for his neer kins, as for his father or his mother &c. neither may he come into any tent where the dead is, though his neer kinsed. Lo: thou art

taught (in Lev. 21. 11.) that he is bound neither to goe in, nor to be defiled. So that if he touch, or carry (a dead person) he is to be beaten once; if he come into a tent, and tarry there whiles one dyeth by him, &c. he is to be beaten twice; if he come in, and for being defiled. If he be defiled before, and afterwards come into the tent, he is to be beaten even for coming in. *Maimony treat. of Mourning, chap. 3. s. 6. 7.* How be it, these lawes have exceptions in cases of necessity: as the Hel rue carons a so shew thus. A Priest that lighteth on a dead body in the way, loe he is to defile himself; though it be the high Priest, he is bound to defile himself for him, and to bury him. As if one of Israel be thowyn (dead) in the way, and he hath el be thowyn him. Provided, that the Priest be none to bury him. Provided, that he be himself alone, and no other with him; and that he call here in the way, and none doe answer him: But if when he call others doe answer him, this is not a dead which he is commanded (to bury) but he must call others to do it. If a Priest and a Nazirite walk together in the way, and the Nazirite must goe about light upon a dead; the Nazirite must goe about (to bury him), for his holynes is not perpetual; and the Priest may not defile himself, though he be but a common priest. If there be the high Priest, and a common priest, then the common priest is to defile himself: and whosoever is before his fellow in signity, is to be after him in pollution. And if the second chief priest, with the priest that is anoynted for the warre, (Deut. 20. 2.) doe light upon a dead: he that is anoynted for the warre, must be defiled, and not the Sagan (or second chief priest). *Maimony ibidem, ch. 3. s. 9.* Unto this Law, that the high Priest might not defile himself for his parents or children; &c. words in Moses blessing of the tribe of Levi, seem to have reference; *Who sayth of his father and of his mother, & of his brethren he knoweth not; and of his fathers, he knoweth not* &c. Deut. 33. 9. Compare also Levit. 10. 2. - 7.

V. 12. goe out of the Sanctuary ] o weete, in the time when he should be there. And this Law was not for the high Priest only, but for all priests, who if any of their friends there died, or tidings of the death

death of any came unto their ears, might not therefore depart and leave off their ministration, upon paine of death, Lev. 10. 7. So the Hebrewes explaine it; A Priest that goeth out of the Sanctuary in the time of service only, is guilty of death, whether he be the high priest, or a common priest, Levit. 10. 7. So that which u sayd of the high Priest, (in Lev. 21. 12.) **AND HE SHALL NOT GOE OVT** &c. is not but for the time of service only, that he shall not leave his service and goe out. If it be so, why is this warning repeated for the High Priest? Because a common priest, which is in the Sanctuary, in his service, and he heareth of death of one for whom he is bound to mourne, though he may not goe out of the Sanctuary, yet he serveth not, because he is sorrowfull, and if he serve when he is sorrowfull, by the law he prophaneeth his service, whether it be about the sacrifice of a particular person, or the sacrifice of the congregation. But the high Priest serveth when he is sorrowfull, for it is sayd, Neither shall he goe out of the Sanctuary, nor prophane the Sanctuary, as if he should say, he shall continue and serve the service that he is employed in, and it is not prophaned. But though the high Priest serveth when he is sorrowfull, yet it is unlawfull for him to eat of the holy things: as it is written (in Lev. 10. 19.) Had he eaten the Syn-offering to day should it have been good in the eyes of the LORD? So neither hath he a portion to eat at evening. Maimon in Issure biab, ch. 2. sect. 5. 6. 8. nor prophane the Sanctuary, the Greek expoundeth it, nor prophane the sanctified name of his God, the crowne, the anointing oyle. This may be understood of two things, of the golden plate, which is called *Neser*, a Crown, Exo. 29. 6. and of the Anointing oyle; both which were upon him. Or the later explaineth the forme, and the Oyle is called *Neser*, a Crown or Separation; because by it he was separated from other men and other Priests. Thus the Greek translateth it, the holy oyle is the anointing of his God, is upon him.

V. 13. a wife in her virginities; that is, a wife that is a virgin, as the Greek translateth it. Three women are unlawfull for all

Priests, the divorced, the whore, and the profane: and the high Priest is forbidden to marry the three forenamed, and the widow. Whether it be the high Priest which is anointed with the anointing oyle, or ordained in the (priestly) garments; and whether it be the priest that serveth, or the great Priest that serveth in his place, issted of the high Priest when he is polluted, called the second Priest, 2 King. 25. 18.] and likewise the Priest anointed for the warre, (Deut. 20. 2.) they all are commanded to marry virgins, and forbidden to marry widows. Maimon in Issure biab, c. 4. p. 17. sect. 1. The High Priest was a figure of Christ, Heb. 3. 1. his wife which was to be a virgin was a figure of the church, which is to be chaste, pure, holy; as th' Apostle writeth to the church of Corinth, I have espoused you to one husband, that I may present you a chaste virgin to Christ: 2 Cor. 11. 2. See also Reg. 14. 4.

V. 14. a widow] whether she be a widow after betrothing or after marriage, she is forbidden him. Maim. in Issure Biab, ch. 17. sect. 11. a virgin of his peoples] that is, either of the tribe of Levi, or of any other tribe of Israel; as Iehojada the Priest, married Iehosabab, the daughter of King Iehoram, of the tribe of Iudah, 2 Chron. 22. 11. So in Ezek. 14. 22. it is sayd of the Priests, they shall take maydens of the seed of the house of Israel. And in the Hebrew canons, Priests and Levites and Israelites, may lawfully goe in (that is marie) one with an other; and that which is borne, goeth after the male; that is, if the father be a Priest or Levite, the child is a Priest or Levite; if the father be a common Israelite, the child is a common Israelite, though borne of a priests daughter.] Maimon in Issure biab, ch. 19. sect. 11.

V. 15. not prophane his seed] which he should doe, by marrying with any of those forbidden him, that his sons after him might not execute the priests office, because they were borne of an unlawfull mother. A priest that goeth in to a divorced woman, or an whore, and an high priest that goeth in unto them, or unto a widow, those are male profane (women) for ever: and if he beget

a son

a son of her, that which is borne is profane. Maimon in Issure biab, ch. 19. sect. 3. Therefore the magistrates punished the priests, that married & lay with any unlawfull woman. Every priest that marieth any of the three women, (in v. 7.) and lyeth with her, it is to be beaten. An high priest that goeth in to a widow, or to be beaten. If an high priest marry a widow, and lyeth with her, he is to be beaten twice, once for transgressing this, **HE SHALL NOT TAKE A WIDOW**: and once for this, **HE SHALL NOT PROPHANE**. And whether he be an high priest, or a common priest, if he marieth any of those (forbidden women) if he lyeth not with her, he is not beaten. And in every place where he is to be beaten, she is to be beaten. Every priest that goeth in to an heathen woman, is to be beaten, as for an whore. A woman that hath been a widow, and hath been divorced, and hath been made profane, and hath been an whore, and an high priest goeth in to her, he is to be beaten foure times, for lying with her once. Like judgment is given for a common priest, if he goe in to one divorced, which was made profane, and after that an whore, he is to be beaten thrice, for lying with her once. But if this order be changed, he is to be beaten but once. Maim. in Issure biab, chap. 19. sect. 2. &c.

V. 17. of thy seed] that is, as the Chaldee interpreters, of thy sons. in their generations] that is, they or any of their posteritie, in the ages following. a blemish] in Hebrew *Mum*, in Greek *Momos*, in Chaldee *Muma*; which significeth, any thing to be blamed, for deformitie, want or imperfeution; any imperfection of bodie, in the whole, or in any part. to offer the bread] that is, as the Greek sayth, the gifts, in Chaldee, the offering, or sacrifice. The reason hereof was, that the Priests were both in their persons & works, to figure out Christ his person and work; who was holy, harmless, undefiled, separated from sinners; and a Lamb without blemish, and without spot. Heb. 9. 14. 1 Pet. 1. 19.

V. 18. blind] eyther in whole or in part, purblind, dim sighted, or that had any blemish in his sight, eye, eyelid, or the

like. The Hebrew doctors reckon nineteen blemishes, that might be in the eye of a priest; and seven in the eyelid. Maim. in Biath hamikdash, ch. 8. sect. 17. lame] or halting; on one, or both legs; having any imperfection in his gate, or teet; and in the feet, ther might be twenty blemishes, Maim. ibidem. flat nosed] in Greek, short nosed, or having the nose cut off. It implieth all manner deformitie in the nose, wherein there might be (as the Hebrewes say) nine blemishes. that hath any thing superfluous] or, that is excessive, eyther in the whole bodie, or any member over long; so in Levit. 22. 23. for the sacrifices. The Greek translateth it, having the ear cut off.

V. 19. the breaking of a foot] that is, a broken foot; he that shalbe broken footed, or broken handed. In the hands, the Hebrewes say there might be seven blemishes.

V. 20. crook-backed] that hath a bunch or hillock on his back or any other place. as Targum Ierusalem retereth it to the eye browes, that hang over the eyes; and so it agreeth with them which follow. But the Greek favoureth the former interpretation. hath a small spot] or, a thin filmenthis by the Hebrewes, is referred to imperfection in the eye. By others to the small or thin stature of the body, as to be a dwarf, or over slender. The Hebrew Dark, is generally that which is small or thin. He that hath a white small spot, within the black (of the eye), is the Dark spoken of in the Law: sayth Maimon in Biath hamikdash, ch. 7. f. 5. The Greek translateth it *Ephelus*; & Ephelis is nothing else but a certain ruggednes and hardnes of an evil colour; sayth Cornel.

Celsus, l. 6. c. 5. a confusion] or suffusion, whereby the white and black is mixed confusedly together. Teballul (the Confusion) spoken of in the law, is when the white of the eye is drawn, and some of it gotten into the black until the black is found mingled with the white: sayth Maimon ibidem. suffuse]

or, dry scacle, mange; called in Hebrew Garab, (whereupon the Lutes borrow the name Porrigio,) the Greek translateth it

B b 2

P 174





4 I am Iehovah. Any man, of the seed of Aaron, which is leprous, or hath an yssue, he shall not eat, of the holy-things, until he be cleane: and he that toucheth any thing that is unclean by a soule, or a man, whose seed of copulation goeth from him. Or a man, that toucheth, any creeping-thing, whereby he is made-uncleane: or a man, by whom he is made-uncleane; according to any uncleannes of him.

6 The soule, which hath touched it; even he shall be unclean, until the evening: & he shall not eat, of the holy-things; unless he bathe his flesh, with water. And when the Sun is gone down, then he shall be clean: and afterward, he shall eat of the holy-things; for it is his bread. And a carcase, and a torne-thing, he shall not eat, to make himself unclean therewith: I, am Iehovah.

9 And they shall keep my charge; that they bear not syn for it; and dye therefore, if they profane it: I Iehovah, doe sanctifie them. And any stranger, shall not eat of the holy thing: a forreiner of the Priests, and an hired-person, shall not eat of the holy-thing.

11 But a priest, if he buy a soule, with the purchase of his mony; he, shall eat of it: and he that is born in his house; they, shall eat of his bread. And a priests daughter, if she be married to a man that is a stranger: she, shall not eat of the heave-offring of the holy-things.

13 But a priests daughter, if she be a widow or put-away, and she have no seed; & is returned unto her fathers house, as in her youth; she shall eat, of her fathers bread: but any stranger, shall not eat thereof. And a man, if he eat of the holy-thing, in

ignorance: then he shall add the fifth part therof, unto it; and he shall give unto the priest, the holy-thing. And they shall not profane, the holy-things, of the sons of Israel: which they heave-up, unto Iehovah. Or cause them to beare, the iniquitie of trespass; when they eat, their holy-things: for I Iehovah, doe sanctifie them.

And Iehovah spake, unto Moses, saying. Speak unto Aaron, and unto his sons; and unto all the sons of Israel; and say, unto them: Any man, of the house of Israel, or of the stranger in Israel; that will offer his oblation, according to all their vows, and to all their voluntarie-offrings; which they will offer unto Iehovah, for a burnt-offring. For your favourable-acceptation: a perfect male; of the beeves, of the sheep, or of the goats. Any, which hath a blemish in it, ye shall not offer: for it shall not be, to favourable-acceptation, for you. And the man, that will offer a sacrifice of Peace-offrings, unto Iehovah; to separate a vow, or for a voluntarie-offring; of the herd, or of the flock: it shall be perfect, for favourable-acceptation; there shall not be in it, any blemish. Blinde, or broken, or maimed, or having a wenn; or scurffe, or scabb; ye shall not offer these, unto Iehovah: nor give of them, a Pyre-offring, upon the altar, unto Iehovah. And bull or lamb, that hath any member superfluous, or lacking: thou mayst make it, a voluntary-offring; but for a vow, it shall not be favourably-accepted. And that which is bruised, or crushed, or broken,

broken, or cut; ye shall not offer, unto Iehovah: and in your land, ye shall not doe so. And from the hand of a strangers son; ye shall not offer, the bread of your God, of any of these: because their corruption is in them, a blemish is in them; they shall not be favourably-accepted, for you.

And Iehovah spake, unto Moses, saying. A bull, or a sheep, or a goat, when it shall be brought forth; then it shall be, seven dayes, under his dam: and from the eighth day, and thenceforth; it shall be favourably-accepted, for an oblation of a Pyre-offring, unto Iehovah. And cow, or sheep: it, and the yong therof, ye shall not kill, in one day. And when ye will sacrifice a sacrifice of confession, unto Iehovah: ye shall sacrifice, for your favourable-acceptation. In that day, shall it be eaten; ye shall not leave thereof, until the morning: I, am Iehovah. And ye shall keep, my commandements; and doe them: I, am Iehovah. And ye shall not profane, the name of my holynes; and I will be sanctified, among the sons of Israel: I Iehovah, doe sanctifie you. That brought you out, from the land of Egypt; to be unto you, for a God: I, am Iehovah.

## Annotations.

Let them be separated] in Greek, Let them take heed of the holy things, meaning, that they defile them not. So that as the former chapter shewed the puritie and perfection that should be in the persons that drew neer unto the Lord: this teacheth what puritie and perfectiought to be in the things offered, or to be offered unto him. The Hebrew Nazar here

used, signifieth a religious separation in respect of holynes; as is noted on Lev. 11. 31. of my holynes; translated in Greek, my holy name: which is profaned, when the holy things in the sanctuaries are defiled, being offered or eaten by persons unclean, & forbidden of God. See after, in v. 15. 32. the things] this addition is supplied also in the Greek, Whatsoever things they sanctifie unto me. And this is added, as Sol. larchi here saith, to imply also the holy things of the Priests themselves.

V. 3. your generations] eyther now, or at any time hereafter. shall come nigh] namely, to eat, as is expressed in v. 4. So larchi saith, The coming nigh is not meant but of eating. your seed] that is, your children: so in v. 4. holy things] Hebr. holynes, meaning things of holynes, and particularly holy meats; which though the blemished priests might eat of, Lev. 21. 22. yet the unclean might not. Lev. 7. 20. 21. See the notes on Levit. 7. 10. And by the holy things, are meant not only the Sacrifices, but first fruits, and all the heave-offrings of the holy things, which the sons of Israel offered unto the Lord; Numb. 18. 8. 9. 19. as it is there sayd, every one that is clean in thy house, shall eat of it. Num. 18. 13. See after on v. 9. uncleannes upon him] before he is washed from the same: see the annotations on Levit. 7. 20. cut off from my presence] in Greek, destroyed from me: in Chaldee, destroyed from before me. It meaneth death by the hand of God, as v. 9.

V. 4. Any man] Heb. Man man: that is, Whosoever: Targum Jonathan saith yong man or old man. And this concerneth women also, the daughters of Aaron, who were to eat of some of the holy things; but so as they were clean when they did eat. Num. 18. 19. 11. See after, in v. 11. 12. leprous] whereof see Lev. 13. an yssue] whereof see Lev. 15. 2. &c. by a soule] the Greek translateth, any uncleannes of a soule; whereby the dead is meant, as Lev. 19. 28. & 21. 1. and what uncleannes that was, see in Num. 19. 11. 14. seed of copulation] or, effusion of seed, whereof see Lev. 15. 16. Verf. 5.

9 Verſ. 5. creeping thing] which when it is dead, deſileth him that toucheth it, Lev. 11. 31. &c. *male unclean*] ſo much as would make a man unclean; and that was of creeping things the quantity of a leemie (or little peate) as Iarchi here noteth. See Levit. 11. 31. *a man*] to weat, an unclean man, as a Leper, he that hath an iſſue, or the like; by touching of whom, men were made unclean. Levit. 13. 45. & 15. 7. &c. Or a dead man; and tnereto Sol. Iarchi here ſtretch it, and of a dead man, ſo much as an olive would deſile.

6 V. 6. *The ſoule*] that is, the man, as the Chaldee expounds it; and Targum Jonathan addeth, *the man a prieſt*. until the evening [until the end of that day, and beginning of a new. See the notes on Lev. 11. 24. 32. *bath*] or, *waſh his fleſh*, that is, *his body*, as the Greek tranſlatech; ſee Lev. 15. 5. 13. It figured repentance for ſynns, as I baptiſe you with water unto repentance, Math. 3. 11. & ſanctification by the blood and ſpirit of Chriſt; as, ye are waſhed, ye are ſanctified, ye are juſtified, in the name of the Lord Jeſus, and by the ſpirit of our God, 1 Cor. 6. 11. And this ſanctimony, though common to the whole church, Levit. 11. did ſpecially pertheyn to the prieſts & miniſters, whom Chriſt (who is likened to a refiners fyre, & to fullers ſope) ſhould purifie by his grace, as it is ſayd, He ſhall purifie the ſons of Levi, and purge them as gold and ſilver: that they may offer unto the Lord, an offering in righteouſneſs. Mala. 3. 3.

7 V. 7. and afterward [in Greek, and then he ſhall (or may) eat; to weat, when his ſun is gone down: before then though he were waſhed, he might not eat. See the notes on Lev. 11. 32. *his bread*] his food, allowed him of God for his livelihood: Num. 18. 11. 19. Whoſoever eateth of the heave-offerings, bleſſeth with a bleſſing for the food; & after that, he bleſſeth him that ſanctifieth them with the ſanctification of Aaron. (Num. 18. 8.) & commanded them to eat of the heave-offerings. Maimon in Trumoth, ch. 15. f. 22.

8 V. 8. *a carkeſs* and a torne thing.] what theſe were, is before ſhewed, on Lev. 17.

16. & Exo. 22. 31. They were unlawful to be eaten of any Iſraelite, eſpecially of the Prieſts; as here and Ezek. 44. 31. and figured the ſanctity of their communion; as is noted on Lev. 17. and further appeareth by Ezek. 4. 13. 14.

V. 9. *my charge*] or, *obſervation*; obſervation, that is, which I command to be kept; in Chaldee, the obſervation of my word. Here it is ſpecially to be underſtood, as Iarchi alſo ſayth, of eating the heave-offering, and of uncleannes of bodie. ſyn] that is, the puniſhment of ſyn: So in Lev. 19. 17. Num. 18. 32. & 9. 13. *for it*] that is, for the holy thing, fore ſpoken of, and dyd] to weat by the hand of God; as Targum Jonathan explaineth it, by flaming fyre. For by men, ſuch were beaten only, as the Hebrew canons ſhew, ſaying, *An unclean prieſt is forbidden to eat of the heave-offering, whether it be unclean or clean, Lev. 22. 4. Every unclean (prieſt) that eateth of the heave-offering which is clean, he is guilty of death by the hand of (the God of) heaven, Lev. 22. 9. and therefore he is to be beaten. But if he eat of the heave-offering which is unclean, though it be forbidden, he is not to be beaten, becauſe it is not holy. The unclean may not eat of the heave-offering until their ſun be ſet, and three ſtars appear after the ſun is gone down, Lev. 22. 7. Maimon in Trumoth, chap. 7. ſect. 1. &c. Thelike judgment is for the ſtranger, that is whoſoever is not a prieſt, or of the prieſts familie; for if he eat of the holy things preſumptuouſly, he is in danger of death. The ſtranger that eateth of the heave-offering preſumptuouſly, whether he be unclean or clean, whether he eat of the heave-offering that is clean or unclean, he is guilty of death, by the hand of (the God of) heaven; as it is written, AND DYE THEREFORE, IF THEY PROPHANE IT: and he is to be beaten, ſin eating thereof. And if he eat in ignorance, he is to add the ſift part thereof unto it, (Lev. 22. 14) Maim. ibidem, ch. 6. ſect. 6.*

V. 10. *any ſtranger*] that is, whoſoever is not of the prieſts familie. The Hebrew canons ſay, The heave-offering, and the heave-offering of the iſſues, are to be eaten by the Prieſt,

Prieſt, whether old or young, male or female, by them, and their Cananitiſh ſervants, and their cattle: Lev. 22. 11. The ſtranger is forbidden to eat of the heave-offering, Lev. 22. 10. Maimon in Trumoth, ch. 6. f. 1. 5. *foreigner*] or ſojourn-er, in Hebrew Toſhab, in Greek Paroikos, which is a ſtranger-inhabitant, one that dwelleth in the houſe continually, but is not of the houſe: and ſo diſtinct from the ſlave, which is one of the houſehold, and from the Hireling, which is none of the houſehold, neither abideth therein continually but for a terme. The foreigner, however, is hired for ever: the Hireling, who is he that is hired for years. And an H brew ſervant, ſee he is as a foreigner and an hireling, (Lev. 22. 39. 40.) And a Prieſts daughter married to a ſtranger, ſee ſhe is as a ſtranger: and it is forbidden ANY STRANGER, Lev. 22. 10. whether it be himſelf for his wife. Maimon in Trumoth, c. 6. f. 5. By the foreigner or ſojourn-er in this place ſeemeth to be meant not only an Iſraelite ſojourning, but alſo an heathen man, uncircumciſed, who leaving his open Idolatrie, and yielding to the Moral law, though not to the ordinances, as circumciſion and the like; might dwell among the Iſraelites, Deut. 14. 21. See the annotations on Exod. 12. 43. 45. 48. And ſiſtence the Hebrews gather, that an uncircumciſed prieſt, though he had no other things. It is unallowable for an uncircumciſed prieſt to eat of the heave-offering, by the ſentence of the Law: for ſee the foreigner and the Hireling ſpoken of concerning the Heave-offering, Lev. 22. 10. and the Foreigner and Hireling ſpoken of concerning the Paſſover, Exod. 12. 43. What is the Foreigner and Hireling ſpoken of in the Paſſover? It is an uncircumciſed perſon, to whom it is forbidden; ſo the Foreigner and Hireling ſpoken of in the Heave-offering, the uncircumciſed perſon is forbidden it; and if he eat, he is to be beaten by the Law. Maimon in Trumoth ch. 7. f. 10. And in another place they ſay, All the oblations whether they be the moſt holy things or the leaſt holy, none may eat of them but clean perſons only, that are circumciſed. Though his ſun be ſet, if he have not brought

his atonement, he may not eat of the holy things. Maimon in Maſneſch hakorbanoth, c. 10. f. 9. *a hired perſon*] any outlander, or any Iſraelite, as before is ſhewed. *not eat*] neither drink of, nor appoint himſelf with any of the holy things appointed unto the Prieſts. For, the heave-offerings were given, for meat, for drink and for anointing, becauſe amounting to drinking, Pſalm. 109. 18. and drinking is comprehended under eating; they are to eat that which uſeth to be eaten, and drink that which uſeth to be drunk, and to anoint with that which is uſed for unction, not wine or the like, but they anoint with oil that is clean &c. Maimon in Trumoth, ch. 11. f. 1. So that this prohibition here ſayeth, Whether he eat that which is wont to be eaten, or drink that which is wont to be drunk, or anoint him with the thing that is uſed for unction, it is unlawful for him to do ſo. THEY SHALL NOT PROFANE THE HOLY THINGS, Lev. 22. 15. Maimon ibidem, c. 10. f. 2.

V. 11. *buy a ſoule*] that is, a perſon, to weat, of the heathens; as before is noted; and as Sol. Iarchi here explaineth it, a Cananitiſh ſervant. Such by coming to the Prieſts familie might eat. And as the Hebrews ſay, An uncircumciſed Prieſt, and all that were unclean, although they theſelves might not eat of the heave-offering, yet their wives & their ſervants might eat. Maimon in Trumoth, ch. 7. f. 12. *with the purchaſe* (or bought) of his ſervant] Hebrew the purchaſe (or bought) of his ſervant, which the Greek tranſlatech bought ſilver, which the Hebrew ſayeth bought ſilver, (or purchaſed) with ſilver. So that it ought he bought them not himſelf, by a wife whom he brought into his houſe, by a wife whom he married, or were bought by his ſervant; they might eat. Maimon in Trumoth, ch. 7. f. 13. *he that is borne in his houſe*] that is, the child of his poſſe; that is, the homeborn ſervant; ſuch as were the children of Aaron. See the notes on Gene. 15. 3. & 17. 12. Thoſe ſlaves being of the Prieſts familie, if they were cleane, might eat of ſome of the heave-offering that were given for the Prieſts livelihood. See Numb. 18.

11

12 V. 12. a stranger ] such as were not of the Priests flock: for other Israelites are counted strangers in this case. So a stranger is here expounded by Tarchi, a Levite, or an Israelite. of the heave-offering ] which the Chaldee expoundeth the separated thing; the Greek, the first fruits: it meaneth The sanctified things of the sons of Israel, Nu. 18.8.11. 19. The reason herof was, because by her marriage she went out of her fathers house, into her husbands: as on the contrary, a common Israelites by marriage with a Priest, became of his house, and might eat. The Hebrews say, Two things are contigned in this prohibition; that if she a priests daughter be defiled, and made an whore or profane (as Lev. 21.7.) it is unlawful for her to eat of the heave-offering: for ever, according to the judgment of every prophane person: for the prophane is as the stranger in all respects. And if she be married to an Israelite, she may never eat of the Wave-breast and of the Heave-boulder (Levit. 7.34.) although she be divorced, or (her husband) dye: [ whereof the next verse speaketh. ] Maim. in Trumoth, chapt. 6. sect. 7.

13 V. 13. no seed ] no son, sayth the Chaldee version. This is understood also, whether if he had no child, or if her child be all dead, as is after shewed. as in her youth ] so that though the hath brought forth no seed, yet if she be with child, she may not eat of the holy things. Maim. in Trum. c.8. f.2. of her fathers bread ] The Hebrew doctors say, We have heard this expounded, of the bread, and not all the bread: she returneth to (eat of) the heave-offering, but not of the wave-breast, and heave-boulder. Maimony in Trumoth, ch.6. f.9. Hereupon also they infer, An Israelite which hath had seed by a Priest, she eateth for her child sake, be it male or female; though it be seeds: seed unto the world end, for it is said, AND SHE HAVE NO SEED. As the seed of an Israelite from a Priest daughter is ableth her from (eating:) so the seed of a Priest from an Israelite, is ableth her to eat. An Israelite daughter, that is married to a Priest, and dye, and she have a son by him: if he be married after to an Israelite, she may not eat of the Heave-offering. If the Israelite

die, and she have a son by him, she may not eat, because of that her son by the Israelite; that son of hers by the Israelite dye, she may eat, for her first sons sake. A Priest daughter that is married to an Israelite, and she have a son by him; if she be againe married to a Priest, she may eat of the heave-offering: if he dye, and she have a son by him, she may eat. If her son dye which she had by the priest, she may not eat, because of her son which she had by the Israelite. If her son dye which she had by the Israelite, she returneth to her fathers house, as in her youth, and eateth of the heave-offerings, not of the breast or shoulder. An Israelites daughter that is married to an Israelite first, and have a son by him; and after is married to a Priest, eateth of the heave-offering. If he dye, and she have a son by him, she eateth for her last sons sake; for let him enable her to eat, as his father enabled her to eat. Maimony ibidem, ch.6. f.12.13.17.18.19.

V. 14. a man ] that is, any stranger forementioned; which be longeth not to the Priests familie. Targum Jonathan explains it, a man of Israel. in ignorance ] or, through unadvised error. But if he doe it presumptuously, he is guilty of death, by the hand of God, v. 9. of beating by the hand of the Magistrate. adde the first ] The stranger that eateth of the heave-offerings in ignorance; payeth the principal and the first (part.) Though he knoweth it to be the heave-offering, and that it is forbidden him, but knoweth not whether he be guilty of death for it, or no: for this is ignorance, and he payeth the principal, and the first part. Whether he eat, or drink, or anoynt himself with it; and whether he eat the heave-offering that is clean, or that is unclean, in ignorance, he must pay the principal, and the first. Whosoever payeth the principal and the first; payeth the principal to the owners, and the first part to any Priest that he will. And be never payeth, but according to the price that it was worth, at the time when he did eat: whether it be cheaper at the time when he payeth for it, or dearer. Maimony in Trumoth, ch.10. f.1.2.16.25. See also the annotations on Lev. 5.15.16.

V. 15. not profane ] by suffering the holy things to be eaten of strangers: as before.

fore, which they heave up ] that is, offered for (as the Greek and Chaldee expound) separate unto (or before) the Lord.

16 V. 16. Or cause them to beare ] or, And they shall not cause them to beare: which may be understood of the Priests, that they should not by their negligence, cause or suffer the people to beare the punishment of their trespass; and this the Greek favourerth, saying, And bring upon them iniquities. Or it may be referred to the people, that they should not cause them selves to beare iniquity (that is the punishment) of or blaspheming, for eating the holy things. The Chaldee translateth, And they receive upon them iniquities and synus, when they eat in uncleanness their holy-things. Whereupon some of the Hebrews (as Sol. Tarchi here observeth) understand this word them, of the Priests themselves. These Lawes for cleanness corporal in all such as partaked of Gods holy things, led them and us to spiritual cleanness in our communion with Christ & his graces: that we should have our hearts purified by faith, Act. 15.9. and sprinkled from an evil conscience, & our bodies washed with pure water, Heb. 10.22. that cleansing our selves from all filthiness of the flesh and spirit, we may perfect our holynes in the feare of God, 2 Cor. 7.1. For, if we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Jesus Christ his son, cleanse us from all unrighteousness. 1 Joh. 1.7. But if we eat and drink of his holy things unworthily, we eat and drink judgment to our selves: 1 Cor. 11.29.

18 V. 18. all the sons ] in Greek, all the congregation of Israel. These lawes following, doe concerne things which were to be offered unto God; in what condition and state they ought to be, before they came upon his altar: therfore the speech is directed both unto Priests and people. Any man ] Hebr. man man, that is, who-soever. Targum Jonathan sayth, vany man or old man. or of ] Hebr. and of the stranger; which the Greek translateth or of the profanes payed unto them in Israel: which were heathens converted to the faith of

Gods people. So differing from the alien, in v. 25. but oblation ] in Greek, gifts; by which name the sacrifices are often called: Mai. 1.23.24. & 8.4. & 23.18.19. Heb. 8.4. & 11.4. according to all their powers ] in Greek, according to all their profusion (or promise.) So in Jer. 44. 25. Vowes are in Greek called a profusion, or confessions: and vowes were made with promises, & payed with confessions; as David sayd, T by vowes are upon me O God; I will pay confessions unto thee, Ps. 116.13. an: to all ] in Greek, or according to all their choice: to voluntarie gifts are called, because they come from the free choice and will of the giver. What they differ from vowes is shewed on Levit. 7.16.

V. 19. For your favourable-acceptation ] to weat, you shall offer it, so that it may be acceptable and pleasing unto God for you: as ver. 20. Levit. 23. 21. The Greek translateth it Acceptable: see the notes on Levit. 1.3. Sol. Tarchi here explaineth it, Bring the thing that is meet to make you acceptable before me, that it may be unto you for favourable-acceptation. a perfect male ] in Greek, unblemished males: such were all the burnt-offerings to be, see Lev. 1.3.10. or of the goats ] but the foules he mentioneth not, because the Law made no difference in them of male or female; and as Tarchi here sayth, the foules was not rejected for a blemish, but for want of a lim. See the annotations on Lev. 1.14.

V. 20. to favourable-acceptation ] that is, favourable-accepted, as Moles speaketh after, in v. 25. and so the Greek translateth, acceptable for you. This is opened by the prophet: hus, If ye offer the lame and sick, is it not evil: and if ye offer the lame and sick, is it not evil? Off it not unto thy governor, will he be pleased with thee, or accept thy person, sayth the LORD of hosts? And ye brought that which was torne, and the lame and the sick: thus ye brought an offering: should I accept of your hand, sayth the LORD? But cursed be the deceiver, which hath in his flock of priests: & the deceiver, which hath in his flock of priests, male, and v. with and sacrificeth unto the Lord a corrupt thing: for I am a great King, sayth C C 2 the

the LORD of hosts, and my name is dreadful among the heath. Mal. 1. 8. 13. 14. These perfect and unblemished sacrifices which were to be offered unto God, figured the perfection of Christ who gave himself a sacrifice for us, and whom we apply to our selves and make ours by faith. 1 Pet. 1. 19. 20. 21. Gal. 2. 16. 20. Also the sacrifices of our humble and contrite hearts, and of our bodies, and of our praises and thanksgivings; which through Christ and his Spirit, are made holy and acceptable unto God. Psal. 51. 18. 19. Rom. 12. 1. Hebr. 13. 15.

21 V. 21. of peace-offerings] or, of payments: in Greek, of salvation; in Chaldee, of sanctification. See the notes on Lev. 3. 1. to [separate] or, in separating [in Greek, distinguishing] a vow: which may be understood both of making a singular vow, and of accomplishing it, for both must be unblemished. So in Num. 15. 3. 8. See also Levit. 27. 2. The Hebrews say, It is commanded that all oblations be perfect and choise. Lev. 22. 21. and whosoever sanctifieth a beast which hath a blemish, for the top of the altar, transgresseth against a prohibition, and is to be beaten for his sanctifying of it, as it is written, (Lev. 22. 20.) ANY WHICH HATH A BLEMISH IN IT, YE SHALL NOT OFFER. We have been taught that this is a warning for him that sanctifieth blemished things. Who so thinketh that it is lawful to sanctify a blemished thing for the altar, and sanctifieth it: it is holy, and he is not beaten. He that killeth a blemished thing by the name of an offering, is to be beaten: for it is written in Lev. 22. 21. YE SHALL NOT OFFER THESE VNTO THE LORD: we have been taught, that this is a warning against killing it. Maimony tom. 3. in Issure mizbach, ch. 1. sect. 1. &c. of the herd] or, in the herd, so after in the flock, that is, of sheep or goats. For in such children blemishes were to be looked unto, rather then in souls. See the notes on Levit. 1. 14. perfect] after, it is said, without blemish: blemishes, respect to the outward part; perfection, the inward also. It when the sacrifice was killed, it were

found torne; it was to be carried out to the place of burning. And so if it were found to want any of the members within, though it were not torne, as if it had but one kidney, or if it were not waisted away, or if it was unlawful for the altar, and was to be burnt: not for that it was blemished, for the want of things within, was no blemish; but because they might not offer that which wanted any thing, as it is written, (in Numb. 28. 31.) PERFECT SHALL THEY BE VNTO YOU. And all overplus was a want; therefore if it had three kidneys, or two spleens, it was unlawful. Maimony in Issure mizbach: chap. 2. sect. 11. any blemish] any deformitie in any lim: wherof the Hebrews number five, b. sides other things which did disble them for sacrifice; wherof see the notes on Exod. 12. 5. Hence also they gather, He that maketh a blemish upon the holy things, as to make an eye blind, or cut off a foot, is to be beaten, as (Lev. 22. 21.) THERE SHALL NOT BE IN IT ANY BLEMISH: we have been taught that this is a warning not to make any blemish in it. Maim. in Issure Mizb. ch. 1. sect. 7.

V. 22. Blinde] eyther wholly, or in part; if it see not with both eyes, or with one of them, and that with a clear sight &c. Maim. in Biath hamikdash, ch. 7. sect. 5. a want] or a want, as the Greek expounleth it. Scurf or scab] of these see Lev. 12. 20. not offer these] or any other like blemished. By offering, the Hebrews here understand killing, and sprinkling of the blood on the altar: and by the words following, nor give of them, a fyre offering, they understand a prohibition against burning the fat of such: for every of which actions presumptuously doen, a man was to be beaten. So that if one first sanctified a blemished beast, and then killed it, and sprinkled the blood thereof, and burned on the altar the fat thereof, he was to be beaten with foure leaping. Maim. in Issure mizbach ch. 1. sect. 4. nor give of them] not of them, but of others bought with the price of them, they might. The Hebrew canon say, He that sanctifieth for the altar a blemished thing though he is to be beaten, yet the thing is sanctified, and he

he shall redeem it according to the valuation of the priest, and it shall goe out among the unholy things; and with the price thereof he shall bring an oblation. And the like Law is for the sanctified beast, wherof a blemish befalleth (after he is sanctified) And it is commanded to redeem the holy things in which a blemish falleth, and they are to goe out among the common things, and they are to be eaten, as Deut. 12. 15. which we have heard expounded, of the holy things disabled for sacrifice which are redeemed. And all the holy things which are disabled, when they are redeemed, it is lawful to kill them in the brothers stables, and to sell them there, and weigh out their flesh, as other common meats: except the first borne, and the tithes. Maim. in Issure Mizb. ch. 1. sect. 10. 12. This redeeming of blemished holy things, is to be understood with a limitation to fixed or perpetual blemishes only, not for transitory. The old deaf, and the sick, and that hath scurfs on it, are excepted; for though they be unfit to be offered, they are not redeemed, but let them be sold, till some other fixed blemish come to them, and then they are redeemed. So a sanctified beast, on which a transitory blemish is come (as scabs or the like,) it is not offered, neither redeemed. Ibidem ch. 1. sect. 6.

V. 23. signifieth] or, exelony; and as Jerich expoundeth it, a member greater then himself. See Lev. 21. 18. lacking] or, short, any member stunk up: not lacking in wholly, (for so it was unlawful) but lacking in the length or bignes: the Greek translateth it cuttailed. mayst make] or shalt make. voluntarie-offering] which some understand of the peace-offerings, the most interior: therefore God is not meet such imperfections in this, but not in the vowed sacrifice, (which was next unto this.) nor in any other. How it differed from a vow, is shewed on Lev. 7. 6. The Greek version sayth, Thou shalt make them slay (beasts) for they shall be sanctified on the altar, (on which no blemish shall be offered at all,) but for the maintenance of the sanctuary the pieces of them were taken as a voluntary

gift. It is unlawful to sanctify perfect (beasts) to the reparation (or maintenance) of the sanctuary; for it is written, And cull of sheep, it hath any (member) superfluous or lacking, thou shalt make it a voluntary (offering.) We have been taught that this is a voluntary (offering) for the maintenance of the Sanctuary &c. for they may offer no blemished thing upon the Altar. For it is said, IT, if thou mayst make a voluntary offering, for the maintenance of the house, but thou mayst not make perfect (beasts) a voluntary offering for the maintenance of the House, &c. Maimony tom. 3. in Erachin ver. 37. c. Estimate and devote things) ch. 5. sect. 6.

V. 24. bruised] in any part of the body, die, and particularly in the bones thereof, of which some doe understand this: and so the Greek Thladias signifieth that which hath the bones bruised, or is gelt. in your land] that is, any in the land of Israel; opposed to the alien, in the verse following. not doe it] that is, not offer, or make it a sacrifice; nor suffer it to be doen by any in your land: therefore the Greek translateth, it shall not be doen, (or sacrificed.) Or, we may read it, not make such; and so the Hebrews understand it to be a prohibition against cutting the members of generation, or gelding of man, beast or bird. Maimony in Issure biath, ch. 16. sect. 9. See the notes on Deut. 23. 1. V. 25. strangers son] or, son of an alien, that is, a gentile or paynim, not of the seed or of the church of Israel: see Gal. 6. 12. &c. or of the church of Israel: see Gal. 6. 12. &c. Exod. 12. 43. The Chaldee translateth it, son of the peoples: the Greek, Allonges, a stranger, or of an other stock: such were the Samaritans to the Jewes, Luke 17. 16. 18. And these differed from strangers professing, mentioned before in v. 18. the bread] in Greek, the gifts; in Chaldee, the oblation, as in Lev. 21. 6. of any of these] to weet, these blemished beasts, before prohibited. So the Hebrews say, Not the oblations of Israel only, but even the oblations of the heathens, if they offer blemished things (be that offend them) is to be beaten, Levit. 22. 25. Maimony in Issure Mizb. c. 1. f. 6. their corruption is in them] this may be understood

understood of the strangers themselves, whose infidelities is their corruption, and as a blemish upon their sacrifice: so it may be translated, their corruption in them, is a blemish in them. The Greek translate, their corruptions are in them, a blemish in them. Of the offering of heathens sacrifices, the Hebrews write thus: An heathen that bringeth Peace offerings, they offer them for burnt-offerings, for the heathens heart is towards heaven. If he vow peace-offerings, and give them to Israel, upon condition to make atonement by them for Israel; the Israelites eat them, with the peace offerings of Israel: and so if he give them to the Priest, the Priest eateth them. An Israelite which is an Apostate to idolatry, or a profaner of the Sabbath publicly; they receive of him no offering at all. Though it be a burnt-offering, such as they receive from an heathen, they receive it not from this Apostate. But if he be an Apostate to other transgressions, they receive of him all sacrifices, to the end that he may turn by repentance. The Burnt-offerings of the heathens, they bring not with them meat or drink offerings; but their meat and drink offerings are of the Congregation. Neither do they impose hands on them; for there is no imposing of hands but by Israelites, by men, not by women. Maim. in Magnasch hakorbanoth, ch. 3. f. 3. & Talmud Bab. in Menachoth, ch. 6. and in Cholin ch. 1. Sol. larchi also upon this scripture sayth: And from the hand of a strangers son, that is, a gentile which shall bring an oblation by the hand of the Priest, to offer it unto (the God of) heaven, ye shall not offer unto him a blemished thing. For although blemished things were not forbidden the sons of Noe to offer, except such as lacked a limb; thou wast in use in the high places in the fields: but upon the Altar that is in the Tabernacle, you shall offer none such, but a perfect (oblation) that you receive of them. Touching the sacrifices of the heathens, consider that edict of K. Darius, who of his own goods gave sacrifices for the Priests to offer in Jerusalem to the God of heaven, & pray for the life of the King, and of his sons: Ezra 6. 8. 9. 10. See also the annotations on Lev. 17. 5.

V. 17. under his dam] Hebr. under his mother. A. T. חַוְוָא אָמִים, he is said to be lacking time. Turtle doves, whose time is not come, are as beasts that lack time; and young pigeons whose time is past, are all as blemished; but they that offer them are not beaten, although the oblation is disallowed, and not acceptable. Maim. in Jfusse Mishach, c. 3. f. 8. 9. See the annotations on Exo. 22. 30. and Lev. 1. 14. The Hebrews say, the reason why it should be seven days under the dam, was that the Sabbath might pass over it. R. Menachem on Lev. 22.

V. 18. Cow] The Hebrew word is the same that was in v. 17. and may imply the male as well as the female, that neither of them might be killed with their young in one day: but the Greek & Chaldean versions, apply these things to the female. The Hebrews say, The prohibition concerning IT AND THE YONG THEROF, is of force concerning the female, for it may be certainly known that it is her young; and if it be certainly known, that the (beast) was the father of it, they do not kill them both in one day: but if he kill them, he is not beaten; for the thing is doubtful, whether it be of force concerning the males or not. Maim. tom. 2. in Shechitab, ch. 12. f. 11. or [beet] or goat, or any cleane beast which was lawful to be eaten for comō meat; This prohibition hath not place but concerning cleane beasts onely: and it is of force even for mixtures of diverse kinds: as if a Roe engender with a Goat, or a Goat with a Roe, it is unlawful to kill it and the yong in one day: Maim. in Shechitab c. 12. f. 8. it and the yong] Hebr. and the son. The Hebrew also speaketh as if the male, him and his son: but the Greek & Chaldean translate her and her son. not kill] either for sacrifice to God, or for common food. The Hebrews doe so explain it, saying, He that killeth it and the yong therof in one day, the flesh is lawful to be eaten, but the killer is to be beaten; Lev. 22. 28. And he is not beaten but for the killing of the latter: therefore if he kill the one of the two, and his fellow come and kill the other, his fellow is to be beaten.

beaten. The prohibition concerning it and the yong, is of force at all times, and in all places, for common beasts, and for sanctified, whether they be holy things that are to be eaten, or not to be eaten. Therefore if the first kill in the court of the Sanctuary, and the second within the court, whether they be both common, or both holy, or one common and the other holy, he that killeth the later, is to be beaten, as for killing IT AND THE YONG THEROF. The prohibition is not but for the killing onely; as it is said YE SHALL NOT KILL &c. He that killeth a cow, and afterward killeth two of her yong, is to be beaten with two beatings: if he killeth (two) yong-ones, and afterward killeth her, he is beaten but once. If he kill her, and her yong, and her yonglings yong; he is beaten twice. If two men receive two beasts, the one the dam, and the other the yong, and they come for judgment: he that received the first, killeth first, and the other must stay till the morrow. Maim. in Shechitab, c. 12. f. 1. 2. 3. 12. 13. Compare herewith the Law in Deuter. 22. 6. where the bird with her yong or eggs, may not be taken together. It shewed Gods mercie to the creatures, in that he would not have the dam and the yong killed in a day: so Targum Jonathan paraphraseth on this Law thus; My people the sons of Israel, as our father is merciful in heaven, so be ye merciful on earth: a cow or an ewe, it and the yong therof shall not stay in one day. in one day] of this the Hebrews say, the day goeth after the night; as, if he kill the first in the beginning of the fourth night, he may not kill the second, till the beginning of the fifth night. And so, if he kill the first, in the end of the fourth day, before evening; he may kill the second in the beginning of the fifth night: but if he kill the first in the evening of the fifth night, he may not kill the second till the sixth night. Maim. in Shechitab, c. 12. f. 17.

29. V. 19. of conspition] or, of thanksgiving; which was a kind of peace-offering, see Lev. 7. 12.

30. V. 30. until the morning] If it were kept longer than the time appointed of God, it became polluted, was to be consumed

with fyre, and might not be eaten, upon paine of Gods wrath upon them for such iniquitie, Lev. 7. 18. See the annotations there; as also on Exod. 12. 10.

V. 31. I am Jehovah] Targum Jonathan explaineth it thus, I am the Lord; who will give a good reward to them that keep my precepts and my lawes.

V. 32. not profane] Gods name is prophaned, or polluted, by the willfull and presumptuous breach of any one of all his commandements: as the Hebrew doctors teach from this and other like places: see the notes on Exod. 20. 7. Levit. 18. 21. & 19. 12. doe sanctifie you] God the sole author of our sanctification, doeth this in Christ, by his Spirit; 1 Cor. 1. 2. & 6. 11. the outward means wherof is his word, and ordinances of the same, 1 Joh. 17. 17. Ephe. 5. 26. And these legall ordinances, which stood in meats and drinks, and divers washings and carnal rites imposed on them, until the time of reformation; sanctified unto the purifying of the flesh, Heb. 9. 10. 13. but the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, is it which purgeth our conscience from dead works, to serve the living God: Hebr. 9. 14. & 10. 10. and by one offering, he hath perfected for ever, them which are sanctified, Heb. 10. 14.

## CHAPTER 23.

1. The feasts of the Lord. 3. The Sabbath. 4. The Passover, and unleavened-cakes. 9. The Feast of first fruits. 15. The feast of Pentecost. 22. Gleanings to be left for the poor. 23. The feast of Trompsis. 26. The day of Atonement. 33. The feast of Tabernacles.

And Jehovah spake unto Moses, saying. Speak unto the sons of Israel, and say unto them, The solemne-feasts of Jehovah, those which ye shall proclaime, convocations of holines: these are my solemne-feasts. Six dayes, shall work be doen; but in the seventh day, shall be a Sabbath of sabbatisme,

ſabbatiſme, a convocat<sup>o</sup> of holynes; ye ſhal not doe, any work: it ſhalbe a Sabbath, to Iehovah; in all your dwellings.

- 4 Theſe, are the ſolemne- feaſts of Iehovah; convocac<sup>o</sup>ns, of holynes: thoſe which ye ſhal proclaime in their appointed-ſeaſ<sup>o</sup>. In the firſt moneth, in the fourteenth day of the moneth, between the two-evenings: ſhalbe the
- 6 Paſſover, to Iehovah. And in the fifteenth day, of the ſame moneth, ſhalbe the feaſt of unleavened cakes, unto Iehovah: ſeven dayes, ye ſhal eat unleavened-cakes.
- 7 In the firſt day, ye ſhal have, a convocac<sup>o</sup> of holynes: ye ſhal not doe, any ſervile work.
- 8 But ye ſhal offer a Fyre-offring, unto Iehovah, ſeven dayes: in the ſeventh day, ſhalbe a convocac<sup>o</sup> of holynes; ye ſhal not doe, any ſervile work.
- 9 And Iehovah ſpake unto Moſes, ſaying. Speak unto the ſonns of Iſrael, and ſay unto them; When ye be come into the land, which I give unto you, & ſhal reap, the harveſt thereof: then ye ſhal bring a ſheaf, the firſt-fruit of your harveſt, unto the Preſt.
- 11 And he ſhal wave the ſheaf, before Iehovah, for your favourable-acceptation: on the morrow after the Sabbath, the Preſt ſhal wave it. And ye ſhal offer, in the day that you wave the ſheaf: an hee-lamb perfect, of his firſt yeare; for a Burnt-offring, unto Iehovah.
- 12 And the Meat-offring thereof, ſhalbe two tenth-deales, of fine ſlowre mingled with oile; a Fyre-offring to Iehovah, a favour of reſt: & the drink-offring thereof ſhalbe wine, the fourth-part of an Hn.
- 14 And ye ſhal not eat bread, or parched-corne, or green-

care; until this ſelf ſame day; until ye have brought, the oblation of your God: it ſhalbe a ſtatute for ever, throughout your generations, in all your dwellings.

And ye ſhal number unto you, from the morrow after the Sabbath; from the day that ye brought the ſheaf of the wave-offring: ſeven Sabbathes, they ſhalbe complete. Untill on the morrow, after the ſeventh Sabbath, ye ſhal number, ſiftie dayes: and ye ſhal offer a new Meat-offring, unto Iehovah. Out of your habitations, ye ſhal bring bread for a wave-offring; two tenth-deales; they ſhalbe of fine-floure; they ſhalbe bak<sup>n</sup> with leaven: they are the firſt-fruits, unto Iehovah. And ye ſhal offer with the bread, ſeven hee-lambs perfect, of the firſt yere; & one bullock, a youngling of the herd, & two rams: they ſhalbe a Burnt-offring, unto Iehovah; & their Meat-offring, unto Iehovah; a Fyre-offring of a favour of reſt, unto Iehovah. And ye ſhal offer, one goat-buck of the goater, for a Syn-offring: and two hee-lambs, of the firſt yere, for a ſacrifice of Peace-offrings. And the preſt ſhal wave theſe, with the bread of the firſt fruits for a wave-offring, before Iehovah; with the two lambs: holines ſhal they be unto Iehovah, for the Preſt. And ye ſhal proclaime, in this ſelf ſame day, a convocac<sup>o</sup> of holynes: ſhal be unto you; ye ſhal not doe, any ſervile work: it ſhalbe a ſtatute for ever, in all your dwellings, throughout your generations.

And when you reap the harveſt of your land, thou ſhalt not wholly-rid, the

the corner of thy field, when thou reapeſt: neither ſhalt thou glean, the gleanings of thy harveſt: thou ſhalt leave them, for the poore and for the ſtranger: I am, Iehovah your God.

And Iehovah ſpake unto Moſes, ſaying. Speak unto the ſonns of Iſrael, ſaying: In the ſeventh moneth, in the firſt day of the moneth, ye ſhal have a Sabbathme; a memoriall of blowing-off-trumpets; a convocac<sup>o</sup> of holines. Ye ſhal not doe, any ſervile work: but ye ſhal offer a Fyre-offring unto Iehovah.

And Iehovah ſpake unto Moſes, ſaying. Allo in the tenth day of this ſeventh moneth, it ſhalbe a day of Atonem<sup>ts</sup>; a convocac<sup>o</sup> of holines, ſhall it be unto you; and ye ſhal afflict, your ſoules: & ſhal offer a Fyre-offring, unto Iehovah.

And ye ſhal not doe, any work, in that ſame day: for it, is a day of Atonem<sup>ts</sup>; to make atonement for you, before Iehovah your God. For every ſoule, that ſhal not be afflicted, in that ſame day: he ſhal even be cut-off, from his peoples. And every ſoule, that ſhal doe any work, in this ſelf ſame day: I will eve deſtroy that ſoule, from among his people. Ye ſhal not doe, any work: it ſhalbe a ſtatute for ever, throughout your generations, in all your dwellings. It ſhalbe unto you, a Sabbath of ſabbatiſme; and ye ſhal afflict your ſoules: in the ninth day of the moneth, in the evening: from evening unto evening; ye ſhal reſt your Sabbath.

And Iehovah ſpake unto Moſes, ſaying. Speak unto the ſonns of Iſrael, ſaying: In the fifteenth day, of this ſeventh moneth, ſhalbe the feaſt of

Boothes, ſeven dayes, unto Iehovah.

In the firſt day, ſhalbe a convocac<sup>o</sup> of holynes: ye ſhal not doe, any ſervile work. Seven dayes, ye ſhal offer a Fyre-offring, unto Iehovah: in the eighth day, a convocac<sup>o</sup> of holynes ſhalbe unto you, and ye ſhal offer a Fyre-offring unto Iehovah; it is a ſolemne-aſſemblic; ye ſhal not doe, any ſervile work. Theſe, are the ſolemne-feaſts of Iehovah; thoſe which ye ſhal proclaime, convocac<sup>o</sup>ns of holynes: to offer a Fyre-offring, unto Iehovah; a Burnt-offring, and a Meat-offring, a ſacrifice, & drink-offrings, the thing of a day in his day. Beſide, the Sabbathes of Iehovah: and beſide your gifts, and beſide all your vowes, and beſide all your voluntarie-offrings; which ye ſhal give, unto Iehovah. Allo, in the fifteenth day, of the ſeventh moneth; when ye have gathered-in, the revenue of the land; ye ſhal feſtively-keep the feaſt of Iehovah, ſeven dayes: in the firſt day, ſhalbe a ſabbatiſme; and in the eighth day, a ſabbatiſme. And ye ſhal take unto you, in the firſt day, the fruit of goodly trees, boughes of Palme-trees, & branches of thick trees, and Willowes of the brook: and ye ſhal rejoyce, before Iehovah your God, ſeven dayes. And ye ſhal feſtively keep it, a feaſt unto Iehovah; ſeven dayes, in the yere: it ſhalbe a ſtatute for ever, throughout your generations; in the ſeventh moneth, ſhal ye feſtively-keep it. Ye ſhal dwell in Boothes, ſeven dayes: every home-borne in Iſrael, ſhal dwell in Boothes. That, your generations may know; that I made the ſonns of Iſrael to dwell, in Boothes; when I brought

brought them out, from the land of Egypt: I, ~~am~~ Jehovah your God. And Moses declared, the solemn feasts of Jehovah, unto the sons of Israel.

*Annotations.*

**S**olemn *feasts* } The Hebrew *Moged*, is generally a *feet-time*, or *season*, Gen. 1. 14. 1. Sam. 13. 8. but applied here and often, to the *solemn feasts* in Israel, which were appoint d of God, at their set times in the year. The Gree<sup>t</sup> here and in many other places t<sup>r</sup>anslitteth it *Hæoré*, a *Faſt*: ſom<sup>e</sup> time Panegyrick, a *General aſſemble*, both which words Paul uſeth in Col. 2. 16. Heb. 12. 13. The Lord having gi<sup>v</sup>n lawes be- fore concerning the ſanctity of his church; dooth now gi<sup>v</sup>e order for the times and manner of publick profeſſing and exerciſing holy duties, apperteyning to ſanctification : and of the wing thanklunes and joy, for former ben-efits, with ex-pecta- tion of greater to come by Chriſt. *ſhai* proclaime } or, *ſhai* call. *convocations of ho-lylunes* } that is, *holy convocations, or meetings*: to be uſe<sup>d</sup> for nourishment of faith and godlyneſſe; all which now have their accom- plishment in Chriſt Col. 2. 16. 17.

V. 3. [*shalt work be doest*] in Greek, *shou shalt do work*: that is, *all thy work*; that thou hast to do, as *Exod. 10. 9*. of *Sabbath* time [that is, of *refraining* in Greek, *a rest*, see the notes on *Exod. 16. 23*. Thus the weekly *Sabbaths* are the *feasts* of the Lords solemn feasts; and called his *holy days*, which should be of us, called a *delight*, & *honourable*. *Eli* 58 13. See *Exod. 10. 8. 9. 10.*  
any work for other feasts the prohibition is *any servile work* v. 7. 8. 21. 35. 36. But for the Sabbath day, and the day of Atonement, v. 28. 30. he forbiddeth *all manner* of work: the rest was to be greater; for on other feast days, they might do such work as pertained to the dressing of meat and drink, *Exod. 12. 16* but on the Sabbath, and day of Atonement, they might not do any such. *Exod. 16. 13.*

Levit. 16: 19. See also on ver. 7. The Hebrews say, The ceasing from work on the seventh day, is commanded, Exod. 34: 21. and who doeth work is reu, a synonymic accusation, Exod. 30: 16. And if he do work manifestly and presumptuously, he is guilty of cutting off; and if there be winns and proof of it, he is to be flogged. And if he do it ignorantly, he is bound to bring the Syn-offering appointed (of God, Lev. 4.) Maimony to treat, of the Sabbath, c. 1. f. 1. <sup>10</sup> lehorah <sup>10</sup> to his honour, and service, not to any work, word, or pleasure of our own; *Esa.* 58: 13. Therefore also sacrifices were to be offered on the Sabbath, then on other days, *Nam.* 28: 3-10. The Chaldees translate, before the Lord, <sup>your dwelling</sup>; the other feasts were especially to be kept before the Sanctuary of the Lord, whither all the men in Israel, were to assemble, *Exod.* 23: 14-17. *Deut.* 16: 5-16. but the Sabbaths were to be sanctified in all places where they dwelt; in the Synagogues with in every citie, *Mat.* 23: 2.

V. 4. *convocations of holiness*] the Greek translates, *Fasts to the Lord, called feasts*; that is, holy by calling or proclamation. Hereupon the Hebrewes say; *As we are commanded to honour the Sabbath, and delight therein, so all good days; [hazith, <sup>holy</sup> <sup>days</sup>] as it is written (in <sup>Exo</sup> 18. 13.) I will E*  
*TOLY you of the LORD. HONORABLE: and of all good days. It is said, a*  
*CONVOCAION OF HOLYNES. Kamey* com. 1. in *Isa* 58. ch 6 vers 16.

V. s. *first month* ) called *Nisib*, and *Nisan*, which was made the first, upon their coming out of Egypt: (see Exod. 12. 1. 2. 3. 4.) So in Targum Jonathan it is here said, *In the month of Nisan, in the 14. day, &c.* the two events <sup>1</sup> that is, in the after noon: as is proved on Exod. 12. 6. So all the forenoon of the fourteenth day of Abib (the day wherein they killed the Paschal lamb,) was lawful to work: at noon they left off, and began their rest. The Hebrew canons say; *Thou shalt not do work on the evenings of the festival days;*

days; from the time of the evening sacrifice  
 on forward, even as on the evenings of the Sab-  
 bates. And who lo doeth work in them that  
 utter fee a sign of blessing. And he is to be  
 rebuked, and made to leave off by force; though  
 he is not for it to be scourged, or excommuni-  
 cated; except the evening of the Passover, af-  
 ter mid-day; for who lo doeth work therein, af-  
 ter mid-day, is to be scourged, or excommuni-  
 cated; with the Ninians; if he be not scourged. For  
 the fifteenth day of Nisan (or Abib, is not  
 the other evenings of festival days; because  
 the feast, and the killing of the sacrifi-  
 ce, in the 14. of Nisan, is not unlawful to do  
 work, save after the midst of the day, and after  
 work; save after the time of killing (the sacrifice).  
 And that is the time of killing (the sacrifice).  
 Memory in Job tob. ch. 8. v. 17-18. the  
 Passover [Targum Jonathan explaineth it  
 the time of killing the Passover to the name  
 of the Lord. The Passover was a yearly tea-  
 remembrance of their deliverance out  
 of Egypt, when God passed over the  
 houses of Israel, and killed not their first-  
 born: see Exod. 12. It figured our redem-  
 tion by Christ, who is our Passover (or Pa-  
 schal lamb) sacrificed for us: in remem-  
 brance whereof, we are commanded also spirit-  
 ually, to keep the feast, with the unleavened  
 cake of sincerity and truth, 1. Cor. 7. 8.  
 V. 6. Of unleavened cakes, 1. a feast ad-  
 jured to the Passover, Exod. 12. 15. & 1.  
 the rites thereof are opened there: the  
 sacrifices peculiar to this feast, are let do  
 in Num. 28. 19-25. The signification  
 thereof is holynes of life, from the ef-  
 fect of redemption, unto the end of  
 days, which seven days mystically is  
 red; as is shewed on Exod. 12. 15. Chan-  
 ni (on Levit 23.) sayeth, The evening  
 of the first day, and that night, is called the  
 over, according as they employ them: ves  
 the oblation which is called the Passover  
 the residue of the feast, from the first night  
 to the end of the feast of unleavened

V. 7 [service work] Hebr. work of service, or of servileness; or laborious, as ploughing, sowing, weaving, or any the like; but work about meat or drink which they should use the same day, might be done,

Exod. 12. 16. And the like law was for all  
other festival dayes, v. 8. 12. 15. 35. 36. save  
on atonement day, v. 18. then, no wo k  
might be doen. So besides the Sabbath,  
which was every seventh day, there were  
seven holy dayes in the yere; in six wher-  
of, they might doe no servile work, and  
in the seventh, no work at all. These  
fix were, the first and the seventh of  
the feast of unleavened cake; the day of Pen-  
tecost, or of first fruits, v. 17. 21. the first  
day of the seventh month, which was  
the feast of Blowing trumpets, v. 24. 25. &  
the first and eight day, of the feast of  
Boothes, v. 35. 36. The fifth was Atonement  
(or expiation) day, wherein they  
might doe no work at all, v. 18. Of these,  
the Hebrewes gave these rules. The six  
dayes wherein the scripture forbiddeth work,  
which are the first and seventh of the Passover,  
the first and eight of the feast of Boothes, the day  
of the feast of Weeks (or Pentecost) and the  
first day of the seventh month: are called good  
days, and the Resting is like in them all, for it  
is unlawful to doe any servile work in them, save  
the work which is needfull about food. Exod. 12.  
15. If so ye resteth from servile work in them,  
observe it a commandment, and who so doeth  
in any of them, work which is not necessary for  
food, as if he build up, or pull down, or weave,  
or the like; he breaketh a commandment, and  
transgresseth against this prohibition. YE SHALL  
NOT DOE ANY SERVILE WORK: &  
if he doe, and there be witnesses and evident  
proof, he is by the law, to be beaten. [But for  
working on the Sabbath, he is to be stoned  
to death, Numb. 15. 32. 35.] All work  
of needfull about meat is lawful; as killing (of  
beasts) and baking (of bread), and kneading (of  
dough), and the like. But such works as they  
may doe in the evening of a feast day, they  
doe not on the feast day: as they may not reap, nor  
thresh, nor mow, nor grind the corne or the  
like. For all these and such like, may be done  
on the evening of the feast, and there is thereby no  
corruption, or minning (of the talk.) But they  
reap, and bake, and kill, and boile, or rest on  
the feast day; because if they do it, these on the  
evening, there is thereby corruption, or minning  
D d 2 of the



of the fast. For warm bread, or meat boiled this day, is not like the bread that was baked, or the meat that was boiled yesterday: nor the meat flyn to day like that which was flyn yesterday, and so all the like unto these. They may not bake, or dress on the fast day, that which they will eat on the common working day: no work is permitted, which is needfull about meats, faw about those which are to be used on the feast day. If he have made it to eat on the feast day, and there remain some, he may eat that which is left, on the working day. Baking and dressing, are conteyned under the generall of meat, and drinke; and may be done on the feast day. Maimon in Iow tob. ch. i. sect. cxc.

V. 3. A *Feast-offering* that is, burnt-offering, as the Græc. translates; and so Moses explain it in *Numb.* 18. 19, though it imply also other sacrifices offered up in fire to the Lord. Targum Jonathan expoundeth it, *an oblation to the name of the Lord.* [even *days*] all the *days* of the feast, seem to be called generally *convocations of holynes*, *veyf. 2.* and in every of them, an extraordinary number of sacrifices were to be offered, *Num.* 28. 24. & 29. 17. 20. 23. &c. though the first and last were the great *days* of the feast, in which they might do no *servile* work. Of these other *days*, the Hebrews say, *The days which are between the first to the seventh of the Passover, and the first and eighth of the feast of unleavened bread, are called the profane* (or *common work-days*) *days of the solemn feast*, or they are called the *Solemn feast*. And although it is not lawful of any of them, it is that a Sabbath-day, yet forasmuch as it is called a *convocation of holynes*; and it is the time of *feasting* in the sanctuary; it is unlawful to do *work* in them, that they be not like other *profane* days, wherein there is no holiness at all. And who so doeth unlawful work in them, he is *forsworn*, be *as* he is *perjured*, by the doctrine of the Scriber. Yet *unlawful* work is not *sinful* for any man, which if a man do it, not for the *solemn feast*, much less for *convocations* followeth, they may do it. A man may *gather his fruits*, and the grapes of his vineyard, in the feast, if they be ripe. But it is *unlawful* for a man

purpose to defer such work until the feast. If a man have fruits on the ground, and hath something to eat in the feast, but if them, though there be no danger of their perishing, they lay waste until upon a time to buy food in the market, they reap after the feast; but he may reap, and sow, and thresh, and fan, and grind what he needeth. Also they may judge many matters and matters of life & death in the solemn feast, and may write the matters of the judgement hall (or Court,) and all such like. And they may write private letters to friends, and request, and may do all things needfull about the dead, as did they that imbalmed our Saviour, Luke 13. 56. & 24. 1.) and may make him a coffin &c. But they look not upon players in the festival, Lev. 12. in the feast, leaveth he defiled uncleans, and his feasting be turned into mourning. Neither do they make wives &c. tell the joy of the feast, be forgotten through the joy of the wedding. They make no merchandise in the feast, either selling or buying. But they may sell fruits, clothes, or instruments, needfull for the feast. It is not lawful to mourn or fast in these dayes, but a man ought to rejoice in them, and have a merry heart, he and his children, and his wife, and his childrens child, and all that are joynted unto him (Deut. 16. 14.) After this waying spoken of there is the Peace of the heart under it comprehended, that he and his children and his household should receive every one a merit for him: &c. Matins in 1. m. 105. ch. 6. sect. 32. & the 3d. fell. 1. &c. & the 3d. ch. 7. & after on verso. & Dist. 6.

V. 10. *reap the harvest* i. the original words are the same, *reap the vintage*, or *harvest the harvest*. This law appertained to the Passover, at what time, harvest in Canaan began to be ripe, and it was to be done in the feast, namely on the 15th day of Abib, the month after the 5th of Nisan, that by fastening the first fruit unto the Lord, the whole harvest might be sanctified unto them. *Rom 11. 16. Ps 3. 9. Jer 40. 10. Jer 41. 10. Jer 42. 10. Jer 43. 10. Jer 44. 10. Jer 45. 10. Jer 46. 10. Jer 47. 10. Jer 48. 10. Jer 49. 10. Jer 50. 10. Jer 51. 10. Jer 52. 10. Jer 53. 10. Jer 54. 10. Jer 55. 10. Jer 56. 10. Jer 57. 10. Jer 58. 10. Jer 59. 10. Jer 60. 10. Jer 61. 10. Jer 62. 10. Jer 63. 10. Jer 64. 10. Jer 65. 10. Jer 66. 10. Jer 67. 10. Jer 68. 10. Jer 69. 10. Jer 70. 10. Jer 71. 10. Jer 72. 10. Jer 73. 10. Jer 74. 10. Jer 75. 10. Jer 76. 10. Jer 77. 10. Jer 78. 10. Jer 79. 10. Jer 80. 10. Jer 81. 10. Jer 82. 10. Jer 83. 10. Jer 84. 10. Jer 85. 10. Jer 86. 10. Jer 87. 10. Jer 88. 10. Jer 89. 10. Jer 90. 10. Jer 91. 10. Jer 92. 10. Jer 93. 10. Jer 94. 10. Jer 95. 10. Jer 96. 10. Jer 97. 10. Jer 98. 10. Jer 99. 10. Jer 100. 10. Jer 101. 10. Jer 102. 10. Jer 103. 10. Jer 104. 10. Jer 105. 10. Jer 106. 10. Jer 107. 10. Jer 108. 10. Jer 109. 10. Jer 110. 10. Jer 111. 10. Jer 112. 10. Jer 113. 10. Jer 114. 10. Jer 115. 10. Jer 116. 10. Jer 117. 10. Jer 118. 10. Jer 119. 10. Jer 120. 10. Jer 121. 10. Jer 122. 10. Jer 123. 10. Jer 124. 10. Jer 125. 10. Jer 126. 10. Jer 127. 10. Jer 128. 10. Jer 129. 10. Jer 130. 10. Jer 131. 10. Jer 132. 10. Jer 133. 10. Jer 134. 10. Jer 135. 10. Jer 136. 10. Jer 137. 10. Jer 138. 10. Jer 139. 10. Jer 140. 10. Jer 141. 10. Jer 142. 10. Jer 143. 10. Jer 144. 10. Jer 145. 10. Jer 146. 10. Jer 147. 10. Jer 148. 10. Jer 149. 10. Jer 150. 10. Jer 151. 10. Jer 152. 10. Jer 153. 10. Jer 154. 10. Jer 155. 10. Jer 156. 10. Jer 157. 10. Jer 158. 10. Jer 159. 10. Jer 160. 10. Jer 161. 10. Jer 162. 10. Jer 163. 10. Jer 164. 10. Jer 165. 10. Jer 166. 10. Jer 167. 10. Jer 168. 10. Jer 169. 10. Jer 170. 10. Jer 171. 10. Jer 172. 10. Jer 173. 10. Jer 174. 10. Jer 175. 10. Jer 176. 10. Jer 177. 10. Jer 178. 10. Jer 179. 10. Jer 180. 10. Jer 181. 10. Jer 182. 10. Jer 183. 10. Jer 184. 10. Jer 185. 10. Jer 186. 10. Jer 187. 10. Jer 188. 10. Jer 189. 10. Jer 190. 10. Jer 191. 10. Jer 192. 10. Jer 193. 10. Jer 194. 10. Jer 195. 10. Jer 196. 10. Jer 197. 10. Jer 198. 10. Jer 199. 10. Jer 200. 10. Jer 201. 10. Jer 202. 10. Jer 203. 10. Jer 204. 10. Jer 205. 10. Jer 206. 10. Jer 207. 10. Jer 208. 10. Jer 209. 10. Jer 210. 10. Jer 211. 10. Jer 212. 10. Jer 213. 10. Jer 214. 10. Jer 215. 10. Jer 216. 10. Jer 217. 10. Jer 218. 10. Jer 219. 10. Jer 220. 10. Jer 221. 10. Jer 222. 10. Jer 223. 10. Jer 224. 10. Jer 225. 10. Jer 226. 10. Jer 227. 10. Jer 228. 10. Jer 229. 10. Jer 230. 10. Jer 231. 10. Jer 232. 10. Jer 233. 10. Jer 234. 10. Jer 235. 10. Jer 236. 10. Jer 237. 10. Jer 238. 10. Jer 239. 10. Jer 240. 10. 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Jer 317. 10. Jer 318. 10. Jer 319. 10. Jer 320. 10. Jer 321. 10. Jer 322. 10. Jer 323. 10. Jer 324. 10. Jer 325. 10. Jer 326. 10. Jer 327. 10. Jer 328. 10. Jer 329. 10. Jer 330. 10. Jer 331. 10. Jer 332. 10. Jer 333. 10. Jer 334. 10. Jer 335. 10. Jer 336. 10. Jer 337. 10. Jer 338. 10. Jer 339. 10. Jer 340. 10. Jer 341. 10. Jer 342. 10. Jer 343. 10. Jer 344. 10. Jer 345. 10. Jer 346. 10. Jer 347. 10. Jer 348. 10. Jer 349. 10. Jer 350. 10. Jer 351. 10. Jer 352. 10. Jer 353. 10. Jer 354. 10. Jer 355. 10. Jer 356. 10. Jer 357. 10. Jer 358. 10. Jer 359. 10. Jer 360. 10. Jer 361. 10. Jer 362. 10. Jer 363. 10. Jer 364. 10. Jer 365. 10. Jer 366. 10. Jer 367. 10. Jer 368. 10. Jer 369. 10. Jer 370. 10. Jer 371. 10. Jer 372. 10. Jer 373. 10. Jer 374. 10. Jer 375. 10. Jer 376. 10. Jer 377. 10. Jer 378. 10. Jer 379. 10. Jer 380. 10. Jer 381. 10. Jer 382. 10. Jer 383. 10. Jer 384. 10. Jer 385. 10. Jer 386. 10. Jer 387. 10. Jer 388. 10. Jer 389. 10. Jer 390. 10. Jer 391. 10. Jer 392. 10. 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16.36. The shebrow word signifieth both, for to the matter in hand both are true, and that we English it *sheaf*, is put for *sheaves*, one for many; as the Grec. here tranſlateth it *ſheaves* (or *handfuls*). But Sol. ſtandeth in *ſheaves* (or *handfuls*). The tenth part ſtandeth expounded this Omer, the tenth part of an Ephah. This was not to be brought by every particular man, but by the whole congregation, one Omer for all the church: the manner whereof, in the Hebrew records, is ſayd to be thus. *And after they offer an oblation more then the ſheaf ſinner, from the fiſt day until the ſeventh day, according to the additiſs at the new moones, ſix bullocks, and one ram, and ſeven lambs, and three ſheeps; and a goat buck for a ſyn-offering; which is eaten in the ſecond day of the feſter, which is the ſixteenth day of Niſan, for March: 11. Nam. 28. 11. 19. 24. They offer more then on other days, a lamb for a burnt offering with the ſheaf (or Omer) of wave-offering. Lev. 23. 12. And that is the meat-offering of the congregation. And the time of it is appointed, therefore it ſerveth away the ſabbath; that is, it to be doen, though it be the ſabbath day.] They bring not this Meat-offering, but from the land of Iſrael, Levit. 23. 10. And thus to be reaped in the night, in the ſixteenth night of Niſan, whether it be working day, or ſabbath. And all the night is lawfull to reap the ſheaf in, or, if they reapi by day, it is lawfull. It is to be taken from the ſtanding corn, or, if they finde none ſtanding) of the ſheaves. It is to be brought of green come, and green figs, and new ſuch, of the drie. This ſheaf was brought of barley. In the evening of the ſix day, the meſſengers of the Synedrion [the high council in Ieruſalem] went out; and all the people were ther about come together that it might be reaped with great ſolemneity which make an Eſtimon or Bueth, as is noted on Gen. 18. 6.] where men, when it was dark. &c. When it was reaped they brought it into the cornvayd (of the ſanctuarie,) and thereſt it, and ſtamped it and purged it clean, And they took a tenth part that is an Omer, Exod. 16. 36.] & put it in the fire &c. as it is written (in Lev. 2. 14.) Green ear of come parched in the fire, come*

beaten out of the full-ear. ¶ We have been taught that this is [spoken of the meat offering of the Sheaf] only. And after that they have parched it, they spread it in the courtyard, and the wind blows on it. Then they grind the three Seabs (or Bushel of barley), and take out of all, a tenth part (or Omer,) and that is waved: & the residue is redeemed, and may be eaten by any man. But this tenth part of barley flour, they take, and mix it with a log [an half pint] of oil, on the sixteenth day of Nisan. And they put up it as a burnt-offering of Meukincufe, (Lev. 2. 15.) as upon other Meat-offerings. and wave it, and burnt some of it on the altar, (as Lev. 2. 16.) and the residue is eaten by the Priests, as all other Meat-offerings are. Maimony in Talmud etc. chap. 7. and Thalmud Bab. in Menachoth, ch. 1. The reason why this oblation was of barley, was for that it was first ripe in the land of Canaan, to weet at the least of the Passover, but wheat harvest was after, at Pentecost, or the feast of Weeks, Exod. 34. 22. Therefore in Ruth 2. 23, barley harvest, is set before wheat harvest: so in Egypt, the barley was eared, before the wheat, or rye, Exod. 9. 31. 32. And in Ruth 1. 22. when Ruth came to Bethlehem in the beginning of barley harvest, there the Chaldee giveth this paraphrase, in the beginning of the Passover; and in that day, the Jews of Israel began to reap the Sheaf of the wave-offering, which was of barley, having reference to this Law.

V. 11. [for thy favourable-acceptation] in Greek, acceptable for you: that is, thy you and your oblation may be accepted in favour. If you offer it according to this right, it [shall be] acceptable for you : [sayth] larchi, on Levit. 23. the morrow after the sabbath] Hebr. on the morrow of the Sabbath; that is, the day after the Sabbath : meaning not the ordinary Sabbath, which was every seventh day of the week, but the Sabbath of the Passover, which was always the fifteenth day of Nisan, (or March,) the first day of unleavened bread, called the *Fest* Numb. 23. 17. on which days were Sabbatimes Lev. 23. 32. 19. So the morrow after, was always the sixteenth day of Nisan, as is before noted. And to the Chaldee here-

translate it, after the good day, that is, the feast: and the Greek sayth, On the morrow of the first of the Sabbaths, because the first day, and the seventh day, were both Sabbaths; ver. 7. 8. And Targum Jonathan explaineth it, After the good day, the first (day) of the Passover, the Priest shall wave it. wave it in Greek, offer it. How this waving was performed, see the notes on Exod. 12. 24. Lev. 3. 5.

V. 12. [shall offer] Hebr. & Gr. shall do, or make, meaning for sacrifice. See Exod. 10. 25. of his first year] Hebr. son of his year, that is, not about a year old, see Exo. 12. 5. This Lamb was to be brought with the sheaf (or Omer) of first fruits, besides all other sacrifices for the feast, mentioned in Numb. 18. 19. 24. So Larchi sayth, It came as a bounden duty with the Omer. And it figured Christ (our perfect unblemished Lamb, 1 Pet. 1. 19.) by whom those first fruits, and in them all the other fruits were sanctified, and made acceptable to God.

V. 13. two tenth deals] to weer, of an Ephah: that is two Omers. This was twice so much as by the Law was appointed for a Lamb, which ordinarily was but one tenth deal, Numb. 15. 4. neyther was it doubled for any other, save for this Lamb offered with the wave sheaf. See the annotations on Num. 15. 12.

of wheat, as was for all ordinary meat-offerings, Lev. 2. Exod. 29. 2. oil of weer, oil olive: and a log (or half pint) of oil was the stint for every tenth deal (or Omer) of flower. Maimony in Maayaseh hakorbanoth, ch. 12. sect. 7. of [it] in Greek, of sweet smell: the Chaldee expounds it, to be accepted with favour.

of an Hin] a measure containing twelve logs; every Log being so much as 6. eggs. See the notes on Exod. 29. 40. & 30. 24. And here the quantity of wine is not doubled, (as was before in the flour,) but is a fourth part only, which was the measure prescribed for the drink offering of every ordinary lamb; Num. 15. 5. So Larchi here noteth, Though the Meat-offering thereof was doubled,

yet the drink-offering was not doubled.

V. 14. not eat bread &c.] God hereby taught them, that they had no right to eat of any of the fruits of the land, (which was his, Lev. 23. 23.) until by offering the first fruits with a Lamb sacrifice, they had made publick profession both of their faith in Christ to come, and of their thankfulness to God for his mercies. The Hebrewes say, It was unlawful to reap the land of Israel, any of the five kinds of corn, before they had reaped the sheaf of wave-offering, Lev. 23. 10. They brought no meat-offering, drink-offering, or first fruits of new fruits, before they brought the sheaf, and if they brought any, it was not allowable. Maimony in Tamidin, ch. 7. sect. 13. 17. After the offering of the sheaf, new corn was lawful (to be eaten) out of hand: and they that dwelt far off (from Jerusalem) might eat the of after midday [the 16. of Nisan] for they knew that the Synagogue would not be negligent herein [in offering the sheaf.] Tristramd Barin in Menachoth, ch. 10. green ears] or, full-ears: see Lev. 23. 14. The Hebrewes say this is meant of the five kinds of graine only; which are wheat, rye, oats, and two kinds of barley: whosoever did eat of any of these five kinds, new, so much as an olive, before the offering of the sheaf in the 16. of Nisan, was by the law to be beaten. And who so did eat of bread, and of parched-corn, and of green ears, of any of these, he was to be beaten three times for these are three prohibitions, distinct one from another, bread, and parched-corn, and green ears. Maimony tom. 2. treat. of Forbidden meats, ch. 10. sect. 2. the oblation of [it] in Greek, the gift unto you God: He meaneth those foreloppes of it: for as it was unlawful for men to eat; so the Hebrewes say, They might bring no Meat-offering (to God) of the new-fruits, before the sheaf. Maimony tom. 3. in Ifsure mixbeach, ch. 5. sect. 9.

V. 15. ye shall number] This commandment is unto every man of Israel, and in every place: but women and servants are free from counting, sayth Maim. in Tamidin, ch. 7. 24.

on the morrow; the Chaldee sayth after the feast day; as in ver. 11. & Targ. Jonathan sayth, after the first day of the Passover. And by the Hebrewes canon, They reckon from the beginning of the day: the fore they reckon in the night, the night of the sixteenth of Nisan. Maimony in Tamidin, ch. 7. 22. seven sabbathes] that is, the Greek & Chaldee expound it, seven weeks. So in Luk. 18. 12. 7 sabbathes, that is, seven weeks: the week of the Sabbath, that is, twice a week: the week was used and still doe, to fist on the second and on the fifth day of every week, as testified by R. Judah in Musar, ch. 4. Lik wife in Mat. 28. 1. the first of the Sabbath, that is, the first day of the week. And upon this was call'd, the feast of Weeks, because of the exact numbering, Lev. 23. 15. complete] or, perfect, that is, wanting nothing, as the word importeth, Lam. 1. 4. But Sol. Larchi here sayth, It teacheth that they were to begin to number from the evening the morrow after the Sabbath, for else they were not complete.

V. 16. the morrow after the seventh sabbath] the Chaldee sayth, after the seventh week: the Greek, in the morrow of the last week; of the seven fine dayes] Hereupon the Hebrewes observe that it was directed to number the dayes, with the weeks. And they held it needful, to bless God every night, which sanctified the numbering of the sheaf; this is of the 50. dayes from the waving of the sheaf. Maim. in Tamidin ch. 7. f. 22. 25. And of this word issue, in Greek Pentecost, the feast is called in the new Testament Pentecost, Act. 2. 1. 1 Cor. 16. 8. a new fruiting] of the first fruits of the wheat harvest: as the former was of barley harvest: the flour this was call'd also, the day of first fruits. Num. 28. 26.

V. 17. your habitations] in the land of Canaan. They bring not the two loaves, but 7. in the land, and of new fruits, sayth Maimony in Tamidin, ch. 8. 3. for a wave-offering. H. br. bread of waving, that is, to be waved before the Lord. This was brought at the churches charge: the manner is noted on

Lev. 24. 8. two loaves] or cakes, which word is added both by the Greek and Chaldee: the manner of this offering, is sayd to be thus. They brought three Seals (that is, an Ephah of Bulb) of new wheat: & did beat and tread them after the manner of all meat-offerings, and ground them to flour; & waved of them two tenth-deales, (that is, two Omers,) and the residue was redeemed, and might be eaten by any man. These two cakes or loaves of new corn, a tenth deal must be taken for each Seal, and on each. Then they took the two tenth-deales, and beat them one by one, and baked them one by one. And the making of them might not be on the feast day, nor on the Sabbath: if the evening of the feast (of Pentecost) were a Sabbath, they baked them in the evening of the Sabbath, and they were eaten in the third day after their baking, which was the feast day. And it is expressed in the Law, that they should be leavened: and thus they did it; they brought leaven from some place, and put it into the measure of the tenth-deale, & filled that tenth-deale with flour, and so leavened it with that leaven. They made the length of each cake seven hand-breadths; and the breadth, four hand-breadths; and the height, four fingers. Maim. in Tamidin, ch. 8. f. 3. 10. with leaven] in Greek, leavened: so Lev. 2. 11. & 7. 13.

V. 18. perfect] in Greek, unblemished. of the first year] Heb. forms of a year: see Exo. 12. 5. one bullock] in Nu. 28. 27. there are two bullocks, and one ram, here is one bullock, & two rams: those were an addition in respect of the feast day, these are a further addition, in respect of the two loaves, and therefore to be offered with them, as before he sayth. The Hebrewes explaine it thus: In the fifth day from the numbering of the sheaf is the feast of Weeks [Exo. 34. 22. or Pentecost Act. 2. 1.] and it is a Retention [or solemn assembly;] and this day they offer more (than other dayes) two bullocks, and a ram, & seven lambs, all of them burnt offerings; and a goat for a sin-offering, and these are the offerings spoken of in Num. 28. 26. 27. 30. and they are the addition of the day. And yet they bring more for this day, a meat-offering of new wheat, in two loaves. And they offer with the loaves, a bullock,

a bullock, and two rams, and seven lambs, all burnt offerings; and a goat for a syn-offering, and two lambs for peace-offerings; and these are the oblations spoken of in Levit. 23. So there are to be offered this day, over and beside the two daily-sacrifices, three bullocks, and three rams, & fourteen lambs, 20. beasts in all, for burnt-offerings; and two goats for syn, which are eaten; & two lambs for peace offerings, which are eaten. *Maimony in Tamin, ch. 8. f. 1.* These sacrifices figured Christ unto them, by whose death their synns should be pardoned, their persons sanctified, and their thanksgiving unto God made acceptable: by whom also the fruits of the land were blessed unto the; & as the wheat is better than barley, so their first-fruits which they brought in signe of homage to the Lord, was more of the wheat, than of the barley, and with many more sacrifices.

*drink-offerings*] which were usually given with all sacrifices: the measure of them is set, in Num. 28. 7. 12. 13. 14. of rest] in Greek, of sweet smell: in Chaldee, which shall be accepted with favour.

V. 19. *shall offer*] Hebr. *shal doe*, as v. 12. A syn-offering] whereby they acknowledged their unworthynesse to appeare before God, or to enjoy the fruits of his land, otherwise then by Christ their sacrifice of Atonement. of Peace-offerings] or, of payments, whereby they payed thank & praises unto God for his mercies; which being doenalso with sacrifices, shewed that by Christ, we must offer praise to God continually, Heb. 13. 15. It is observed by the Hebrews, that the church (or Congregation) never offered any Peace-offerings, but these. *Maimony treat. of Offering sacrifices, ch. 1. sect. 4.* See the notes on Lev. 4. 14.

V. 20. *wave them with the loaves*] The manner is recorded to be thus; They brought the two lambs (the Peace-offerings) and waved them whilst they were yet alive; and afterwards killed them, and gave them, and took the breast and the shoulder of each of them both, as in Lev. 7. 30. 32. and layd them downe by the two loaves, and (the priest) put both his hands un-

der them, and waved them all together, in the east side, the place of all wave-offerings. Afterwards, he burned the fatts of both the lambs, & the rest of the flesh, was eaten by the Priests. Likewise the two loaves, the high priest took the one of them; and the other was divided to all the custodiers (the priests in their charges) and both of them were eaten the same day, and half the night, as the flesh of the most holy things. *Maimony in Tamin, ch. 8. f. 1. 11. holy-nes*] that is, most holy. The Peace-offerings of particular persons were light holy things, but the peace-offerings of the Congregation, were holy of holies, that is, most holy; as Sol. larchi here observeth. for the Priest] that he may eat them as before is shewed. The Greek addeth, for the priest that offereth them. The Law for the priests to eat these and other holy things, see in Num. 18. 8. 9. 10. &c.

V. 21. *shall proclaime*] or, *shall convocate*, that is, call together the people; in Greek, ye shall call this day. the seventh day] Hebr. the seventh (or bodie) of this day: so in v. 14. & 28. & 29. See Gen. 7. 13. a convocation of holynes] an holy convocation, and meeting together of all the people: partly in remembrance of their coming out of Egypt, Deut. 16. 12. who came thence to keep a feast to the Lord in the wilderness, Exo. 5. 1. 3. which they kept at mount Sinai, Exod. 24. where also the Law was given at this time of the yere, Exo. 24. 1. 11. the memorial wherof was celebrated by this yearly feast; and partly to sanctify the first fruits of their wheat harvest, and to celebrate Gods mercies for the fruitfulness of their land; as this place sheweth. The chief thing figured hereby, was the solemn giving of the law of Christ, which act was performed in Jerusalem, at this feast of Pentecost, when he sent his Apostles the gifts of his spirit, in fiery tongues, Act. 2. 1. 2. 3. whereupon they went forth to reap that which the Prophets had sown gathering fruit unto life eternall, and bringing the wheat of God into his garner; unto the everlasting praise of the glorie of his grace. Job. 4. 35.

And this feast celebrate, whilst with joy and thankfulness unto God, we receive the law of life in Christ Iesus, which hath made us free fro the law of syn & death, Rom. 8. 2. 5. Gal. 3. 2.

V. 22. *not wholly rid*] not cut downe all, but leave some in the corner of thy field for the poore. This law was given before, in Lev. 19. 9. in these very words; see the annotations there. God, speaking here of the Feasts which were in harvest, which they celebrated to the honour of him, repeated that law concerning the poore, whose relief, he joyneth with his own service; as in repeating these feasts, he maketh express mention of such also, to be made partakers of their joy, Deu. 16. 11. 14. See also Deut. 24. 19. 22. where this law is enlarged.

V. 24. *the seventh month*] called of the Hebrews Tisri; of us now September; in Scripture it is named Ethanim, 1 King 8. 2. which the Chaldee there expoundeth the month of the Ancients; which they called the seventh month &c. and now it is the seventh month. So Targum Jonathan here explaineth it, in Tisri which is the seventh month. In this month, Solomons Temple was dedicated. the first day] which was at the new moone: for all their moneths in Israel, were counted by the Moone. a Sabbathtime] that is, a rest, or cessation from your labours: Targum Jonathan calleth it a good day. blowing of trumpets] or, of cornets; the Greek translateth a memorial of trumpets: the Chaldee, a memorial of blowing. The Hebrew Targum here used, is generally a lowd shewing noise, commonly for joy, as Ezr 3. 11. 12. 1 Chro. 15. 28. Sometime for sorrow, as Lev. 20. 16. Mic. 4. 9. and is ever with mans voice, or with sound to trumpet, and then it is that broken sound called an allarme, Numb. 10. 5. 7. Aguo, Trompeters were of two sorts, some of metall, as the silver trompeters in the Sanctuary, Num. 10. 2. some of horn, called cornets, 2 Chro. 15. 14. Psal. 98. 6. That this was with blowing of trumpets and cor-

nets, appeareth by Num. 10. 10. in your solemn dayes, and in the beginnings of your moneths, ye shall blow with the trumpets over your burnt-offerings &c. and in Psal. 81. 3. Blow up the cornet (or trumpet) in the new-moon &c. At every new-moon they had a solemnitie in Israel, and offered (besides the daily sacrifices) two bullocks, one ram, seven lambs, for burnt-offerings, with their meat and drink-offerings, & a goat for a syn-offering, Numb. 28. 11. 15. and at this new moon, which was the beginning of the yere, they offered all the foresayd sacrifices, & over and besides them, one bullock, one ram and seven lambs for burnt-offerings, and a goat for a syn-offering, Numb. 29. 1. 6. The trumpet which they proclaimed the new yere with, was the same that they proclaimed the Iubilee with, which was a cornet (called in Hebrew Shophar) Lev. 25. 9. The Hebrew doctors write herof thus; It is commanded by the Law to hear the sound of the trumpet (or cornet) in the beginning of the yere, Num. 29. 1. and the trumpet which they blew with, either in the beginning of the yere, or at the Iubilee, was of rams horne crooked; and all cornets, save of rams horne, were unlawful. And although it be not expressed in the law, that the blowing at the new yere should be with the cornet (Levit. 23. 24.) yet of the Iubilee it is sayd, SHOPHAR TRUGNAH (the cornet of lowd sound) Levit. 25. 9. whereupon we have been taught, the sound (or blowing) at the Iubilee was with the cornet (Shophar); also the sound at the beginning of the yere, was with the cornet. In the Sanctuary they did blow in the beginning of the yere, with one cornet and two trompeters; because it is written in Psal. 98. 6.) with trompeters and sound of cornet, shout triumphantly before the LORD the King: but in other places they did not blow in the beginning of the yere, save with the cornet only. All are bound to hear the sound of the cornet, Priests, and Levites, and Israelites, and Professytes, and servants that are made free: but women, and servants, and children, are not bound. The sound Trugnah (or allarme) spoken of in the law, is not certainly knownen of us, by reason of the length of yeres and our many captivities.

rier, so that we know not how it was. *Num. 10. 10.* *Shephar* &c. *1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.* Howbeit by the same author, & by *Talm.* *Bab. in Rogh hafshanah*, ch. 3. & 4. it appeareth, that they used to blow with these cornets, both in Ierusalem & in all other cities in the Synagogues, for the feasts were proclaimed in all their cities, and not onely in Ierusalem, *Nehem. 8. 15.* and with it, they used prayers and blessings, and reading of some scriptures, fitting the matter in hand. This blowing of trumpets by the Priests in the Sanctuary, and Ministers in the Synagogues, which all the people were bound to heare, (wh. upon the Prophet sayth, *Blessed is the people that know the sound, Psal. 89. 15.*) signified the preaching of the word by Gods messengers, who should lift up their voice like a trumpet and shew his people their transgression, *Esaie. 42. 1.* denouncing Gods judgments for trespassing against his law, *Hos. 8. 1.* that they may tremble, and repent with fasting and prayer, that they may finde mercie with the Lord, *Ios. 6. 1. 15. 16. 17.* that awaking out of sleep, and arising from the dead, Christ might give them light, *Ephes. 5. 14.* And as trumpets were most solemnly blown every new yeres day, and every yere of jubilee; so against Christs coming to preach the acceptable yere of the Lord, (*Luke 4. 19. 21.*) John the Baptist blew the trumpet in Israel, preparing the way before him, preaching the baptism of repentance for remission of synns, *Mat. 3. 1. 2. 3. 4.* of whose ministry, this feast of blowing of trumpets, seemeth to be a special figure. See more on *Nu. 10.* The Hebrewes had alike understanding in this millerie, for they say that the blowing of trumpets at the beginning of the yere, had a mystical signification, as if it had been sayd, *Awake ye sleepers, out of your sleep; and ye deep sleepers, wake up out of your deep sleep, and make inquiry into your works, and turne by repentance, and remember your Creator: behold they that forget the truth, through the vanities of the time, and that goe astray a litle yere in vanitie and emp-*

*ty, which will not profit, nor deliver; look to your soules, and amend your ways and actions; and let every one of you forsake his way, and by cogitation which is not good, money in the hand of Repentance, ch. 3. 4. And to the end they might the more seriously convert unto the Lord, all the house of Israel, were wont (as he sayth) to do many almose-deedes, and good worke, and to exercise themselves in the commandments, from the beginning of the yere unto the day of Assumption, which was the tenth day of the month, more then all the dayes of the yere, and they used, to rise in the night, to fast in dayes, & to pray in the Synagogues, with words of supplication for grace &c. *Isidore*, *lib. 4.**

V. 27. a day of Assumptions] or, expiation and reconciliation to God, that they might have forgiveness of all their synns. Of this day, and the rites about it, the Law is more largely given before in Chap. 16. Between this and new yeres day before, were eight whole dayes, which space they had to prepare themselves, after the sound of the trumpet, unto humiliation for their synns, and reconciliation unto God in Christ. *Justi. your soules*] humble your selves in fasting, prayer &c: see the notes on *Levit. 16. 29.* where five things are shewed to belong unto this afflicting of themselves; which things are also mentioned by Targ. Jonathan in this place. *a fyre-offering*] many burnt offerings and sacrifices, described in *Lev. 16. & Num. 29. 7-11.*

V. 29. every soule] in the Chaldee, every man: so in v. 30. cut-off] in the Greek and Chaldee, destroyed, and Targ. Jonathan addeth destroyed by death: meaning if they did it presumptuously. But first this afflicting or afflicting of themselves, they exempted sick folke and children, as is shewed on *Lev. 16. 20.*

V. 30. I will even destroy that soule] or, will make him perish: in Greek, that soule shall perish from the people thereof. The Hebrewes explaine this law thus; I command unto you to keep, *Zach. 14. 16-19.* which thing we doe, by beleef in Christ, that his grace is sufficient for us; and that in all our in-

firmities, the power of Christ refteth upon us (or protecteth us as a Tabernacle) as Paul sayth, *2 Cor. 12. 9.* Likewise knowing that when our earthly house of Tabernacle, wherein we are, shall be dissolved, we have a building of God eternall in the heavens, with which we desire to be clothed; and therefore being strangers & pilgrims on earth, we have our conversation in heaven, untill we put off this our tabernacle; *2 Cor. 5. 1. 2. Heb. 11. 13. 14. Phil. 2. 2. 1 Pet. 1. 13. 14.*

[seven dayes] a complete number, figuring our whole life time in this trayl tabernacle, to be holy unto the Lord: as did the seven dayes of unleavened bread; wherof see the notes on *Exod. 12. 15.*

V. 35. convocation of holynes] an holy assembly of the people to serve God, and learn his law; *Deut. 31. 10. 11. Nehem. 8. 18.* *service work*] Hebr. *work of service* *serv. 7.*

V. 36. a fyre-offering] in Greek, burnt-offerings. There were many sacrifices offered all the dayes of this feast, the chieffest wherof were burnt-offerings: their manner and order is described at large, in *Num. 29. 13-38.* the eight day] which was the 22. of Tisri, or Sep̄ber. *a solemn assembly*] or, general-assembly; called in Hebrew *Gnafereth*, (or *Afereth*) which hath the signification of restraining or retreating, because this day, the people were restrained from work, and retreated together in a publick assembly. The Chaldee tranſlateth it, *ye shall be assembled together* and so the word is in other cases used for an assembly, *Ier. 9. 2.* The Greek here & often turneth it *Exodion*; as being the day of the Outgoing or end of the feast: and it is called the last day of the Passover, is called also by this name, *Deut. 16. 8.* And the Hebrew doctors apply the name absolutely to the feast of Pentecost, often in their writings, wherupon *Iosaphus* sayth (in b. 3. ch. 10.) at Pentecost, which the Hebrewes call *AS-ARTA*, and that signifieth Pentecost. In *Anc. s. 2. 1.* it is translated in Greek *Panaguris*, which word Paul useth

37 in Heb. 12. 13. for a general-assembly.

V. 27. *a sacrifice*] this may mean the Syn-offering, which daily was to be offered with the burnt-offerings, by the law, *Nu.* 28. 15. 22. & 29. 11. &c. also the Peace-offerings, (and so the Chaldee here explaineth it,) which the people offered at the feasts, 2 *Chron.* 30. 22. *the thing*] Hebr. the word of a day in his day: whereby is meant, every thing in his due time. This practice is allowed of God his administration to his people, for their help in due time daily, 1 *King* 8. 62. A like feast is of the yere, *the thing of a yere in the yere*, that is, a yerely rate, 1 *Ken.* 10. 25.

38 V. 38. *your gifts*] hereby may be meant the firstborn cereal, and first fruits, which they gave unto the Lords Priests, *Numb.* 18. or such other burnt offerings, and peace offerings as the people would give at the feasts, as *Deut.* 16. 10. 17. 2 *Chron.* 35. 7. 8. *vows*] that is, vowed sacrifices, which also they brought at the solemn feasts, *Deut.* 12. 6. 7. 11. 12.

39 V. 39. *the revenue*] or income, that is the corne and wine and oil &c. Hereupon this is called the *Fest of ingathering*, *Exod.* 23. 16. *a sabbatisme*] that is, a rest from your labours.

40 V. 40. *the first day*] to weete, of the feast, which was the fifteenth day of the month, v. 39. So there were four days between the *Fest* (or Atonement day) and this *Fest* of Bootheres; as there had been eight dayes between the *Fest* of Trompets, and that *Fest*. *the fruit*] this may be understood of branches with the fruit upon them: as in *Ezek.* 19. 12. where for fruit, the Greek translatheth branches: how be it the Hebrews take it properly for the fruit of the tree. *of goodly trees*] Hebr. of the tree of goodlynes (or of h. now), which the Chaldee, and Targum Jerusalem translate, of the Pome-citron tree. So the Hebrew doctors say, *The fruit of the goodly tree: spoken of in the Law, is the Pome-citron.* Maimony in *Shophar* and *Succah*, c. 7. f. 2. This tree beareth apples at all times, some falling-off, some ripe, some spring-

ing up continually; as *Plinie* sayth, *Nat. hist.* l. 12. c. 3. Some take this fruit of goodly trees, to be the branches of Olive, Citrus, and Myrtle mentioned in *Neh.* 8. 15. wherewith they made the bootheres: but the Hebrew doctors understand this here to be the fruit and branches borne in mens hands, at the feast; as after is to be showed. *bootheres*] in Hebr. *Capoth*, for nominal of being bowed or bowed down: the *bootheres* of palm trees, the Chaldee & the Targum call them *bootheres*, as growing out of the hart of the tree; and the Hebrews describe them to be the shoots (or stiff-branches) of the palme (or date) tree, when they are budded, before the leaves be spread abroad, whyles it is yet like a rod or scepter, and that is called *Lulab*. Maimony in *Shophar* c. 7. f. 1. It is known, by humane writers, that the branches of this tree, were wont to be carried in mens right hand, for signes of victories, *Pausanias* in *Arcadia*. In like signification, the children of God are sayd to have palmes in their hands, *Reve.* 7. 9. and the palm tree is green and flourishing, *Psal.* 92. 13. of a tall and upright stature, wherto the Church of Christ is likened, in *Song.* 7. 7. 8. These Palm branches (or *Lulab*) the Jewes used to bear in their hands, at this feast.

*branches of thick trees*] Hebr. *the branch of the thick tree*: these the Chaldee paraphrast interpreteth *Hadasim*, that is Myrtles; and in *Neh.* 8. 15. Myrtle branches are expressed, at that feast of Bootheres which the Jewes then kept: but branches of thick trees are mentioned also besides: so that it seemeth to be more general; but the Hebrews restreyn it here. *The branch of the thick tree*, spoken of in the Law, is the Myrtle (branch) whose leaves cover the wood thereof, as when there are three leaves or more upon one place of the stalk: but if there be two leaves together, and a third leaf above them, it is not thick, but is called *Hadas* shoot. Maimony in *Shophar* c. 7. f. 2. Now to reconcile this with *Neh.* 8. 15. *R. Solomon* Jacob (in his annotations there) sayth, *Hadas* (the Myrtle in *Neh.* 8.) is a *Hadas* shoot, which

not meet for the *Lulab*, [the branch to be carried in the hand,] but for bootheres: and the thick tree, that is the *Hadas* (or Myrtle) for the *Lulab*. But this they say to mainteyn their traditions, and pompe at this feast, after mentioned. The Myrtle is like the Olive tree, but hath lesser leaves; it is mentioned among other goodly trees, with figured the prosperitie of the church, in *Ezra.* 4. 19. and apposed unto *Siers*, *Ezra.* 5. 13. So in *Zacharies* vision, *Zach.* 4. 8. willowes of the brook, or of the boughes of any other trees, or of any thing that grew out of the ground: but these foure, they got specially to carry in their hands, (so they understood this law,) after this manner. These foure kindes (say they) are one commandment, and are called the commandment of the Pome-branch (*Lulab*). And they may not have fewer or more then these. And if they cannot finde any one of them, they may not bring for it of another kinde, like therunto. They binde the Pome-branch, and Myrtle, and willow branch, and make of them three, one bundle. And when a man taketh them up to goe forth with them, he bindeth (God's) first, for the taking-up of the Pome-branch. The bundle he carrieth in his right hand, and the Pome-citron in his left; and carrieth them as they grow, with their rootes downward to the earth, and their tops upward into the air. He wanted any one of these branches, he carried them not till he had all. The same branch might not be lost twice: foure hand caries long the myrtle, or the willow branch, rather then three: though they were longer, it was allowable. The Pome-citron might not be often in bigger then an egge: greater it might seeme, as they would. As they carried, they waved (or moved) the branches three times to-

They carried them at the time of reading the 118 *Psalme*. They might carry them any time of the day, but not by night. The commandment to carry these branches is but for the first day of the feast onely, as it is sayd (in *Levit.* 23. 40.) And ye shall take unto you in the first day. And in the seven dayes of the feast, upon this ground, ye shall rejoyce before the Lord your God, seven dayes: *Lev.* 23. 40. Who-soever is bound to the Law of the Trompet, and of Bootheres, is bound to carry the Palm-branches: others are free. The child that knoweth how to wave it, is bound, by the doctrine of the Scribes, to carry the branch, that he may be trayned up in the commandments. Every day they went about the Altar once, with the palm-branches in their hands, and sayd O LORD SAVE NOW (or Hosanna) and O LORD PROSPER NOW (*Psal.* 118. 25.) and in the seventh day, they went about the Altar seven times &c. Maimony in *Shophar* c. 7. f. 5. &c. Hereby we may see the reason, why at Christ's coming into Jerusalem, (though at another time of the yere,) the people and children shewed the way with branches of trees, and took branches of Palm-trees, & went forth to meet him, and cryed *Hosanna*: *Matt.* 21. 8. 9. &c. *Ioh.* 12. 12. 13. For all the legal Feasts had their accomplishment in him; and to him the honour and solemnity of every feast, did by right appertain: as in remembrance of former deliverances, v. 43. and for the present blessings of God, *Deut.* 16. 15. and in expectation of future good things to be accomplished in Christ: *Zach.* 14. 16. &c. The Hebrews say, Although we are to rejoyce in all the solemn feasts, yet at the feast of Bootheres was in the Sanctuary a day of more excheering joy: and thus they did. In the evening of the first good day, they prepared in the Sanctuary a place for the women above, and for the men beneath, that they might not be together, and they began to rejoyce at the end of the first good day: and so in every other day of the common dayes of the solemnity; they began, after they had offered the dayly evening sacrifice, to rejoyce

the rest of the day, and all the night. They strook up the pipe, and played on harps and Psalteries, and cymbals; and every one with instruments of musick, which had skill to play with his hand, and be that could sing, sung with his mouth. And they skipped, and clapped hands, and leaped, and danced, every man as he could, and sung songs and hymnes. But this mirth, was not on the Sabbath, or on the good day. And it was not the common people that did this, or who so would; but the great wise men of Israel, the heads of the Sessions and Synedrions, and Elders &c; these were they that leaped, and danced, and played and rejoiced in the Sanctuary, in the dayes of of the feast of Boothes; and all the people men and women, came to see & hear. The joy which a man rejoyleth in doing a commandement, and in the love of God which commanded it, is a great service &c. But who so hath a proud mind, and glorifieth himself, and is honourable in his own eyes, in these places; he is a synner and a foole; and of this Solomon warneth saying, Set not out thy glory in the presence of the King. (Prov. 25.6.) But who so humbleth himself, and maketh himself vile in these places, he is great, and honourable, and serveth of love; and so David the King of Israel sayd, And I will yet be more vile then thus, and will be base in mine own eyes, (2 Sam. 6.22.) And there is no greatness or honour, save to rejoyce before the Lord, as it is written, And David the King, leaping and dancing before the Lord. (2 Sam. 6.16.) Maimony in Shophar. ch. 8. sect. 12.--15. The Lewes had also other traditions at this feast, which they lay came from Moses; recorded in Thaimud Bab. in Succah. chap. 4. and by Maimony tom. 3. in Tamid. chap. 10. f. 6. &c; how all the seven dayes of this feast, they poured water upon the altar. There was a golden vessel containing three Logs, that was filled at Shiloah (2 well whose waters ran softly into the brook Kedron, Esa 8.6. Nehem. 3. 15.) they brought it to the Water gate, and there they sounded and shewed. Then they caried it to the Altar, where it was poured out with the wine of the dayly sacrifice &c. Upon this occasion it is thought that our Saviour in the last day

(of this feast) the great day of the feast, stood up and cried, saying, If any man thirst, let him come unto me and drink, he that believeth in me, as the scripture hath sayd, out of his belly shall flow rivers of living water: Ioh. 7. 37. 38. so calling the people from their carnal pompous observations, to the true spiritual refreshing of their soules.

V. 42. dwell in Boothes for, sit in Tabernacles; which after in Ierusalem, they made on the tops of their houses, and in their courtyards, and in the streets &c. Neh. 8. 16. They were made of the branches of trees, as there appeareth v. 15. And by the Hebrew canons, the Boothes might not be covered with any cloth, or other thing, which had not grown out of the earth, or was not cut off from thence, or with any thing that might receive uncleannes, or that had an evil favour, or that was faded, or fallen-off alone; if they covered it with any of these, it was unlawful. Thaimud Bab. in Succah, chap. 1. and Maimony in Shophar, c. 8. f. 12. Moreover they set the measure of a booth, to be not less in height, then ten hand breadthes, nor more then twentie cubits; but it might be as wide as they would. If it had not three sides (or walls,) or if it had not a flat roof, it was unlawful. Maimony ibidem ch. 4. The dwelling (or sitting) in these boothes, was, that they should eat and drink and dwell in them all the seven dayes, both day and night, as they used to dwell in their houses, & the dayes of the yere. And all those seven dayes, they made their houses empty, and furnished their boothes; with all comely vessels, and bedding, drinking vessels, cups, &c. but cauldrons, kettles, and such like, were without the booth. If the rayn fell, they might goe out of the boothes into their houses, til the rayn was over. At all times when they came to sit down in the Boothes, all the seven dayes, they blessed (God) before they fate down, who sanctified them by his commandements, & commanded them to sit in Boothes. Maimony ibidem ch. 6. f. 5. &c. every homeburnt

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all borne in the land of Israel: the Hebrews except, women, and servants, and children, and sick men. But children of five or six yeres old and upward, were bound in hereto, that they might be trayned up in the commandements. Such as were watchmen of the city by day, were discharged for the day, but bound to lye in boothes by night; and such as watched by night, were discharged for the night, but bound by day. Maimony in Shophar, ch. 6. f. 1. &c. V. 43. your generations, so that the first place where Israel camped, after they came out of Egypt, was called Succoth, that is 8 miles Exod. 12. 37. At the end of every seventh yere, the Law was commanded to be solemnly read before all the people at this feast; that they might learn to fear the Lord their God: Deut. 31. 10. 13. See the performance hereof, in Nehem. 8. 18. And whereas at this time of the yere, the people had gathered their fruites into their houses, & fylled them with all good things; lest their prosperitie should cause them to forget both God and themselves, this Law was given, that they should then dwell in boothes, to remember their miseries past, and to expect a full redemption of their bodies and soules by Christ Iesus our Lord.

# CHAPTER 24.

1. The Levities are commanded to bring oil for the lampes, which Aaron must order. 5. The Shew bread, with frankincense, to be set on the Table every Sabbath, and eaten by the Priests. 10. 23. Shelomiths sin blasphemeth, and is punished to death. 15. The like law is given for all blasphemers. 17. Death is appointed for murderers. 18. Satisfaction for damages and losses.

And Iehovah spake unto Moses, saying. Command the sons of Israel; that they take unto thee, pure olive beaten, for the Light: to cuse the lampe to ascend up, conti-

nually. Without the veile of the Testimonie, in the Tent of the Congregation; shal Aaron order it, from evening unto morning, before Iehovah, continually: it shalbe a statute for ever, throughout your generations. Vpon the pure candlestick, shal he order the lampes: before Iehovah, continually.

And thou shalt take fine-flowre, & bake it, twelve cakes: two tenth-deals, shalbe in one cake. And thou shalt set them, in two rowes, six on a row: upon the pure table, before Iehovah. And thou shalt put upon each row, pure frankincense: that it may be for the bread, for a memorial, a Fyre-offring unto Iehovah. In the sabbath day, he shal set in order, before Iehovah, continually: fro the sonns of Israel, an everlasting covenant. And it shalbe, for Aaron and for his sonns; & they shal eat it, in the holy place: for it is holy of holies to him, of the Fyre-offrings of Iehovah, by an everlasting statute.

And there went out, the son of an Israelitish woman; and he was, the son of an Egyptian man; amongst the sons of Israel: & the son of the Israelitess, & a man an Israelite, strove together in the campe. And the Israelitish womans son, blasphemed the Name, & cursed; and they brought him; unto Moses: and his mothers name, was Shelomith the daughter of Dibri, of the tribe of Dan. And they put him in ward: that he might declare unto them, by the mouth of Iehovah. And Iehovah spake, unto Moses, saying. Bring-forth him that hath cursed, out of the campe; & let all that heard him, lay

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lay their hands, upon his head: and let all the congregation stone him. And thou shalt speak, unto the sons of Israel, saying: Any man, whē he shall curse his God, then he shall be put to death; al the congregatio, stoning shall stone him: as wil the stranger, as the home-borne; when he blasphemeth the Name, shall be put-to-death.

And a man, when he shall smite, any soul of man: shall surely be put to death. And he that smiteth the soule of a beast, shall recompense it: soule, for soule. And a man, when he shall give a blemish upon his neighbour: as he hath doen, so shall it be doen unto him. Breach, for breach; eye, for eye; tooth, for tooth: as he hath given a blemish, upon a man, so shall it be given upon him. And he that smiteth a beast, shall recompense it: and he that smiteth a man, shall be put-to-death. One judgement, shall ye have; as wil the stranger as the home-borne, shall have it: for, I am Iehovah, your God. And Moses spake, to the sons of Israel: & they brought forth him that had cursed, out of the camp; and stoned him, with stones: & the sons of Israel did, as Iehovah commanded Moses.

Annotations.

**T**hat they take] or, as the Greek translate, and let them take unto thee; that is, take and give (or bring) unto thee: see the like phrase in Gen. 15. 9. Exod. 25. 2. Num. 19. 2. As the former lawes in Chapt. 23. taught Israel the profession of their obedience to God, in the holy times sanctifi-

ed for his worship: so these here, taught them the like, in respect of the holy things which concerned Gods service in his Sanctuarie. olive] or, of the olive-tree: the oil wherof, figured the graces of Gods Spirit; and the beating of the oil, signified the labours and afflictions of Gods people in preaching the word of grace. This Law is here repeated from Exod. 27. 12. &c. where it was before given; see the annotations there.

the Lamp] in Chaldee, the Lampes, meaning the seven Lampes, as is explained in Num. 8. 2. which are interpreted, the seven Spirits of God Rev. 4. 5. that is, the manifold graces of the Spirit: now there are diversities of graces, gifts, but one and the same Spirit, 1 Cor. 12. 5. 11. for the seven lamps are here as one Lamp. Likewise in Exod. 27. 20 & 1 Sam. 3. 3. to ascend-up] that is, to burn, as the Greek and Chaldee expound it: for the flame alwayes ascendeth. continually] this the Hebrews expound, from night to night, as the continual burnt-offering, which was not but from day to day. Sol. Jarchi on Lev. 24. And in Thargum Jonathan it is explained, in the Sabbath day, and in the working day. This Law sheweth the ordinary dutie of the church, to provide oil for the Lampe. In times of distress, the Prophet saw a vision of two olive trees on each side of the candlestick, emptying out of themselves golden oil, through two golden pipes. God teaching that the work of grace, is not by humane power or might, but by his Spirit. Zach. 4. 2. 3. 4. 11. 12.

V. 3. without the velle] meaning without the second velle (as it is called in Heb. 9. 3.) which parted between the most holy place, & the holy. of the testimony] which is before the testimony, Exod. 27. 21. meaning the Tables within the Ark, called the Testimony, Exod. 25. 21. before which the veil did hang, Exod. 40. 21. Arcen] and his fumes: Exod. 27. 21. figuring Christ who by his seven spirits, with the oil of his grace, cauferh his word to shine in the Sanctuarie of his church, Rev. 4. 5.

from evening unto morning] that is, putting in so much oil, as may cause it to burne from evening to morning, all the night: the measure (they say) was half a seah (about a quarter of a pint), of oil for every Lamp. Sol. Jarchi. See Exod. 27. 20. 21. And that the lamp went out in the morning, appeareth by 1. Sam. 3. 3.

V. 4. the pure candlestick] made all of pure gold, a figure of Gods Law. See Exod. 25:31. Or, it may be called the pure candlestick, because it was davy to be purified, and made clean by the Priest. be set Iehovah] there in the holy place were the lamps to be trimmed; and so might not be trimmed without, and afterward wrought in; as Charkuni here observeth.

V. 5. the flower] of wheat. The making of the shew bread is sayd to be thus; They brought foure and twentie Seahs [or Pecks, which ar eight Ephahs, or Bushels,] of wheat for the Meate-offerings; out of which, being beaten and ground, they bouled fine flour: and made thereof twelve unleavened cakes. They were kneaded and moulded without the court, but baked within the courtyard, as other Meate-offerings. And they had three formes (or moulds) of gold; one wherein they put the cake, when it was dough; and the second, wherein they baked it; and the third wherein they put it after it was taken out of the Oven. Every cake was square, ten hand-breadthes long, and five broad; and seven fingers high. And the Table, was twelve handbreadthes long, and six broad: they set the length of the cake, on the breadth of the table, so that the cake was two handbreadthes over the one side, and two over the other. E. Maimon in Tamidin (or Dayly sacrifices) ch. 5. §. 9. See also the notes on Exod. 25. 29. bake it] not in the Sabbath day, nor on a feast day, but in the evening of the Sabbath they baked it, and set it in order on the morrow. Maim. ibidem. §. 10. twelve cakes] answerable to the number of the twelve tribes of Israel, represented by these cakes; and in the call Gods: 1. & 2. (called his Israel, Gal. 6. 16.) which are as unleavened cakes, 1 Cor. 9. 7. presented unto him

in Christ, as upō a pure table in his Sanctuary; where his favourable face is alwayes upon them. These are called the Shew bread, wherof see Exod. 25. 10.

V. 6. six] the Greek addeth, six cakes; & Targum Jonathan, six on one row, and six on another row. These were not set one by another, (for so the table could not well contain them,) but one upon another, as Maimon sheweth, ibidem, §. 9. 2. and as is noted on Exod. 25. 29. pure table] which was of Shittim wood, but overlaid with pure gold, Exod. 25. 24.

V. 7. shall put] Hebr. shall give upon (or by) the row, which the Greek translate, shall put upon the one row: implying the other also. upon the row] or, by the row, that is, by each of them. The Hebrew ghal, signifieth upon, or by, as in Gen. 14. 6. §. 16. 7. Exo. 14. 9. and in many other places. The Hebrews also say this by the bread, upon the Table: They set by the side of each row, a vessel wherein was an handful of frankincense, and the vessel was called Bezik (a Cup or Vial): So there were two handfulls of frankincense, in two cups: and the cups had verges, that they might rest upon the table. Maim. in Tamidin, ch. 5. §. 2. pure frankincense] the Greek version addeth, & salt. By the law in Lev. 2. 13. every meat-offering was to have salt; see the annotations there. So of this, the Hebrew canons say, the frankincense was to have salt, as the other offerings. Maim. in Tamidin, c. 4. §. 10. for the bread] or, to the bread, for a memorial: that is, the incense shall be burned on the altar, (and not the bread,) which shall be a memorial for the bread; as the handfull of the Meate-offering with the oil, and incense therof, is called the memorial therof, Lev. 2. 2. bringing to Gods remembrance, his covenant with his people. The Greek translate thus, and the cakes shall be for a remembrance, set before the Lord. A five offering] in Chaldee, an oblation: for the cups of incense were by the Priests burned on the Altar unto God; to teach, that the 12. tribes of Israel (represented by these 12. cakes) were by



fish in Christ, a sweet odour unto him. Wherefore the Church is layd to be perfumed with myrrh, and frankincense, Song. 3.6. And the prayers of the saints, (likened to incense, Rev. 5.8) are as a memorial and a sweet smelling odour unto God: *Act. 10. 4. Psal. 141.*

V. 8. In the sabbath day in the sabbath day] that is, in every sabbath: the Greek translatheth, in the day of the sabbath. *hej* that is the priest, meaning the Priests in their courses, as they ministered. The Levites assisted the priests in the making & preparing of the Shew bread, 1 Chron. 9. 33. & 23. 28. 29. But the Priests onely might come into the Sanctuary, to set it on, and take it off the Table. And they when they were many, always ministered by course, *Luk. 1. 9.* (saying at the feasts,) and they entered upon their service, on the Sabbath, 2 Chron. 23. 4. They did this service, thus; Four Priests went in, two of them had in their hands, the two rows (of bread,) and two had in their hands, the two cups of frankincense. And before them, went in four priests, two to take off the two rows (of bread,) and two to take off the two cups (of incense) which were there upon the table. They that carried in, stood on the north side, with their faces towards the south: and they that carried out (the bread) stood on the south side, with their faces to the north. The first took away, (the old bread,) and the other set on (the new); and the hands of the one, were amidst the hands of the other: [that is, when the one took off, the other set on.] as it is written, BEFORE ME CONTINUALLY, (Exod. 25. 30.) They went out, and set the bread which they brought out, upon another golden table which was in the Porch (of Solomon's Temple,) and burned the cups (of frankincense,) and afterwards divided the cakes. *Maimony in Talmud, ch. 5. f. 4. c.* from the Jews.] unto the Priests of Israel: for many such improprieties are to be found which sometime the Holy Ghost supplieth as in a void place, 1 King. 22. 10 where is to be understood, sitting in a void place, as 2 Chron. 18. 9. So, burden, 2 Chr. 2. 18. implieth men that were bur-

den, 1 King. 5. 15. and many the like. See the notes on Exod. 4. 5. & 13. 8. Now this was received from the sons of Israel, that it was bought with the money which the people gave, Nehem. 10. 31. 33. And it is the Hebrews opinion, that with the half shekels, which all the people gave yearly, for the service of the Sanctuary, Exod. 30. 13. 16. they provided the daily sacrifices & offerings for the congregation, salt for the sacrifices, wood, incense, the shew bread, the waved sheaf (or Omer, Lev. 23. 10. 17.) the two wave loaves, Lev. 23. 17. the red heifer, Num. 19. the scapegoat, Lev. 16. & the like. *Maim. treat. of Shekels, c. 4. f. 1.*

V. 9. for Aaron and for his sons,] that is, for the high Priest, and for the other priests, such as did the service; that is both the Priests that went out, and those that came in on the Sabbath, as before is noted on v. 8. And the Hebrew canons declare it thus; In the Sabbath, when there are the daily sacrifices, and the additions, (Num. 28. 9. 10.) and the two cups of frankincense (Lev. 24. 7.) to be burned; in the morning, the men of that fathers house (1 Chron. 23. 6. 11. 24.) of the charge (or course) that went out, they offered the daily sacrifice of the morning, and the two lambs of burnt-offering which were the additions &c. and the other course that came in on the Sabbath, offered the daily sacrifice of the evening; and both these and the other, had their part in the Shew bread. And they did not eat the bread, until the two cups of frankincense were burned on the fire, and the frankincense was to have salt, as the other oblations. And after that they had offered the additions (of the Sabbath,) they burned the two cups of frankincense. And every Sabbath throughout the year, they parted the Shew bread thus: the course (of priests) that came in, had six cakes; and they which went out, had six. They which came in parted the bread among them, on the north side (of the court,) because they were prepared to serve; and they that went out, parted on the south side. But when there was a feast day, of any of the three solemn feasts, on the Sabbath, likewise on the Sabbath: it was in the midst of the

the feast, all the courses (of the priests) had their parts equally in the Shew bread: &c. The high Priest, he always took from every course, but the cakes, which were his due: as it is written, AND IT SHALL BE, FOR AARON AND FOR HIS SONS: (Levit. 24. 9.) and for Aaron, and half for his sons. *Maim. in the Talmud, ch. 4. f. 1. c. 9. 10. 11. 12. 14.* in the holy place, within the court of the Sanctuary, but without, they might not eat it. The Hebrews observe that there were five and twenty gifts given unto the Priests; all them expressed in the Law; & concerning them, was the covenant made with Aaron. And whoever did eat of a gift, wherein holiness was, (being blessed (God) who sanctified them with the sacrifice of Aaron, and commanded them to eat of it,) Eight of those gifts, the priests might not eat of, but in the Sanctuary, within the walls of the County; and five gifts they might not eat but in Jerusalem, within the walls of the city. The eight which might not be eaten of the city, were; the staff of the Sanctuary, were; it foule or beast; (Lev. 6. 26.) & the staff of the Trespass-offering, (Levit. 7. 6.) and the Peace-offerings of the congregation, (Lev. 23. 19. 20.) and the remanent of the Sheaf or Omer, (Levit. 23. 10. 11.) and the remanent of the Israelites Meat-offerings, (Lev. 23. 10.) & the two loaves, (Levit. 23. 20.) and the Shew bread (Levit. 24. 9.) and the Lepers log of oile, (Levit. 14. 10. 12. 13.) These might not be eaten, but in the Sanctuary. *Maimony treat. of Frit fruits, c. 1. f. 1. c. 3. 4.* Of all those gifts, see the annotations on Num. 18.

V. 10. Israelites] Hebr. an Israelite, which the Chaldee expoundeth a daughter of Israel: her name was Shelomith, v. 11. V. 11. blasphemed] the Greek here translatheth it, named; the Chaldee, expounded. The Hebrew Nakab, properly signifieth to pierce, or, strike through, *Esaie. 36. 6. Habak. 3. 14.* Whereupon it is figuratively used for cursing or blaspheming, Num. 23. 13. as which is as a striking through with evil words. It is also used for expressing naming of a thing, sometime in the good part, as *Esaie. 62. 2.* and sometime in the evil, as the Greek and Chaldee interpret it, in this

place. the Name] understand, of Jehovah, as *Isaie. 16.* which is here omitted: for the more reverence, and because such wickedness as this, it is even a shame to speak, as *Eph. 5. 12. 3.* So elsewhere the scripture sometime omitteth the name of God for reverence, as, the right hand of the power, *Mark. 14. 62.* for the right hand of the power of God, *Luke. 22. 69.* and in common speech among the Jews, they used to say, the Blessed; for, (the blessed) God: *Mark. 14. 61. Mat. 26. 63.* And when the High Priest heard words, which he thought to be blasphemy, he rent his clothes, *Act. 26. 65.* according to a canon which they have, (recorded by *Maimony* in his treat. of Idolatrie, ch. 2. f. 1. c. 10.) thus; Whosoever heareth blasphemy of the Name, he is bound to rend his clothes; whether he himself heareth it, or (his clothes) whether he himself heareth it, or heareth from the mouth of him that heard it, or is bound to rend (his clothes.) But he that heareth it from the mouth of an heathen, is not bound to rend (his clothes;) and Eliakim and Shebna to rend (their clothes,) but for that Rabbad had rent (their clothes) from the faith; (*Esaie. 36. 22.*) they brought] either the witnesses which heard him, or the inferior officers, who not knowing how to punish Judges, who not knowing him to Moses, according to the order set, in *Exod. 18. 22. 26.* in Greek, *Salomith*, daughter of Dabrei: the being an Hebrewess, had married an Egyptian whilst the dwelt in Egypt; whose son now blasphemeth God, that

V. 12. in ward] or, in prison. that he might declare] meaning, that Moses might declare, or, that it might be declared unto them. The Hebrew phrase to declare (or expound) may be expressed both these ways, as is noted on *Gen. 6. 19. 20.* The Chaldee explaineth it thus, until it was declared (or expressed) unto them, by the decree of the word of the Lord, to woe, what punishment the blasphemer should have: therefore the Greek translatheth, to judge him, by force the commandment of the Lord. For as men judge not for man, but for the Lord, 2 Chron. 19. 6. so are they to judge, according to his judgments, *Ezek. 14. 24.* which if they

be not manifest, are to be inquired; the cause being brought unto God, Exod. 18. 19. So Moses did in other his cases, Num. 27. 1-11. & 15. 34.

V. 14. out of the camp] or, to (a place) without the camp: because the Camp of Israel was holie, and all unclean persons were to be put out of it, Num. 5. 2. 3. much more the flagitious. lay their hands] both to signify the truth of their testimony, and that his blood should be on his own head. We shall not this rite of imposition of hands, common to many of the patriarchs; and the Hebrews hold it to be peculiar unto this syn. All the witnesses and the judges every one lay their hands on the blasphemers head, and say unto him. Thy blood (be) upon thee head, for thou hast occasioned it unto thy self. And of all that are killed by the Synodion, there is none upon whom they impose hands, save the blasphemers only. (Lev. 24. 14.) Maimony treat. of Idolatrie, ch. 2. sect. 10.

V. 15. Every man] or Every man: Hebr. Man mas: which Targum Jonathan expoundeth young man or old man. Upon this particular occasion, a general law is here given, for punishing blasphemers. bear his syn] that is, the punishment due for his syn.

V. 16. blasphemeth] in Challee, expresseth, in Greek nameth: see ver. 11. name of Jehovah] Hereupon some of the Hebrewes gather that the blasphemer is not to be stoned, unless he expresse that sacred name IEHOVAH: but the wiser of them justly milike that restreyn, though themselves doe overmuch restreyn it. There be some that expound it, that he is not guilty (of death,) save for the name Jehovah (charis, Jehovah): but if say that for Adonai also (that is LORD,) he is to be stoned: sayth Maimony treat. of Idolatrie, ch. 2. sect. 7. And they are long since come unto this, that they hold the name of Jehovah unlawfull to be pronounced in reading of the Scripture, or otherwise; except in the Sanctuary when the Priest blessed the people, according to the Law

in Num. 6. 23-27. there (they say) he pronounced the name as it is written with I H V H, but out of the Sanctuary they pronounced it Adonai: for they mentioned not the name as it is written, but in the Sanctuary only. And after that Simon the just, was dead, the Priests ceased from blessing by the name as it is written (I H V H,) though it were in the Sanctuary, to the end that no man should learn it, which was not of good esteeme, and meet for to leave it. And our first wise men, did not carry their respect, for their children, that were meet (or meet) to give one in seven verses. Maimony treat. of Prayer, chap. 4. sect. 10. By this it appeareth, that this custome was taken up of themselves, not commanded of God: the sanctifying of whose name, standeth not in letters and syllables, but in faith and obedience, Num. 10. 12. & 15. 20. See the annotations on Exod. 6. 3. & Num. 6. blasphemeth the name] see ver. 11. the Greek translate, nameth the name of the Lord: meaning with blasphemie and cursing, as did this Egyptians fon.

V. 17. Shall smite] that is, as the Challee translateth shall kill. See the notes on Gen. 14. 17. soule] that is, life: see Gen. 19. 17. & 37. 21. and for putting murderers to death, see Exod. 21. 12. shall surely be put to death] or, shall be put to dye the death, as Targum Jonathan explaineth, it shall be killed with the sword.

V. 18. the soule of a beast] that is, the life of it: which the Greek explaineth thus, he that smiteth a beast and it dye. soule for soule] or, life for life, that is one living beast for another; as ox for ox, sheep for sheep, and the like.

V. 19. so shall it be done] by the Magistrate, according to the rigour of justice: except he buy it off with money. For unless it were murder, (which God forbade to be bought off with any ransom, Num. 31. 31.) the Hebrewes hold all blemishes and hurts might be redeemed with money. Which seemeth also to be warrantable by the Law, in Exod. 21. 18. 19. And for that in some cases it could hardly be done

does or not at all. For if a man had smitten his neighbour on the eye, & made him whole half or a fourth part of his sight; a blind man had inatten out an ocker mans eye, how should the like be done againe unto him? The Hebrew canons say; He that hurteth his neighbour, is bound to pay unto him five things; to wit, for the damage, and for the payne, and for his healing, and for his resting, and for his shame, and for his paine. He that hurteth his neighbour, is bound to pay all five. He that hurteth another mans wife, payeth for her resting, and for her healing, and for the paine, and for her self: to her husband, and for the damage if it be to be seen, as if it be on her face, neck, or hand; to be seen, as if it be on her face, neck, or hand; a third part is paid to her self, and two thirds to her husband: if the damage be on a secret place, a third part is paid to the husband, and two thirds to the wife. If an husband hurt his own wife, he is bound to pay unto her out of band, all the damage, and all the shame, and the payne, and all is rest: her husband hath no part thereof. And if she will, she may give the price to another. And her husband is to be healed, as all sick persons are wont to be healed. It is unlawful for a man to hurt himself or his neighbour: and not he that hurteth only, but whosoever smiteth a righteous man of Israel, whether small or great, man or woman, by way of strife, he transgresseth against a prohibition, for it is said (in Deut. 25. 3.) he shall not add (or exceed) to smite him: if the Law forbiddeth (it) to smite a sinner, much more (it) forbiddeth (it) to smite a just man. Though he doe but lift up his hand against his neighbour, it is unlawful: and whosoever lifteth up his hand against his neighbour, though he smite him not, he is a wicked man. Maimony in Chobel &c. ch. 4. f. 10. &c. & c. f. 12.

V. 20. Breach for breach] Targum Jonathan sayth, The price of breach for breach, as if an eye for an eye &c. As there are several sorts and degrees of hurts & blemishes, so were the penalties rated; which the Hebrewes lay down thus; He that smiteth off his neighbours hand or foot, or eye, or smiteth out his eye, payeth the five things, for his damage, for his paine, for his healing, for his resting, and for his shame. If he smiteth him on the hand, and it sweleth, and after that he be healed, he payeth four things, for his healing, for his resting, for his paine, and for his shame. If he smite him on the face, and it sweleth, he payeth three things, for the healing, for the paine, and for the shame. If he smite him on a place which is not seen as on his back, he payeth two things, for the paine, and for the healing. If he smite him with a dish or with his hand, or the like thing, he payeth one thing, for the shame only. So he that smiteth off the haire of his neighbours head, payeth but for the shame only; for it will grow

again: &c. Maimony in Chobel, ch. 2. f. 4. upon a man] The Hebrew Adam, signifieth man & woman, Gen. 1. 2. all mankind, of what sort to ever: and for this law extended to all, even the meaneit. He that hurteth his own Hebrew servant, is bound to pay all five things (before mentioned,) five for his resting, He that hurteth his neighbours man, or his beasts, servants; payeth to his master, all the five things. He that hurteth his neighbours Hebrew servant, is bound to pay all five. He that hurteth another mans wife, payeth for her resting, and for her healing, and for the paine, and for her self: to her husband, and for the damage if it be to be seen, as if it be on her face, neck, or hand; to be seen, as if it be on her face, neck, or hand; a third part is paid to her self, and two thirds to her husband: if the damage be on a secret place, a third part is paid to the husband, and two thirds to the wife. If an husband hurt his own wife, he is bound to pay unto her out of band, all the damage, and all the shame, and the payne, and all is rest: her husband hath no part thereof. And if she will, she may give the price to another. And her husband is to be healed, as all sick persons are wont to be healed. It is unlawful for a man to hurt himself or his neighbour: and not he that hurteth only, but whosoever smiteth a righteous man of Israel, whether small or great, man or woman, by way of strife, he transgresseth against a prohibition, for it is said (in Deut. 25. 3.) he shall not add (or exceed) to smite him: if the Law forbiddeth (it) to smite a sinner, much more (it) forbiddeth (it) to smite a just man. Though he doe but lift up his hand against his neighbour, it is unlawful: and whosoever lifteth up his hand against his neighbour, though he smite him not, he is a wicked man. Maimony in Chobel &c. ch. 4. f. 10. &c. & c. f. 12.

V. 21. that smiteth] the Challee translateth, that killeth a beast: but it extendeth further, even to the hurting or mayming of his neighbours beast, and consequently any other of his goods, according to the Law, Exod. 22. 5. 6. So the Hebrewes expound this law, saying. He that doeth damage to his neighbours goods, is bound to recompense the whole damage, whether he doe

is of ignorance, or against his will, it is as if he did it presumptuously: as if he fall from the top of a house, or stumble as he goeth, and falleth on a vessel and breaketh it, he is bound to pay the whole damage: as it is written, **AND HE THAT SMITETH A BEAST, SHALL RECOMPENSE (or PAY FOR) IT;** the scripture putteth no difference, whether he doe it ignorantly or presumptuously. And whether he kill his neighbours beast, or break his vessels, or rent his clothes, or cut down his plants, there is one law for all. But this is to be understood, if it be within the power (or liberties) of him that suffreth the damage: for if it be within the liberties of him that doeth the damage, he is not bound to recompense, unless he doe the damage presumptuously: but if he doe it of ignorance, or being forced, he is discharged. Likewise if they be both of them within their liberties, or both of them out of their liberties; and the one doeth damage against his will, to his neighbours goods, he is discharged. He that thrusteth his neighbours beast into the water; or it is fallen in, and he wil not suffer it to come up out of the water, till it dye there; he is bound to recompense it: and so in all like cases. Whosoever is the cause of doing damage to his neighbours goods, he is bound to recompense the whole damage, with the best of his substance, as others that doe damages. Although he doeth not this damage himself at last, forasmuch as he was the cause thereof at first, he is bound to pay. Maimony in Chabot C. ch. 6. f. 1. 2. 3. 12. C. ch. 7. f. 7. smiteth a man] that is, killeth him, as vers. 17. so the Chaldee translareth it killeth; and the Greek addeth, he that smiteth a man, and he dye, shall be put to death.

V. 22. One judgment] that is, one manner of law, and punishment. shall ye have] or, shall be to you. as well the stranger] or, as the stranger (the proselyte,) so shall the homeborne be.

V. 23. and stoned him] the Greek addeth, and all the congregation stoned him: as vers. 14. Of the manner of stoning, which they used afterward in Israel, it is recorded in Talmud Bab. in Sanhedrin, ch. 6. and by Maimony in Sanhedrin ch. 15. that when

they came within foure cubits of the place of execution, they strip him that was to be stoned, out of his clothes, and covered his naked-shame before him; & a woman was not stoned naked, but in one linnen garment. The place of stoning was high, whither he and the witnesses went up, and his hands were tyed, and one of the witnesses stroke him behind on the loynes; if he dyed not with that blow, there was a great stone so much as two men could beare, which the witnesses cast upon his hart; and if with that he dyed not, all Israel threw stones upon him, as it is written, The hand of the witnesses shall be first upon him, to put him to death, and afterward, the hand of all the people: Deut. 17. 7.

### CHAPTER 25.

1. God commandeth that every seventh yere should be a Sabbath and a yere of rest to the land of Canaan, 4. in which it might neither be tilled nor reaped, 6. and the fruits that grew of their own accord that yere, were to be common for all. 8. The law for the Jubilee in the fifth yere; for libertie to the inhabitants of the land, returning to their families and possessions, and rest unto the land. 14. Oppression may not be in selling of Possessions. 18. A blessing of obedience. 23. The manner of selling and redeeming lands. 29. of houses in walled cities. 31. and of houses in villages. 32. Of the houses and suburbs of the Levites, and the redemption of them. 35. Compassion of the poore. 39. The poore Hebrewes might not be sold for bondmen: 43. nor ruled over with rigour. 44. Bondmen were to be of the heathen. 47. The redemption of Hebrew servants out of strangers hands. 54. Their freedom as the Jubilee.



AND Jehovah spake unto Moses, in Mount Sinai, saying. Speak unto the sons of Israel, and say unto them: When ye come into the land,

which

Sabbath yere.

which I give unto you: then shall the land rest; a Sabbath, unto Jehovah. Six yeres, thou shalt sow thy field; & six yeres, thou shalt prune thy vineyard: and shalt gather, the revenue thereof. And in the seventh yere, shall be a Sabbath of sabbatisme, unto thee; and a Sabbath, for Jehovah: thou shalt not sow, thy field; nor prune, thy vineyard. That which groweth of its own accord of thy harvest, thou shalt not reap; and the grapes of thy separation, thou shalt not gather: it shall be unto the land, a yere of sabbatisme. And the Sabbath of the land, shall be unto you for meat; unto thee, and unto thy man servant & unto thy woman servant: and unto thy hired servant, & unto thy sojourner; the strangers, that are with thee. And unto thy cattel; and unto the beast, that are in thy land: shall all the revenue thereof be, for to eat. And thou shalt number unto thee, seven Sabbaths of yeres, seven yeres, seven times: & the dayes of the seven Sabbaths of yeres, shall be unto thee, nine and fourtie yeres. And thou shalt cause to sound, the trumpet of loud-sound, in the seventh moneth; in the tenth day of the moneth: in the day of Atonements, shall ye cause the trumpet to sound, throughout all your land. And ye shall sanctifie, the yere of fiftie yeres; and proclaime liberty, throughout the land, unto all the inhabitants thereof: a Jubile it shall be unto you; and ye shall returne, every man unto his possession; & every man unto his familie, shall ye returne. A Jubile shall it be, a yere of fiftie yeres, shall it be unto you: ye shall not sow;

neither shall ye reap, that which groweth of it self in it; neither shall ye gather the grapes, of the separations thereof. For, it is the Jubile; holynes, shall it be unto you: out of the field, ye shall eat the revenue thereof. In this yere of Jubile; ye shall returne, every man unto his possession. And if ye sell a sale, unto thy neighbour; or buy, of thy neighbours hand: doe not ye oppress, any man his brother. According to the number of yeres, after the Jubile; thou shalt buy, of thy neighbour: according to the number of the yeres of the revenues, he shall sell unto thee. According to the multitude of yeres, thou shalt multiply the price thereof; and according to the diminution of yeres, thou shalt diminish the price thereof: for, (according to) the number of the revenues, doth he sell unto thee. And ye shall not oppress, any man his neighbour; but thou shalt fear thy God: for, I am Jehovah, your God. And ye shall doe, my statutes; and keep my judgments, and doe them: and ye shall dwell on the land, in confident-safetie. And the land, shall give her fruit; & ye shall eat, to the full: and dwell thereon, in confident-safetie. And if ye shall say, what shall we eat, in the seventh yere? behold, we shall not sow; neither shall we gather our revenue. Then I will command my blessing upon you, in the sixth yere: and it shall bring forth renew, for three yeres. And ye shall sow, the eighth yere; and shall eat, of the old revenue: until the ninth yere, until her revenue come in, ye shall eat of the old. And the land, shall not be sold for ever; for the land

24 is mine: for ye are strangers and sojourners, with me. And in all the land of your possession; ye shall grant a redemption, for the land.

25 If thy brother be wexen-poor; and hath sold, some of his possession: then the redeemer thereof, he that is neerer unto him, shall come; and shall redeem the sale of his brother. And a man, if he have not a redeemer: and his hand hath attained, and found sufficiency for the redemption thereof. Then he shall count, the yeres of the sale thereof; and restore the overplus, unto the man to whom he sold it: and he shall returne, unto his possession. And if his hand finde not, sufficiency to restore unto him; then his sale shall be, in the hand of the buyer thereof, until the yere of Iubile: and it shall goe-out, in the Iubile: and he shall returne, unto his possession.

29 And a man, if he sell a dwelling house, in a walled citie; then the redemption thereof shall be, until the end of the yere of the sale thereof: a yere of dayes, shall be the redemption thereof. And if it be not redeemed, until a whole yere be fulfilled thereof; then the house, which is in the citie that hath not a wall, shall be confirmed for ever, to him that bought it, throughout his generations: it shall not goe-out, in the Iubile. But the houses of the villages which have no wall, round-about; shall be every-one counted, as a field of the country: redemption shall be for it; in the Iubile it shall goe-out. And the cities of the Levites; the houses, of the cities of their possession: a redemption e-

ver, shall be to the Levites. And he which shall redeem, (shall be) of the Levites; and the sale of the house, & the citie of his possession, shall goe-out in the Iubile: for the houses of the cities of the Levites, that is their possession; among the sons of Israel. And the field, of the suburbs of their cities, shall not be sold: for it is to them, a possession for ever.

And if thy brother be wexen-poor; & his hand fayleth, with thee: then thou shalt strengthen him; even the stranger and the sojourner, that he may live, with thee. Take not thou of him, biting-usury or increase; but fear thy God: & let thy brother live, with thee. Thy money, thou shalt not give unto him, upon biting-usury: nor give him thy meat, upon increase. I, am Jehovah thy God; which brought you forth, out of the land of Egypt: to be unto you, a God.

And if thy brother be wexen-poor, with thee, & be sold unto thee: thou shalt not serve thyself with him, with the service of a servant. As an hired servant as a sojourner, he shall be with thee: unto the yere of Iubile, he shall serve with thee. And he shall goe-out, from with thee; he, and his sons with him: & shall returne, unto his familie; and unto the possession of his fathers, shall he return. For they are my servants; whom I brought forth, out of the land of Egypt: they shall not be sold, with the sale of a servant. Thou shalt not rule over him, with rigour: but shalt fear thy God. Both thy man-servant and thy wo-

Redemptions in

man-servant, which thou shalt have: (shall be) of the heathens, that are round-about you; of them that ye buy, man-servant and woman-servant. And also, of the sons of the sojourners, that doe sojourne with you, of them that ye buy; & of their familie, which are with you; which they beget, in your land: and they shall be to you, for a possession. And ye shall take them as an inheritance for a possession; after you, to inherit for a possession; for ever, with them ye shall serve your brethren: but over your brethren, the sons of Israel, any-man over his brother, thou shalt not rule over him, with rigour.

And if the hand of the stranger & sojourner with thee, doe attayne; and thy brother be wexen-poor, by him: and be sold, unto the stranger the sojourner, with thee; or to the stock, of the strangers familie. After that he is sold, a redemption shall be for him: one of his brethren, shall redeem him. Either his uncle, or his uncle's son, shall redeem him; or any of the neer-kin of his flesh, of his familie, shall redeem him: or if his hand hath attained, then he shall redeem himself. And he shall count, with him that bought him; from the yere, that he was sold to him; unto the yere of Iubile: and the money of his sale, shall be according to the number of yeres; as the dayes of an hired servant, shall he be with him. If there be yet many, of the yeres: according unto them, shall he restore his redemption; out of the money that he was bought for. And if there remaine but a few, of the yeres, unto the yere of Iubile,

when he hath counted with him: according to his yeres, he shall restore his redemption. As an hired-servant of the yere, by the yere, shall he be with him: he shall not rule over him with rigour, before thine eyes. And if he be not redeemed, by these: then he shall goe-out, in the yere of Iubile; he, and his sons with him. For unto me, the sons of Israel are servants; they are my servants; whom I brought forth, out of the land of Egypt: I, am Jehovah your God.

### Annotations.

These letters signifie the beginning of the two and thirtieth section, or lecture of the Law: see Gen 6.9.

IN mount Sinai; or, by the mount; that is, in the plaine about it, where Israel camped still, Num. 10.11.12. So Manasses is sayd to be buried in his house, 2 Chron. 33.20. when it was but in the garden of his house, 2 King. 21.18. And here God beginneth to teach his people the profession and practise of their obedience unto him, and practise of their obedience unto him, in their land and possessions, as testified by the Sabbaths and Iubilees. Which were a shadow of things to come, but the body is of Christ, Coloss. 2.16.17. The fore these were the ordinances of mount Sinai, which brought forth children unto bondage: but we are come unto mount Zion, a here the Lamb (Christ) standeth with his 144,000, that have his Fathers name written in their foreheads; and by faith doe enter into his rest. Gal. 3.25 Rev. 14.1 Heb. 12.22. & 4.3.

V. 2. rest; or keep sabbath. a Sabbath; or, a rest: the Chaldee calleth it a release or remission; which word Moses useth in Deut. 15.1. This Law took place when they had possession of the land, which was conquered by Joshua in seven yeres. G g fo

to the eight yere af er Moses death, was the first to be reckoned towards the Sabbath yere, and yere of Iubilee; as appeareth by *Jos. 14. 1. 2. 7. 10* &c. For Caleb was 40. yeres old when he was sent to view the land, in the second yere after their coming out of Egypt, *Numb. 13. Deut. 1.* and they were 38. yeres under Moses in the wilderness, *Deut. 2. 14.* and when Caleb was 85 yeres old, the land was given them for inheritance, *Jos. 14. 7. 10.* that in the 6. y. of Iosua, they began the count; and the seventh y. after was the first Sabbath yere, and the fiftieth yere after, the first Iubilee.

V. 3. the revenue ] or, income, that is the fruit, as the Greek translatheth. And under these principalls, all other work belonging to husbandrie, is implied.

V. 4. Sabbath of sabbatime ] that is, of rest: which two wordes signifie an exact rest, as is noted on *Exod. 16. 23.* unto the land ] which should have rest every seventh yere, from being ploughed, digged, dounced, or manured; from being reaped, or mowen, or the like. As the Sabbath day (wherin men rested) was to teach Israel that they themselves were the Lords: so the Sabbath yere was to teach that the land was the Lords; therefore he addeth a Sabbath unto *Jehovah*, meaning unto his honour, and in signe of homage unto him; which the Chaldees translatheth a release before the Lord. The Sabbath day was a rest fro their labours, layd upon man for syn, *Genes. 3. 19.* the Sabbath yere was a rest for the ground, which for man: syn God had cursed; *Gen. 3. 17.* In this v're, at the feast of Boothes, there was a solemn reading of Gods Law, before all Israel, *Deut. 31. 10. 13.* and at the end of this v're, a release of debts, *Deut. 15. 1. 2.* &c. It was a figure of the Sabbath or rest, which Christ was to give unto his Church: of the understanding, which they should have in his Law, and the remission of their synns, (which were their debts, *Mat. 6. 12. Luk. 11. 4.*) when the time of grace, the acceptable yere of the

Lord should be proclaimed. *Esa. 61. 1. 2. Luke 4. 18. 19.* &c. 2 Cor. 6. 2. Thus every seventh yere, was for them to meditate of, and in faith to expect Christ, who is the true Noe, that giveth us comfort & rest from our work, and from the scrow of our hands, because of the ground which the Lord hath cursed. *Gen. 3. 29.* prune, or, cut thy vineyard; meaning the superfluous branches of the vines, which the husbandman cutteth off, to make the trees more fruitfull. Therefore to signifie that God would leave the vine of his church wast, he sayth it shall not be pruned. *Esa. 6.* And under these, all other work of husbandry is forbidden. The Hebrew canons shew it thus. It is commanded to rest tillage of the land, and dressing of trees, in the seventh yere, *Lev. 25.* And whose doth work of tillage of land or trees, in that yere, he fiftieth a commandement, and travayle sith against a prohibition, *Lev. 25. 4.* They may not plant in the seventh (yere); though they be trees that bear no fruit; nor cut off knobs from the trees, nor brush off withered leaves or boughes, nor bind up the branches, nor make a smoke under them to kill the wormes, nor cover the plants, with any thing wherein dung is, that the foules might not eat them when they are tender, nor cover the unripe fruits &c.: and so all other culture (or husbanding) of trees. For sowing or pruning, or reaping, or gathering fruits, this yere, a man was to be beaten; whether they were the fruits of the vineyard, or of other trees: for other works not expresse in the Law, he was not beaten but chastised (or scourged.) He that planted in the seventh yere, either of ignorance, or presumptuously, (that which he plant ed) was plucked up by the roots. He that ploughed or dounced his ground in the seventh yere, that it might be better to sow when the seventh yere was out, they a caused him, & he might not sow it at the going out of the seventh yere. If he removed thorns, or gathered out stones, to sit it against the seventh yere went out, so far as he did that which was not lawfull, he was amerced, but he might sow it, at the going out of the yere. &c. *Maimon. tom. 3. in Iobal* (or treat. of the

Intermission

Intermission and Iubilee,) ch. 1. The outward rest of Israel from these laborious works, figured a better rest which all the people of God should have by Christ, ceasing from their owne works, and doing the work of God, believing in his Son, by whom they shall finde rest unto their souls. *Heb. 4. 9. 10. Ioh. 6. 29. Mat. 11. 28.* Unless they did thus, the land enjoyed not her Sabbatimes, *Lev. 26. 34. 35.*

V. 5. That which growth of it own accord ] called in Hebrew, by one word, *Saphiach*: which is sayd to be All that the earth bringeth forth in the seventh yere, either of the seed which fell into it before the seventh yere, or of the roots which were reaped, and did grow and bear againe. *Maim. in Iobal ch. 4. sect. 1.*

[shall not reap] to weat, after the manner that they reaped every other yere; he that so reaped it, was to be beaten, but he reaped it at once, and did thresh it out, and eat it. *Maim. ibidem ch. 4. sect. 1.*

of thy separated ] which were separated and exempted from the owners, from sale and merchandise, and by the word of God made free and common for all. The Greek translatheth of thy sanctification; the Chaldees of thy leaving, that is, which thou art to leave in common. Or they may be so called, because the land and trees were to be left unmanured and undressed, and so after a sort separated from the owners care and husbandrie. The Hebrewes say, The seventh yere is of more weight than the holy things; for he that redeemeth an holy thing, it gets out among the common things, and they take the price for it. But the seventh yere, not so; for it out sell the fruits of the seventh yere, they take the price, and make it as the fruits of the seventh yere: and the fruits themselves (which were of old are not profaned, or made as the fruits of other yeres. *Maim. in Iobal ch. 6. sect. 6.*

V. 6. the Sabbath ] that is, the fruits of the Sabbath, to weat, of the seventh yere. for meat ] and for drink, and for anointing, and for such other uses as the creatures naturally serv'd, unto men and beasts. But that which was for mans meat, the Hebrewes say, might not be

employed to other uses; nor sold as merchandise: see the notes on *Exod. 23. 11.* thy sojourner ] the stranger-inhabitant, that dwelt in the land; and so in common for all indifferently, the owner had no more right in it, then any other man; wherfore whosoever locked up his vineyard, or hedged in his field in the seventh yere, broke a commandement. And so if he gathered all his fruits into his house; but all was to be free, and every mans hand alike in every place. Maimony in *Iobal ch. 4. f. 24.* But they might not carie the fruits out of the land, nor feed the heathens with them, nor hovelings (of the heathens,) except they had agreed to find them meat: but strangers that were guests might eat of them. *Maimony ibid. ch. 5. f. 13.*

V. 7. the beast ] or, as the Greek translatheth, the wild-beast: under which the foules also are comprehended. But the foules which were properly mans meat, they might not feed cattle with them. *Maim. in Iobal ch. 5. f. 13.* the revenue ] or income, which properly is the fruit when it is ripe, & fit to be gathered into the barn. Whereupon the Hebrewes say, they might not gather in the fruits of the seventh yere, when they were unripe; they might eat a litle of them in the field, before they were ripe, as they did other yeres, but not bring any to be eaten within their houses, til the season of the tithes. *Maim. ibid. ch. 5. f. 15.*

for to eat ] for meat. From hence the Hebrewes gather, that the fruits of the seventh yere, might not be eaten (by men,) save so long as the same kind (of fruits) were found in the field: so long as the beast did eat of that kind, out of the field, thou mayst eat of it that is in the house. It is be all consumed for the beast, out of the field, a man is bound to put that kind (of meat) out of his house. And after the putting away, it is unlawfull to be eaten, either of poore or rich. *Maim. in Iobal ch. 7. f. 1. 1.* This Sabbath or Rest of the Lords land, and common participation of all the fruits thereof, prefigureth the spiritual Rest of his Church, which they enter into by the faith of Christ. *Heb. 4.* and the communion of all graces and good things; as the (scriptures

G g 2

tures mention the common faith, Tit. 1. 4. the common salvation, Jude v. 3. and the communion of the mystrie therof, Eph. 3. 9. while both Jewes and Gentiles are fellow-heires, and of the same bodie, and partakers of his promise of Christ by the Gospel, Eph. 3. 6. Besides communion also in outward things, as need requireth; as when all that believed, were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need; and continuing dayly with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladnes, and singleness of hart; and the multitude of them that believed, were of one hart, and of one soule; neither said any of them, that ought of the things which he possessed was his owne, but they had all things common. Act. 2. 44. 45. & 4. 32.

V. 8. thou shalt number] The Hebrewes hold, that this comendement of numbering seven times seven yeres, and the comendement of sanctifying the fiftieth yere, v. 10 was given to the high Synedrion (or great Senate of Israell) onely: unto whom the care of proclaiming the Jubile and liberties of the same, did belong. *Maimony treat. of the Intermission and Jubile*, ch. 10. f. 1. *seven Sabbathers* in Greek, *seven Rests*: in Chaldee *seven Releases* (or *Intermissions*.)

49. yeres] which nine and fortyeth yere was the seventh rest or Sabbath yere. And the beginning of this numbering, fell out in the eight yere of Iosua, as is shewed before on v. 2. but the Hebrewes mysly generally in this computation, saying that the beginning of the count, was fourteen yeres after they came into the land; for six yeres (were spent) in conquering the land, and seven yeres in parting of it. *Maimony in Jabel*, ch. 10. f. 2. But this agreeth not with Calbs speech in Ios. 14. 7. - 10. neither was the land long in piring. Wherefore as they have mysfyd of Christ, unto whom all their Sabbathes & Jubilees led them: so God hath given them over to mysly in the computation of their Jubilees, whereby they are the more hardened in their error. *Eve the Stork in the heaven, knoweth her appoint-*

ed times; and the Turtle, and the Crane, and the Swallow, observe the time of their coming; but the Jewes know not the judgment after Lev. 8. 7. O ye hypocrites, ye can discern the face of the skie. I can ye not discern the figures of the times? Mat. 16. 3.

V. 9. shalt cause to sound] Hebr. *shalt cause to pass*: which word when it is used of sounds or voices, meaneth it is to be published, or declared, as the Greek here translateth it; so after, and in Ex. 1. 1. They caused the trumpet to pass, throughout all the borders of Israell: sayth *Maim*, in *Jabel*, c. 10. f. 10.

the trumpet] or, the cornet: see Lev. 23. 24. The trumpet of the Jubile, and of the beginning of the yere, is one, is every eighth *Maimony in Jabel*, c. 10. f. 11. and *Talmu* in *Rosh hashanah*, c. 3.

of sound, or of alarme, as the word is Englished in Num. 10. 5. See the notes on Lev. 23. 24. It is commanded to blow with the trumpet, in the tenth (day) of Tisri (that is September, in the yere of Jubile, and this comendement is given to the Synedrion first, as it is written, And thou shalt cause to sound &c. And every particular person is bound to blow, as it is written ye shall cause the trumpet to sound &c. *Maim*, in *c. 10. f. 10*. This blowing with trumpets, figured the preaching of the Gospel, Luk. 4. 18. 19. as is shewed alio on Lev. 23.

day of Atonement] or of expiation, which was the Falling day, when the whole church every yere afflicted their souls, and the high priest made atonement for them in the most holy place, *Lev. 16. 8*. &c. & 23. 27. And though the yere began ten dayes before, (the first of the month,) yet as our spiritual bondage was not done away, but by the Atonement made through the death of Christ, Heb. 2. 14. 15. In neither was the type herof performed in Israell, till the day of Atonement. The Hebrewes say, From the beginning of the yere until the day of Atonement, the servants were not leased unto their own houses, nor put bring in servitude to their masters; Neither were the heath returned to their owners; but the servants did eat and drink, and rejoyce, and were as freemen (or garlonds) upon their heads. H' is the day

of Atonement came, the Magistrates (the Synedrion) blew the trumpet, the servants were returned to their own houses, and the lands returned to their owners. *Maim*, in *Jabel*, c. 10. f. 14.

V. 10. the yere of fifty yeres] an Hebrew word, meaning the yere even the fiftieth yere: so that they mysly which count every seven and someth yere to be the Jubile: that was the seven and seven, the ordinarie Sabbath and yere of Rest, and the yere following, was the Jubile, even the fiftieth, two holy yeres came together. Thus

the Hebrew canons declare it. The yere of the Jubile cometh not in the count of the yeres of the Jews, but the ninth and fourtieth yere is the Jubile, and the fiftieth yere the Jubile; and the first & fiftieth yere beginneth the six yeres of the Jubile (showing) and so is every Jubile, *Maimony in Jabel*, c. 10. f. 7. And againe, The yere of the Jubile is self, is the (yere of) Release, and after it the Jubile, in the fiftieth yere.

proclaime liberty] for Hebrew servants, from their masters, *lev. 25. 10*. Such as went not out at the seventh yere of their servitude, but were bored through the eare, to serve for ever, went out at the Jubile; for then their servitude was at an end, as is noted on Exod. 21. 16. and as after is shewed in this chapter, v. 40. 41. Wherefore the other legal ordinances which are commanded to be kept for ever, had alio their end at the Jubile of the Gospel, as the Apostoll sheweth, *1 Thim. 2. 14. 16. 17*. And the Jewes which urge the observation of the Law, may be answered from their own writers.

for a known thing, that thou word (legoniam) is ever, is sometime spoken of a time determined, as, He shall serve him for ever, *Exod. 21. 6*. It is to say, unto the ever of the Jubile. And sometimes it is spoken of length of dayes, without knowledge of their limit, but yet they have a limit and an end, as Let King David live for ever, (*1 King. 1. 31*) And sometimes it is used of a time which hath none end, as, The Lord shall rejoyce for ever &c. *Psalm. 10. 16*. In *R. Menachem on Lev. 25*. This yere of liberty, figured the yere of grace by Christ, who dying in the last Jubile

that ever the land had, did deliver them who through fear of death, were all their life time subject to bondage, *Heb. 2. 14. 15*. such as were the servants of Syn, whom the Son making free, they are free in deed, *Ioh. 8. 34*. Of this time of grace Christ prophesying, calleth it the yere of his redeemed, *Esa. 63. 4*. and the acceptable yere of the LORD, *Esa. 61. 2*. And the Apostoll exhorting us, that we receive not the grace of God in vaine; behold, now is the accepted time; behold, now is the day of salvation, *2 Cor. 6. 1. 2*.

a Jubile] in Hebrew *Jabel*, which the Chaldee calleth *Jobela*; the Greek here interpreteth it a yere of remission of signification. In *Ex. 24. 17*. it is called the yere of liberty. The Hebrewes some of the think it hath the name (from the Arabik) of a ram, as *Isa. 1. 3*, where of the Cornets sounded this yere, were made: so the trumpets of *Jobela*, in *Job. 6. 4*. are in the Chaldee expounded, trumpets of ramms borne. But the Hebrew word signifieth neither ram, nor horne; but hath the name of crying or leading along *Job. 10. 19*. & 21. 31. *Psal. 50. 11*. wherupon *Jabal* is a freeman, or water course, that runneth along, and carieth things with it, *lev. 17. 8*. *Esa. 44. 4*. And thus *R. Menachem* on *Lev. 25* (and the Zohar, derive the name *Jabel*, from *Jabal* a Streame, or water-course, according to that phrase in *lev. 17. 8*. It seemeth alio to have the name of the long-sound of the trumpet; as in *Exod. 19. 13*. *Jabel* is the sound of the trumpet: and because this yere was joyfull to servants and poore people, of the joyfull shout which they made, and the joyfull shout which they made, and the joyfull shout of trumpets, the Latines have borrowed the word *Jubilatio*, which is, to make a joyfull shout. And in mystrie, the Jubile is so named, as carrying men to Christ, by whole redemption all the faithful have cause to shout and rejoyce. When he founded the Trompet of his Gospel, (as God had lent him to preach the Gospel to the poore, to preach deliverance to the captives, & recovering of sight to the blinde, to set at liberty them that are bruised, to preach the acceptable yere of the Lord,) then he said, Thou day in

this scripture fulfilled in your ears; and all have him witness, and wondered at the gracious words which proceeded out of his mouth, Luk. 4. 18-22.

his possession] his tennement, meaning lands and houses which had been sold, & now must be returned to the first owners: a figure of our restoring by Christ into Paradise, the possession wherof, Adam lost by syn: Gen. 3. Luk. 23. 43. So there were three things especial unto this yere, the founding of trumpets, the freedom of servants, and the restoring of lands or tenements: but the resting of the land was one with the seventh yere rest, v. 4. 11. And here note the accord and the difference between the Sabbath (or seventh) yere, and the jubile, which the Hebrews lay down thus. The Law of the jubile for the resting of the land, and the Law of the yere of Release, is one in every respect. Whatsoever is forbidden in the seventh yere concerning the tilling of the land, is forbidden in the yere of jubile: and whatsoever is lawfull in the seventh yere, is lawfull in the jubile: and that work for which they are beaten if they do it in the seventh yere, they are beaten for the same in the jubile. And the Law for the fruites of the yere of jubile, concerning eating, or selling, or putting them away, is as the law for the fruites of the seventh yere in every respect. The seventh yere is above the jubile, in that the seventh yere releaseth (debts of) money, (Deut. 15. 1. 2.) which the jubile doeth not: and the jubile is above the seventh yere, in that the jubile releaseth servants gone out (freed) and releaseth lands, [which the seventh yere doeth not.] Lev. 25. 14. The jubile releaseth lands, in the beginning of the same: but the seventh yere releaseth not money, till the end of the same, (Deut. 15. 1.) Maimonides, c. 10. f. 15. 16. Further, from these words, ye shall return every man ere, they gather, that he which gave his field for a gift (though he sold it not,) yet it was restored unto him in the yere of jubile: Maimonides, c. 11. f. 19. his familie] from which he was departed, whiles through poverty he was sold unto another familie, v. 39. 40. 41. It figured our returning unto God the Father, through our Lord Iesus Christ, of

whom the whole familie in heaven and earth is named, Ephes. 3. 15.

V. 11. A jubile (that is be) or, The jubile, shall be unto you, the yere of fifty yeres, that is, even in the fiftieth yere. The Greek translatheth it, (A yere) of remission of signification shall it be unto you: the fiftieth yere, shall the yere be unto you. of the fiftieth yere, which the Greek callith the sanctified fruits thereof. They were separated from the owners, and farthified of God to be common for all, like the fruites of the seventh yere, as before is noted. See vers 4. 5. 7.

V. 12. it is the jubile in Greek, it is the signification of remission, holynes that is, a most holy yere; to be hallowed or sanctified unto the Lord, by the obedience of these his precepts, & meditation of better rest, freedom and holynes, which should be obteyning by Christ, in the acceptable yere of the Lord; Luke 4. 18. 19. 21.

out of the field] and not out of the barn; see the notes on v. 5. and on Exod. 23. 11. By this, God also led them to depend upon him for their dayly bread, and not to care for the morrow, Mat. 6. 31. 34. and to weane them from the world, that they that buy, may be as though they possessed not, and they that use this world, as though they used it not, 1 Cor. 7. 30. 31.

V. 14. if ye sell] that is, if any of you: the Greek for more plainnes, changed the number, if thou sell: so after, the Greek sayth oppress (or wring) not thou. not oppress] or, not vex, not make a prey. This Mole here and in the next verse sheweth to concerne both buyer and seller: so that, if a man sold too dear, the buyer was oppressed; and if a man bought a thing too cheap, the seller was oppressed.

V. 15. According to] By the number of yeres: which two phrases doe explaine one another, and are used sometime indifferently, as, In (or By) the word of God, 1 Chron. 21. 19. is by an other prophet set down, 1 According to the word of God, 2 Sam. 24. 19. And so the Greek translatheth it here, According to. So after,

in vers. 10. and in Num. 14. 34. yeres of the revenues] that is, of the fruits: so that the land properly was not sold, but the fruites thereof, v. 16. See after on v. 23. 21. From this word yeres, the Hebrewes gather, that Who so selleth his field, he cannot redeeme it after two yeres, because it is said, according to the number of the yeres of the revenues, he shall sell unto thee. Yea though he that bought it shall sell unto thee. Yet he may not: 1. after two yeres he will not consent, yet he may not: 2. after two yeres from the sale thereof. And this buy must be the revenues of two yeres, and afterward it may be redeemed. Therefore if the seventh yere be one of the two yeres, or if it be a yere of blessing or curse, it is not so bound in the jubile; he that buyeth it one yere before the jubile, for each of it the second yere after the jubile; for a yere, THE YERES OF THE REVENUES. Maimony in Iobell, chap. 11. sect. 5. 10. 12.

V. 16. the number of the revenues] that is, according to the number of the yeres of the revenues: as vers. 15.

V. 17. fear thy God] by absteyning from this evil, and doing the contrary good; for, by the fear of the Lord, men depart from evil, Prov. 16. 6. and wheras it is said, in 1 King. 8. 40. that they may fear thee along as they live: an other Prophet openeth it thus, that they may fear thee, and walk in thy wayes, as long as they live: 2 Chr. 6. 31. But the want of the fear of God, is the fountain: of evil deeds, Deut. 25. 18. Psalm. 36. 2. Rom. 3. 18. So Nehemia: blaming crueltie in the Jewes towards their brethren, said, Ought ye not to walk in the fear of our God? Neh. 5. 9.

V. 18. my statutes] the Greek addeth, all my statutes and all my judgments; which addition is here implied, as elsewhere the Holy Ghost explaineth himself: for, to stablish the words of the Law, Deut. 27. 26. meaneeth all things written in the book of the Law, Gal. 3. 10. and They did eat, Luk. 24. 42. Mark. 8. 3. is expounded, They did eat, Mat. 14. 20. & 15. 37. and many the like. See the notes on Exod. 25. 40. in confident safety] or, with boldnes, and security. The original word signifieth

both the confidence or boldnes which men that trust in God, and walk in his wayes, have within themselves; and the safety & secure estate, wherin God setteth them, from danger of evil. This promise is often renewed, as in Levit. 26. 5. Deut. 12. 10. & 33. 12. 18. Prov. 1. 33. Ezek. 18. 26. & 34. 27. 28. and under this promise, eternal life is figured; as is shewed on Gen. 12. 5.

V. 19. give] or yeild her fruit: which was a signe of Gods blessing, Lev. 26. 3. 4. Psalm. 67. 1. 7. and a figure of heavenly blessings in Christ, Eph. 4. 5. 8. Psalm. 84. 11. 12. 13. Ezek. 34. 26. 27. eat to the full] or, eat unto satietie: see the notes on Lev. 26. 5.

V. 20. behold we shall not sow] the Greek translatheth it, if we sow not, nor gather &c. This saying or thought of theirs, God approveth not of; for he teacheth men, by the foules of the aire, and lilies of the feild, to take no thought, what to eat or drink, or wherewith to be clothed, Mat. 6. 25. 26. &c. But preventeth the objection of humane infirmities, by promise of extraordinary blessing, to them that obey his Law. The like he doeth in Exod. 34. 23. 24. about their going up to his hollemne feasts; and in Mat. 6. 33. to all that seek his kingdom and righteousness.

V. 21. will command] that is, will powerfully send; as the Greek interpreteth it will send: but it noteth the power and efficacy of Gods word, who sendeth his edict upon earth, and his word runneth very swiftly, Psalm. 147. 15. So Moses againe speaketh of commanding the blessing, Deut. 28. 8. and David, in Psalm. 133. 3. and of commanding salvation, Psalm. 44. 5 & 71. 3. of commanding strength, Psalm. 68. 29. and other things, which he effectually procureth and causeth to come to pass, 2 Sam. 17. 14.

V. 22. ye shall eat] This promise of blessings and the fruition of them, was to encourage them in obedience to Gods Law; for godlynes is profitable unto all things; having promise of the life which now is, and of that which is to come, 1 Tim. 4. 8. And God that which is to come, abounds towards us, that we may have grace abound towards us, that we may have alldifficience in all things, may



may abound to every good work. And he that minisheth seed to the sower: will both minish bread for our food, and multiply our seed sown, and increase the fruits of our righteousness. 2 Cor. 9. 8. 10.

V. 23. [for ever] or absolutely, precisely: Heb. 10. binding-fast, meaning unto the buyer, as v. 30. and this the Greek version favourerth, translating, unto confirmation; that is, to be firm and fast unto him that bought it, as his own for ever. And as the original word is sometime used for cutting off, so it may here be Englished; & then it meaneth, it should not be sold for as to be cutt off from redemption, (as v. 24. 1) or to be absolutely cut-off from the first owner. The Chaldee translateth, absolutely or properly, for the propriety of him that buyeth the same. Hereupon Naboth would not sell his inheritance to the King, 1 King. 21. 3. See also Ezek. 48. 14. where the oblation of land given to the Priests and Levites, they might not sell it, neither exchange, nor alienate the first fruits of the land: because it was holy, unto the LORD. is mine.] Though the whole earth be the Lords, and the plentie thereof, Psal. 24. 1. yet the land of Canaan was his in more special manner, (even as Israel to whom he gave it, was his peculiar people above others, Exod. 19. 9.) because he had sanctified it to be the inheritance of his church here on earth, Gen. 12. 7. & a figure of the inheritance of his saints in heaven. Heb. 11. 9. 10. Therefore it is called THE LORDS land, Hof. 9. 3. and Immanuel (that is Christs) land, Esa. 8. 8. & the holy land, Zach. 2. 12. & so being Gods, men had no right to sell it, and it taught them, that the gift of God may not be purchased with money, Act. 8. 10. & that the heavenly heritage which he hath prepared for his in Christ, cannot be alienated from them; but is surely confirmed in his blood, and reserved in heaven for them; unto which they shall return at the great jubile of his second appearing, when the trumpet of God shall sound. Rom. 8. 38. 39. 1 Joh. 10. 28. 29. 1 Pet. 1. 4. 5. 1 Thes. 4. 16.

17. [sojourners with me] that is, as the Greek and Chaldee expound it, before me. Thus David professed, I am a stranger and sojourner as all my fathers; Psal. 39. 13. 29. 15. (where in stead of with thee, he sayeth before thee.) So that as the heathens that became profelytes, had no inheritance in the land, but dwelt therein as sojourners, so was Israel in the sight of God. Hereby he taught them, to desire and seek a better country, that is an heavenly; where there remaineth a rest for the people of God. Heb. 11. 13. 14. 16. p. 10. and 4. 8. 9. See the annotations on Gen. 12. 5. & 13. 16. Some understand this with me, as if the Lord himself were but as a sojourner in this world, and his people with him; whereupon R. Menachem (on this place) bringeth an exposition of more ancient Doctors thus: For ye are strangers and sojourners with me; it is enough for the servant, that he be as his master. This may have use, if it be referred unto Christ, and his sojourning here in our flesh; who also himself used this proverb unto his, saying, It is enough for the disciple, that he be as his master; and the servant, as his Lord, &c. Mat. 10. 25.

V. 24. [grant] or give a redemption, that is, suffer it to be redeemed, (for grow, is often used for suffering, as is noted on Gen. 20. 6.) And this redemption, is by the yere of jubile, when every man was to let the land return to the owner, as being redeemed for him by the Lord. Of mens redeeming their lands by money &c. he speaketh afterward. Heruppon the Hebrew canons say, the land of Israel, which was parted among the tribes, may not be sold for ever, Lev. 25. 23. And if a man selleth for ever, both of them [the seller and the buyer] do ingross against a prohibition: and it availeth nothing; for in the jubile, the land returneth to the owner thereof. The jubile is above the seventh yere, for that the jubile letteth servants goe out free, and releaseth lands: and thus is the right of the sale of fields, spoken of in the law, and is a thing commanded, as it is written YE SHALL GRANT A REDEMPTION FOR

FOR

FOR THE LAND. Maim. in Iob. ch. 11. 15. and chap. 10. 16. This figured the law & state of grace, which all Gods people by the jubile of the gospel doe return unto by repentance & faith in Christ, though by their former synns, they have for a time deprived themselves of their inheritance in his church. 2 Cor. 2. 7. 8. 1 Joh. 1. 9.

V. 25. [weakened] or brought low, as the Greek translateth it in v. 39. though here both the Greek & Chaldee expound it weakened. Hereupon the Hebrew canons say, A man may not sell his house, or field of his possession, (although they returne a lease unto him after the time,) unless he be a poor man, Lev. 25. 29. But sell them for to put a lease unto him, or to make merchandise of the money in his purse, or to buy vessels, or beasts with it, or to get vessels, or servants, or beasts with it, he may not; save for food only. Yet if he be a stranger, and sell the field notwithstanding, it is counted as if he had sold it. Maim. in Iob. ch. 11. 15. 3.

[the redeemer] the Hebrew Goel, is also a kinsman, Num. 8. Ruth 3. 9. unto whom the right of redeeming lands, houses, or persons doth belong, and also the avenging of their blood if they be slayn; Num. 31. 10. Which kinsman, in this work of redemption, was often a figure of Christ,

who bringeth us unto us, and allied in the flesh (in that he took part of the same flesh, in that he took part of the same blood with us, Heb. 2. 14.) is called our God, that is Redeemer or Deliverer: as the Redeemer that cometh to (and out of) Sion, our Elias, 10 Rom. 11. 26. And he it is, that hath redeemed us, and our heavenly inheritance unto us in our low depreffed & poor estate. Hof. 13. 14. 1 Thes. 1. 10. 2 Cor. 8. 9. Rom. 8. 10. The Hebrews in Tanchuma, upon this place, say, The redeemer thereof thou the holy blessed (God) as it is said in Lev. 25. 24; he is redeemer is strong, the Lord of hosts, his name is strong, he that is near unto him, this is the holy blessed (God), as it is said in Psal. 148. 14. a people near him. Thus they saw from what a far off, though their eyes are darkened, that they cannot perceive how God was in Christ our redeemer, who is crucified near unto him; that is, next to we, in blood: as Lev. 21. 2. 3. Num.

27. 11. the sale of his brother) that which his brother hath sold. This dutie of the natural kinsman, shadowed the dutie of love which all Christians should shew one to another, by spiritual alliance; in helping to recover them that are occasionally fallen, and restoring them with the spirit of meeknes. Gal. 6. 1. 2. 1 Joh. 5. 16.

V. 26. [bath ateyned] in Greek, aboundeth, or is able, which word is used in Act. 11. 29. every man according to his ability. F. 6. hence the Hebrews conclude, that a man must redeem it with his own; for if he borroweth (of an other,) to redeem it with it, they hearken not unto him. Maim. in Iob. ch. 11. 15. 3.

[found sufficiency for] or, even the sufficiency of the redemption. This the Hebrews understood to be of such things as he hath gotten after the sale; where ore he hath sold a field of his possession, say, He hath sold a field of his possession, on, and hath other fields, and selleth of them fields, yongh to redeem the field which he sold, they hearken not unto him: for it is written, they shall find something, which was not found with him, at the time of the sale. Maim. ibid. c. 11. 17.

V. 27. [restore the overplus] The Hebrews explaine it thus; As if there remaine unto the jubile ten yeres, and he selleth him his field for hundred crownes, and he that bought it, hath eaten of (the fruits) of it three yeres, and then the seller would redeem it, he is to give him 70 crownes, and the other is to restore him his field. And so if he have eaten of it six yeres he field, and the other is to give him forty (crownes) and the other is to restore him the field. If he redeeme it not, but leave it in the hand of him that bought it, until the yere of jubile, then it is worth to the seller owner, without price. Maim. in Iob. ch. 11. 15. 3.

V. 28. [the jubile] in Greek, the Remission. to his possession that is, to his land, but trees and trees like, are by the Hebrews excepted. If a man sell trees, he cannot redeem them before seven yeres, [as he is noted, in v. 15] and if he doe not redeem them, they return not to the owner, in the jubile: Hh

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for



of any Israelite that had bought it, or of any other Levite that had redeemed it.

their possession] whereas the Levites might have no part in the spoils of the Hittites that were conquered, nor inheritance in the houses and lands which were divided to the other Israelites, Deut. 18. 1. God gave them cities and suburbs, for them and their cattle, which was all the possession they had: therefore he confirmed this gift unto them, with a stricter law both for sale and redemption, than the Israelites had for their possessions.

V. 34. the field] that is, the fields, as the Greek translatheth. of the suburbs] which were three thousand cubits every way, from the wall of the city and outward; see Num. 35. 4. with the annotations. not be sold] this seemeth to be an absolute prohibition, that though the Levites might sell their houses, yet not their land at all: which yet was but a figurative restraint (as the other legal ordinances,) until the Jubile of the gospel: for then, Barnabas a Levite sold his field, that he might enjoy a better inheritance among the saints. A. 4. 35. 37. Howbeit the Hebrew doctors understand this Law otherwise, and say: The Priests and the Levites, which sell any field of their cities, or any house &c., do redeem them after this manner: they sell fields, though it be near to the Jubile, and redeem them out of hand; and they redeem houses in the walled cities, at any time when they please, though it be after many years, Lev. 25. 32. Maimonides in Israel, chap. 13. sect. 7. And this law against selling, they expound of alteration or change; thus: In the Levites cities, they may not make of a city the suburbs; nor of the suburbs a city, nor of the suburbs a field, nor of a field suburbs, as it is written, the field of the suburbs of their cities shall not be sold, Lev. 25. 32. It's have been said, that this which is said, SHALL NOT BE SOLD, meaneth shall not be altered; but the field, and the suburbs, and the city, shall all be one of them as they are forever. Maimonides ibidem sect. 4. 5.

V. 35. wexen-poor] or brought low, as

v. 35. & 36. hard feyleth] or, hands moved, which the Greek translatheth, & be weak (or impotent) in his hands by thee; that is, unable to relieve himself. This phrase is here applied to the head in Deut. 32. 35. and often elsewhere to the foot, the moving or sliding whereof, is said to be a decay or falling into evil. then him] or, take hold on him, & confirm his weak hands; that is as the Greek translatheth help or relieve him. So God is said to strengthen or hold the right hand of Cyrus, when he enabled him to subdue nations, Esai. 45. 1. So of Christ, 1 Pet. 1. 10. 42. 6. and of his people, when he helpeth them against their enemies, Esai. 41. 10. 13. According to this law, is that in Deut. 15. 7. 8. 10. where God commandeth to open the hand, to lend & to give unto the poor: and it is reckoned for one of the signs of Sodom, that the strengthened not the hand of the poor and needy, Ezek. 16. 49. even the stranger] that is though he be a stranger, and none of thine own nation; as the Greek translatheth, thou shalt help him as a stranger and sojourner. Wherby God may intend the natural Israelites, which were but strangers and sojourners with him, v. 1. which is also the state of all the Saints on earth, 1 Pet. 2. 11. they may] or, and we shall live: so the Greek translatheth, thy brother shall live with thee. Bringing, is meant the recovering of him from out of his misery, as if where life is oppressed to sickness, ruin, and other miseries. Ezek. 9. Nehem. 2. 1. Christ. 11. 8. Gen. 45. 27. Therefore God commandeth to let the poor man have sufficient for his need, Deut. 15. 8. the annotations there. Hereby also was figured, that such as are poor in spirit, ought to be comforted: and such as are impoverished by sin, should be sought after for their recovery, by a monition, exhortation, prayer &c. that life may be given them: 1 Thes. 5. 14. 1 Joh. 5. 16. Lam. 5. 16. 20.

V. 36. biting-usury] of this, see what is noted on Exo 22. 25. increase] or, multiplication, overplus; that is when one taketh

both more than he lent. So in Ezek. 18. 8. 17. 17. spiritual usury and exact on (which under this law is also forbidden, as when the Law is urged upon the conscience of repentant sinners, more than is meet; whereby is the with God (which is by truth in Christ,) is impeached: or when hath freed his people from,) are layd as a yoke upon their necks, and burden upon their consciences; both which are hindrances of that true life and joy, which cometh by the gospel and spirit of his Son, shed upon the Saints. Mat. 18. 23. 24. Gal. 2. 14. 21. & 4. 9. 10. 11. & 5. 1. 2. 3. 4. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

V. 39. wexen-poor] in Greek, be humbled, or brought low: as v. 35. or, telt; as extreme poverty, debt, or telt; as v. 35. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

V. 40. as a sojourner] in Greek, or a sojourner; meaning that he should be used kindly, reverently, and as a brother. v. 45. The Hebrew canons say, Every Hebrew servant or bondman, their master is bound to make him equal to himself for meat, as he drink in the house in dwelling: as it is said in Deut. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

thou drink old wine, and he drink new; or thou sleep on a featherbed, and he sleep on straw &c. Hereupon they say, who so buyeth a Hebrew servant, buyeth himself a master: &c. Nevertheless it is necessary that the servant behave himself with a servants behaviour, in those services which he doeth unto him. Maimonides in Servants, chap. 1. f. 9. yet of Jubile which was the year of liberie for all manner Hebrew servants: therefore, No Hebrew mayd, or Hebrew manservant was in use (in Israel) but at the time when the Jubile was in use: whether it were a servant that sold himself, or that was free by the Jubile. Maimonides in Servants, chap. 1. f. 9.

V. 41. goe out from with thee] the Greek translatheth, he shall goe out to remission (into liberie). For what cause, or after what sort, whether he had been sold, the Jubile released him: which was a figure of the time of grace, whereby now Christ hath freed us from the servitude of sin and Satan: Job 8. 32. 36. Rom. 6. 14. 19. The Hebrew doctors say, He whom the Synedion drew doctors say, He whom the Synedion drew, served six years (Exod. 21. 2.) from the sold, served six years: and in the beginning of his seventh year, he went out a free man. If the year of release (Deut. 15. 1.) fell within these six years, yet he did serve therein; but if the year of Jubile fell in then though he were sold but a year before the Jubile, he goeth out free, (Lev. 25. 40. 41.) A man may sell himself for more than six years; if he sell himself for ten or 20. years, and the Jubile fall out, though within a year, he goeth out at the Jubile. If a man have sold himself, or been sold by the Synedion, and he runs away, he is bound to make up the six years; but if the Jubile fall, he goeth out free. If he have been sick, either by a continued sickness, or after a year, or been sick by a continuance of sickness (of his sickness) be less than four years, they are reckoned among the six years service; but if he have been four years sick, he is bound to make good all the days of his sickness; as it is written (Lev. 25. 40.) As an hireling, as a sojourner: but if the Jubile fall, he goeth out free. Maimonides in Servants, chap. 2. f. 2. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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for his wife. And by the parable in *Mat.* 18. 25. it seemeth that in Israel men might be sold for debt, they, their wives, and their children, and all that they had: and in 2 *King.* 4. 1. the creditor would take the children bondmen, for their father's debt. Howbeit the Hebrew doctors understand thus the other saying, *Every Hebrew servant, his master is bound to find his wife meat &c.* and so he is bound to find his sons and daughters meat. Of him whom the Synedrion sold, it is sayd (in *Exod.* 21. 3.) if he were the husband of a wife, then his wife shall goe out with him. If thou thinkest that when he was bought, his wife became a servant; it is not so; but to teach that his master was bound to give her food. And of him that sold himself, it is sayd (in *Lev.* 25. 41.) he and his sons with him. And of him that was sold to an heathen, it is sayd, (in *Lev.* 25. 54.) he and his sons with him. Whether they were the wife and children which he had at the time when he was sold; or wife and children which he had after he was sold. So that he took her with his master's consent; but if he took her without his consent, his master is not bound to find her meat. Though his master be bound to find his wife and children meat, yet hath he nothing of the labours of their hands, but the wives labours are her husband's: and whatsoever is due fro a husband to his wife, is due to her, forasmuch as he is a Hebrew servant. *Admonitory treat.* of Servants. ch. 2. f. 2.

V. 4. *any servants*] their redemption  
from Pharaoh; figured the redemption  
from Satan by Christ; and their freedom,  
that of which it is layd, *ye are bought with  
a price, be not the servants of men.* 1 Cor. 7. 23.  
and, *now being made free from Syn, and made  
servants to God; ye have your fruit unto holy-  
nes, and the end everlasting life.* Rom. 6. 22.  
the [*is* of a servant] that is, after the  
manner that servants (or slaves) are sold  
in the market, publicly; but privately and  
by way of honour, *Mammon in Servants*, ch. 1.  
[*is*].

V. 43. with rigour] as the Egyptians ruled over Israel, *Exod.* 1. 13. The Hebrews describe it thus: *What a rigorous service? It is a service which is not determined,*

and service vvhether there is no need: but (the  
maſters) purpoſe is to make him vveke, and  
onely that he ſhould not ceaſe. Hereupon our  
wiſe men haue ſayd, that (the maſter) ſhould  
not ſay (unto him) Dig under the vines until I  
come; for loe he giueth him no determined time;  
but he is to ſay unto him, Dig til ſuch an hour,  
or ſuch a place. And ſo he may not ſay to  
him, Dig this place, vvhether there is a need to  
doe it or ce. *Mainmoy in Seruants, ch. 1. ſe. 6.*  
But this rigour, ſeuerenes or cruelty herefor-  
bidden, extendeth further, euen to all  
ouermuch labour, aboue that which is  
meet, and they are able; as the Greeke here  
translateth, *Thou ſhalt not rack him (or di-  
ſtrect, torment him) vvvith labour: beating if  
their work be not done, Exod. 14. 14. & 1.  
7. 8. 14. and threatening with hard words,*  
*Eph. 6. 9. and the like.* *fear thy God*  
and thereby abſteyne from this evil: ſee  
verſ. 17.

V. 44. of the heathens] as the Hebrew servants set at liberty by the Jubile. i. figured Gods & set, set free by Christ: so the heathens brought into subjection and bondage, may figure the reprobates, whom Christ and his people shall rule with an iron rod, *Psalm. 119. Rev. 12. 5. 7.* Or, being underfoot of such servants as were bought and brought unto the faith of God, and were circumcised, (as in Gen. 17. 27.) it might fore shadow the conversion of the heathens, and bringing them into the perpetual service of Christ and his church; *Esa. 56. 3. 6. 7. & 60. 3. 7. 10. 11.* Compare that promise made by the Prophet, The Lord will have mercy on Jacob, and will yet choofe Israel, and set them in their own land; and the strangers shall be joyed with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord, for servants and handmaids, and they shall take them captives, whose captives they were; and they shall rule over their oppressors: *Esa. 14. 1. 2.*

V. 45. of the sojourners } cr, of the stran-  
ger-inhabitants meaning such as were in the  
land, but not joynd to the Church of  
Israel;

Israel; as the Chaldee paraphrast here cal-  
leth them *unincircumised sojourners*: these so-  
journers are opposed to the heathens out  
of the land, round about them; v. 44.  
that *is* the sojourners; or, *that are strangers*: in  
of their

that doe Ioyne you, that are strangers: in  
Greek, that are among you . And this  
[is] in Canitie, of their seed . And this  
might be, if the mother onely were a  
Canaanite . As Isaacite that yeth with a  
Canaanite bodie woman, forasmuch as she is  
not a Canaanite, he b cometh a Canaanite in  
yeth, and he is sold and bought, and made to  
serue for ever, as other bondmen . Maim, it  
cometh, ch. xij. vj. which accordeth wit  
the law in Exod. ii. 4.

V. 45, *an inheritance for your sons* [the Greek translates, *you shall divide (or possess) them unto your children*. These words *possession* and *inheritance*, applied thus to servants, mean: their subjection under their masters; according to which phrase Paul is said to *inherit* in all nations, *Plal.* and *Christ*, to have the heathens *8* for his inheritance and *1 possession*, *Plalm.* and in *buying for your sons*, he implies prohibition to let them to strangers especially if the serv<sup>t</sup> were turned to *rich*; and by the Hebrew canons, he told his servant to the heathens, the *want* went our *tre*, and his master compelled to *re-d*urn out of the *things* hand. *Maimon*, in *Servants*, ch 8, § 1, *Adven*

for ever } they and their children  
they are bondmen, untill they be re-  
free. They were free by Gods law  
their master had mayned them, as  
21 26 27 and 1 by the Hebrew canons,  
freedom might be bought, by them  
or their friends : *Mammay* in *Seway*  
5. *le. 2.* *serve your self s }* or  
them into *frutude*, use them as *servants*  
not rule over him } in Chaldee,  
your selves vs: him: in Greek, not  
afflict him with labours, as v. 43. But  
they then rule over the hearthens  
you? The Hebrewes *sav. 7* 1 u la  
make a *Caraniist* *servant* *serve* with  
but not with *stand*: in this right, it is the  
mercy, and way of wisdom, sh

should be compassionate, and follow justice, and not make him yoke heavy upon his servant, nor afflict him. And to give him meat and drink of all sorts. The first wofe men, used to give their servants of all meats that they did eat themselves; and they gave them their beasts and their servants meat, before they themselves did eat. See he sayeth (in Psal. 123. 2.) as the eyes of servants unto the hand of their masters, as the eyes of my sdaer, unto the hand of her mistress. As if they used not a servant contemptuously, by hands or by words : the scripture giveth them forbearance, not for shame and contempt. And let him not much crie out against him, or stee indignation, but speak gently to him, and hear his prayer. For so it is expressed in the good wayes of piety for which he commendeth himself. If I despise the cause of my servant or of my handmaiden, when they contended with me : did not he make me in the wombe, make him &c. Job 31. 13. 15. Neither should he cruelitie and hardness be found, save from among the idolatrous heathens but the seed of Abraham our father, upon whom the blessing of God hath poured out the good thing that we have. Blessed God haith commanded them statutes of his Law, and commanded them statutes judgements whiche are righteous; they shoulde be mercifull towards all. And so among the mercies of the holy blessed God, which was commanded to imitate, he sayth, His tender mercies are over all his works. (Psal. 145. 9.) and who so bewythem mercie, mercie shall be put unto him. &c. Maum. treatise of Service ch. 9. sect. 8.

V. 47. the [straw] which the Chaldeans expound, tech, the unicorn; due to affluence doe atque in Greek, doe find, to enough to buy a poor Israelite; and if he be rich and able: lo in V. 26. the flock] or, the stump, as this w<sup>th</sup> Englished in Dan 4. 15, that is, any lineage or kindred remaining. The C<sup>on</sup>translittereth, to the *Aramite* (that is, to him or heathen,) of the familie of (or Profelytes,) meaning one that is a profelytes flock, but was not one of the flock, or of the faith of Israel.

V. 48. redemption [shal be to him]  
he shal have right to be redeemed  
b. ethren] that is, his kindred, as is a  
plained.

49 V. 49. his uncle [in Greek and Chaldee, his fathers brother. his hand hath attained] to weat, wealth enough; if he be able of himself. The Hebrew canons say, He that is sold to a stranger, if his own hand attain not to redeem himself, his kinsred are to redeem him; and one kinsman before another, as it is said, his uncle, or his uncles son &c. And the Synedrion are to copel him kinsred to redeem him, that he be not drowned (or swallowed up) among the heathens. If his kinsred redeem him not, or his own hand cannot attain to it: every man of Israel is commanded to redeem him. And whether his kinsred doe redeem him, or any other man, he is to goe out free, [and not to be a servant to him that redeemed him.] And he may borrow, for to redeem himself from a heathen, & he may redeem by the half (or in part.) But he that is sold to an Israelite his kinsred may not redeem him, neither may he borrow to redeem himself; neither is redeemed by the half (or part,) but if his hand be able to give according to the yere that remain, he may give and goe out, otherwise he goeth not out. Maimon in Servants, ch. 2. §. 7. A practise of it is, we finde in Nehem. 5. 8. We, after our ability, have redeemed our brethren the Levites, which were sold unto the heathen: & will you even sell your brethren? or shall they be sold unto us?

50 V. 50. with him that bought him This is a common equitie; whether he had sold himself to an Israelite, or to an heathen, or had been sold by the Magistrate, he abated of his redemption, and went out. Maim. ibidem, c. 2. §. 8. the money ] Hebr. the silver: it is the Hebrews hold strictly, to be money, not moneyes worth, as fruits, vessels, or the like. Maimon ibidem ch. 2. §. 3. dayes of an hired servant ] that is, a precise or set number of dayes, not more nor fewer. So this practise elsewhere noteth, as in Job. 7. 12. Is there not an appointed time to man upon earth, and are not his dayes like the dayes of an hireling? &c. And in Esai. 16. 14. In three yeres, as the yeres of an hireling: and in Esai. 21. 16. yet a yere, according to the yeres of an hireling: that is, precisely, without longer day.

52 V. 52. according to his yeres ] As, if he had

sold himself for an hundred (crownes), and there remaind unto the jubile: from the yere of his sale, ten yeres; he shall reckon ten (crownes) for every yere that he hath served him, and abate the price of them, and returne the rest in money. Maim. in Servants ch. 2. §. 8.

V. 53. As an hired servant of the yere, by the yere] that is, as a yearly hireling: (c. v. 40. before thine eyes) that is, thou shalt not suffer the stranger to rule over him with rigour, and thou wilt act as if he were an Israelite was bound to forbid him this, and because it was a stranger that dwelt in the land, the Magistrates of Israel, might releas him from rigour.

V. 54. by these] Gr. by these things (or means) that is, neither by othes nor by himself, before the jubile. of Jubile. Gr. of Remission: which was a vertue of full discharge of all servants from the hands of all other matters, that they might be the Lords, and serve him only. Which thing Christ hath fulfilled for us in truth, who dying in the last jubile, the acceptable vertue of the Lord, hath set us free from all synfull servitude; that syn should reign no more in our mortal bodies, nor we obey it in the lusts thereof; but present our selves unto God, as those that are alive from the dead; & our members as instruments of righteousness unto God. Rom. 6. 11. 12. 13. Job. 8. 34. 36. Hebr. 14. 15.

# CHAPTER 26.

1. God forbidding Idolatry, & anathema true religion. 3. Promiseth blessings to them that keep his commandments. 14. Threateneth curses to those that break them. 21. And as their stubbornness encreaseth, so shall his punishment. 40. He promiseth to remember his covenant at all, towards them that repent.

YE shall not make unto you Idols; neither shall ye rear up unto you, a graven Image, or a pillar; neither shall ye set any stone of image, as in y: ur lanqu

land, to bow down your selves unto it: for I Jehovah, am your God. Ye shall keep my Sabbaths; & reverence, my Sanctuary: I am Jehovah.

§ § §

1 If ye shall walk, in my statutes: and keep my commandments; & doe them. Then I will give your raynes, in their season: and the land shall give, her increase; & the trees of the field, shall give their fruit. And your threshing, shall reach unto the vintage; and the vintage, shall reach unto the sowing-time: and ye shall eat your bread, to the full; and dwell in confidence, in your land. And I will give peace, in the land; and ye shall live down, and none shall make you afraid: and I will cause the evil beast to cease, out of the land; and the sword, shall not pass through your land. And ye shall pursue, your enemies: and they shall fall before you, by the sword. And five of you, shall pursue an hundred; and an hundred of you, shall pursue ten thousand: and your enemies shall fall, before you, by the sword. And I will have respect unto you; and make you fruitful; & multiply you: & establish my covenant, with you. And ye shall eat old store, very old: and bring forth the old, because of the new. And I will set my Tabernacle, among you: & my foule, shall not lothe you. And I will walk, among you: and wilbe to you, a God: and you, shall be to me a people. I am Jehovah your God, which brought you forth, out of the land of Egypt; from being servants to them:

and I have broken, the slaves of your yoke, and made you goe, upright. But if ye will not hearken, unto me: and will not doe, all these commandments. And if ye shall despise my statutes; and if your soule loath my judgments: so that ye doe not, all my commandments: that ye break, my covenant. I also will doe this unto you; I will even appoint over you sordaine-terror, the consumption, and the burning-ague; that consume the eyes, and pine away the soule: and ye shall sow your seed, in vaine; and your enemies, shall eat it. And I will set my face, against you; and ye shall be smitten, before your enemies: & they that hate you, shall rule over you; and ye shall flee, when none pursue you. And if ye for these, ye will not hearken unto me: then I will add to chastise you, seven times for your synns. And I will break, the excellencie of your power: and I will make your heavens, as yron; & your earth, as brass. And your strength, shall be spent in vaine: & your land shall not give, her increase; and the trees of the land, shall not give their fruit.

And if ye walk with me, contrarily, and be not willing, to hearken unto me: then I will add plagues upon you; seven times, according to your synns. And I will send among you, a wild-beast of the field, which shall rob you of your children; and cut off your cattell; and make you few: & your wayes, shall be desolate.

And if by these, ye will not be chastised, by me: but will walk with me, contrarie. Then will I also, walk with you, contrarie: and even I, will plague



2 Verſ 1. *Sabbath* in Chaldee Sabbath days: see Lev. 19. 30. where these laws were for being given; and are here repeated, as general's implying all other religious duties, because God now would by promises and threatenings confirm his whole Law, and binde his people to the more careful obedience.

Here beginneth the three & thirtieth Section or Lecture of the Law, after the Hebrews computation: whereof see Gen. 6. 9.

3 V. 3. *Walk in my statutes* This maketh men just before God, Luk. 1. 6. & if the Law could give life, (&) were not weak through the flesh, (Rom. 8. 3.) verily justice should have been by the Law, Gal. 3. 12. but when the commandment cometh, Syn reviver, and man dyeth, Rom. 7. 9. Therefore by the works of the Law, there shall no flesh be justified in Gods sight, Rom. 3. 20. but the just shall live by faith, Gal. 3. 11. and by faith this condition here required, is fulfilled; as Enoch walk'd with God, Gen. 5. 24. when he pleas'd him by faith, Heb. 11. 5. 6. This then according to the letter, is legal; and promisseth life to them which doe these things, Rom. 10. 5. but spiritually leadeth unto Christ, who is the end of the Law, for justice to every one that beleeveth, Gal. 3. 24. Rom. 10. 4.

4 V. 4. *your raynes* in Greek, *rayn* unto you: he meaneth the rayn of the land, the first rayn and the latter rayne, whereof see Deut. 11. 14. These none can give but God, Jer. 14. 22. they figured spiritual blessings, by the doctrine of the gospel of Christ, Deut. 32. 2. Pſal. 71. 6. 2 Sam. 23. 4. *their season* that is, *due season*: so they make the earth fruitful, and are of the Lords good treasure which he openeth unto men, Deut. 28. 12. and should move them to fear him: Jer. 17. 24. *her increase* or *her fruit*, which is an effect of the rayn, through Gods blessing: for when the flowers of blessing come in their season, the tree of the field yieldeth her fruit, and the earth her in-

crease, Ezek. 34. 16, 27. And this is spiritually applied to our earthly nature, made fruitful unto God through the rayn and dewes of his graces, and so it receiveth of him a blessing: Pſal. 67. 7 & 8. 11. 13. Heb. 6. 7 8. Of the Hebrews *R. Melech* here sayth, the land hath a mystical signification of the land that is on high.

V. 5. *reach unto the vintage* or, to the grape-harvesting: meaning hereby large blessings, with abundance and variety of fruits, continued one after another. The like figurative promises are given to the church under the Gospel, in Amos 9. 13. saying The plowmen shall overtake the reapers, and the treader of grapes, him that soweth seed, to the full; or, to satietie: this signifieth abundance from God, Joel 2. 26. and contentation in men; as they that are never content, are say'd not to know satietie: Eja. 56. 11. and when God with oldeth increase, they eat, but not to satietie: Hag. 1. 6. Thus God fed them with Manna to the full, Exod. 16. 3. and promisseth so to feed the poor and meek under Christ, Pſalm. 122. 16. & 22. 27. The just eateth to the satietie of his soul: Prov. 13. 25. in content-safety; or, in happy security, safety. The Hebrew *Betach* signifieth trust, hope or confidence, Ait. 2. 16. from Pſalm. 16. which ought to be in God, Pſalm 40. 5. wherupon followeth safety through his defence, as the Greek here translateth, *we shall dwell in safety*: and so men are secure and bold, without fear of disturbance: Gen. 24. 25. 26. in Pſal. 78. 52. He led them with content-safety, and they dreaded not. This is the blessing which God onely giveth, Pſal. 9. 30. it is promised to the obedient, Prov. 13. 25. and is performed to such as are in the sheepfold of Christ, Ezek. 34. 25. 27. 28.

V. 6. *peace* This though general it signifieth all prosperitie, yet sometimes is specially opposed to the sword, Mat. 10. 34. and unto war, Pſal. 120. 7. which seemeth to be that which is intended here, as the former was against famine.

none shall make you afraid This God promisseth to fulfill under Christ, Jer. 10. 10. Ezek.

10. Ezek. 34. 28. *Mich. 4. 4.* cause the evil beast to cease; that is, as the Greek translateth, *I will destroy evil beasts*; one being put for a multitude, or many, and ceasing used for utter abolishing, as in Exod. 11. 17. Pſal. 119. v. 119. *crat* least, for representing their rage and furie: for in lions, bears, and the like, sometime destroyed the inhabitants, 2 Reg. 17. 31. 36. & 2. 24. This promise is applied also to the church under the gospel, Ezek. 34. 25. So in Job 5. 23, the beasts of the field shall be at peace with thee. The contrary followeth in verſ 22. By the evil beasts, *R. Melech* here understandeth mystically various sorts, the powers of uncleannes, which come from the unclean Spirit; that they shall not be able to pollute the land which is on high. So they seem to call our nature regenerate, as the apostle calleth the Church Jerusalem which is on high, Gal. 4. 26. the sword ordinarily for war, when it is spoken of men, but the Lords sword, is explained to be the pestilence, 1 Chron. 21. 12. which may specially be intended here; and so God promisseth blessings, opposed to his foretold judgments, which are the sword (or war) the famine, the evil beast, and the pestilence mentioned in Ezek. 14. 21. and Rev. 6. 8. Or if we understand this sword for wars; then under peace afore sayd, may the promise be implied against the sword of the Lord, the pestilence. These blessings, though they concerne this life, yet the end of them is to lead to life eternal; so the Hebrews of old understood them, as their later doctors (though wandring out of the way of life) doe witness, saying: The holy blessed (God) hath given us a Law, which is the Tree of life; and whosoever doth as that is written therein, and knoweth him with a perfect knowledge, shall thereby be made worthy of the life of the World to come etc. And he hath promised us in the Law, that if we doe it with joy and goodnes of soule, and exercise our selves in the wisdom thereof continually, he will remove from us, all things that may be hurtful to us, as sickness, and war, and famine, and the like. And he will supply us

with all good things, that may strengthen our hands to doe the Law, as satietie, and peace, and store of silver and gold; that we be not employed all our dayes, in the things which the body hath need of; but may be made fit to learn wisdom, and to doe the Commandments; that we may be worthy of the life of the world to come. Mai. 3. 1. Thus they followed after the Law of righteousness, but attained not to it; because they sought it not by faith in Christ, but as they sought it by the works of the Law; for they have stumbled at the stumbling stone, Rom. 9. 31. 32.

V. 9. *five of you shall pursue 100* This promise is enlarged in Job 23. 10. One man of you, shall pursue a thousand: and was notably performed in Davids Worthies, 1 Chron. 11. of whom some one lift up his spear against eight hundred, and flew three hundred at one time, 2 Sam. 23. 8. 18. 1 Chron. 11. 11. Three men brake through the host of the Philistines, 1 Chron. 11. 18. Of host of the Gadites, there were men that had faces like the faces of Lions, and were as swift as the Roes of the mountaines, 1 Chron. 12. 8. And David himself celebrateth this mercie, *I pursued mine enemies, & overtook them*; and turned not, till they had consumed them: Pſal. 18. 38. 2 Sam. 22. 38. See also Deut. 32. 30.

V. 9. *I will have respect* or turne my face, in Greek I will look upon you and bless you: and the Chaldee expoundeth it, *I will have respect by my word to doe good unto you*. For this grace David prayed, Pſalm. 25. 16. and 59. 17. & when God delivered Israel from their enemies, it is sayd, he had respect unto them, because of his covenant: &c. 2 King. 13. 23. The contrary hereto, is the hiding of Gods face, Deut. 31. 10. *fruitfull* of Gods face, as he had done before in Egypt, Exod. 1. 7. This blessing is acknowledged, in Nehem. 9. 23. Their children thou multiplyedst, as the stars of heaven: and promised to be againe under Christ, *I will bring (my sheep) againe to their folds, and they shall be againe under Christ, I will keep, and continue to doe the things*





break] or, make frustrate, as Gen. 27. 14. and this God foretelleth Moses that Israel would do, Deut. 31. 16. 20. and complaineth to Ieremie that he had done it, Jer. 11. 10. and other Prophets charge them with the like, Esai. 24. 5. Ezek. 16. 59. To break the covenant, is expounded by the Apostle, not continuing in it, Heb. 8. 9. from Jer. 31. 32. as on the contrary, to conforme it, is to continue in doing all things commanded, Deut. 27. 26. with Gal. 3. 10.

V. 16. appoint] or, constitute, give charge, as that which should have authoritative over them: shewing the power of Gods judgments. Compare Psal. 109. 6.

fuddaine-terror] speedy plagues which shall consume in haile: the performance whereof is shewed in Psal. 78. 33. he consumed their dayes, with fuddaine-terror. So in Jer. 15. 8. Zeph. 1. 18 consumption] or, shoking-ague; in Greek scabedues; so in Deut. 28. 22. and elsewhere the word is not used. the burning-ague] or, fever: the Greek here translateth it the laundise; but better in Deut. 28. 22. the fever, or ague: which hath the name originally of burning. This disease, Christ cured, on such as were ready to dye therewith, Luke 4. 38. 39. John 4. 47. 48. that consume] or make fayne, in Chaldee, that darken the eyes: this is referred to all the former diseases; and the Greek interpreteth it by a word that significeth consuming with unnatural heat.

Of this consuming of the eyes, David complaineth in the person of Christ, Psal. 69. 4. pine-away] make languish, with sorrow, care, paine and hunger; as in Jer. 31. 25. sylling is opposed to the pining soule: the Greek translateth, make your soule to melt away. The word is applied also to the languishing of the eyes, Psal. 88. 10. but here, and in Deut. 28. 66. to the pining or languishing-sorrow of the soule, meaning of the whole man, or life; as the Chaldee here translateth it, the breathing-out of the soule. enemies shall eat it] The lik is threatened in Deut. 28. 33. 51. and by oth. Prophets; as, Lo, I will bring a nation on you from the east, and they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy stocke and thine herds; they shall eat up thy vine, and thy figtree: Jer. 5. 17. The contrary is promised in Christ, They shall not pluck thee out of the land, and thou shalt not labour in vain: Esai. 65. 21. 23. And the Lord hath sworn, Surely I will no more give thy corn, to be meat for thine enemies, Esai. 65. 2.

V. 17. set my face] Hebr. give my face, which the Chaldee translateth mine aspect: so face is used for anger, Lev. 20. 5. Psal. 21. 10. smitten] that is, as the Chaldee expoundeth broken; in Greek, ye shall be before your enemies. Contrary to the blessing in v. 7. 8. & Deut. 28. 7. This judgment was execut-d Iudg. 2. 14. 1. Sam. 4. 2. & often. rule over you] in Greek persecute you. This was verified, Psal. 106. 41. They that hated them, ruled over them; and in Nehem. 9. 28. After they had rest, they returned to doe evil before thee: therefore thou lesteest them in the hand of their enemies, so that they had the dominion over them. But when God sheweth mercy to Israel, he promisseth they shall rule over their oppressors, Esai. 14. 2. none persecuteth] This sheweth great fearfulness of harte, through guiltiness of conscience for syn; fearing where no fear is, Psal. 53. 6. So in Prov. 28. 1. The wicked see, when no man persecuteth. Here of there is a lively description in Job. 15. 20. 21. & 4. and the contrary in Psal. 17. 1. 2. & c.

V. 18. not hearken] or, not obey, in Chaldee, not receive my word: as v. 14. Here God, to shew his long-sufferance, and the more to affect his people, chastiseth by degrees, according to the measure of their syns, and prophesieth of their stubbornness, who would not amend with light punishments; whereof after complaineth thus, In vain have I smitten you children, they received no correction: Jer. 2. 30. seven times] a certaine number, for so uncertaine, meaning many times; seven is a compleere number, as is noted on Gen. 33. 3. Lev. 4. 6.

V. 19. the excellencie] or, the pomp, pride

rest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy stocke and thine herds; they shall eat up thy vine, and thy figtree: Jer. 5. 17. The contrary is promised in Christ, They shall not pluck thee out of the land, and thou shalt not labour in vain: Esai. 65. 21. 23. And the Lord hath sworn, Surely I will no more give thy corn, to be meat for thine enemies, Esai. 65. 2.

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V. 18. not hearken] or, not obey, in Chaldee, not receive my word: as v. 14. Here God, to shew his long-sufferance, and the more to affect his people, chastiseth by degrees, according to the measure of their syns, and prophesieth of their stubbornness, who would not amend with light punishments; whereof after complaineth thus, In vain have I smitten you children, they received no correction: Jer. 2. 30. seven times] a certaine number, for so uncertaine, meaning many times; seven is a compleere number, as is noted on Gen. 33. 3. Lev. 4. 6.

V. 19. the excellencie] or, the pomp, pride

work, languynes of your strength; called excellencie, the excellencie (or pomp) of the strong; Ezek. 24. 24. This is in particular, applied to their Sanctuary and religion, in Ezek. 24. 21. Behold I will profane my Sanctuary, the excellencie of your strength, the desire of your eyes, and the pride of your soule. Though it implicth generally all other things, when strength and excellencie doe concur: see Ezek. 36. 6. 18. & 33. 28. wil make] Hebr. will give your heavens, that is, make] the Chaldee translateth, the heavens that are over you: and so Moses expoundeth it in Deut. 28. 23. as yron; that they shall not plow with it, hard as yron; and the earth that is under grow-downe soyn; and the earth that is under grow-downe soyn; that it shall yield no fruit, strong as brass, that it shall yield no fruit. So in Deut. 28. 23. saye that there shall be like unto yron. This is contrary to the blessing promised in v. 2. And the complement is shewed in Jer. 24. 1. 2. & c. where a death is mentioned for which Iudas mourned, her gates languished, the way of Jerusalem ascended; their Nobles sent their lives over for water, but they found none; they returned with the vessels empty; the ground was chapt; for there was no rayne in the earth: the Hade calved in the field, and forsook it; the wild asses snuffed up the wind, and their eyes fasted, because there was no grass.

V. 20. her increase] the encrease, or fruit expected; or which otherwise it should naturally yield; so in Gen. 4. 12. And this is an effect of the former re-beying of rayne, as Hag. 1. 10. Deut. 11. 17. The word increase, is in Greek translated from, feed sown: and so Paul useth it in like sense, saying, he that ministrerth seed to the sower, &c. multiply your seed-sow; (that is, your increase,) 2 Cor. 9. 10. the trees] the complement hercof is shewed, in Joel 1. 12. The vine is dried up, and the fig-tree languisheth: the pomegranate tree, the palm-tree also and the apple-tree, all the trees of the field are withered. their fruit the fruit which naturally they should bring forth. So an other Prophet sayth; There shall be no grapes on the vine, nor figgs

on the figtree; and the leafe shall fade, and the things that I have given them, shall pass away from them, Jer. 8. 13.

V. 21. contrarie] Hebr. in contrariety, (which word is, is added in v. 27.) or, all-adventure, by chance. The Hebrew *Kol*, significth both contrariety, and chance or accident: the Greek translateth it contrary (or thwart) as opposing themselves to the God and his commandments; the Chaldee expoundeth it, if ye walk before me with hardness, (that is, stubbornly.) If we understand it for chance or adventure, the meaning is to walk carelessly, come upon it not as if the hand of God for their syns, but to come by chance, as the Phylitians sayd, in 1 Sam. 6. 9. then we shall know that it was not (the LORDS) hand that smote us; it was a chance that hapned to us. This later the Hebrews follow, for speaking of tribulations upo them, they say, If men cry not to the Lord, but say, this thing hapneth to me according to the custome of the world, and this tribulation is a chance that hath befallen us; then is this the way of carnellie, and occasioneth them to cleave stil unto their evil works; and this tribulation, shall add other tribulations; as it is written (in Levit. 26. 27. 28.) and (if) ye walk with me by chance, then I will walk with you in wrath (or heat) of chance: as if he should say, when tribulation cometh on you, to the end you might repent if you say it is a chance, I will add unto you the hot-wrath of that chance. Maim. unto you the hot-wrath of that chance. Maim. in Milt. rom. 1. in Tannith, (or treat. of Humiliation) ch. 1. 33. not willing to hearken] or, wil not obey; which the Chaldee expoundeth, wil not receive my word. An higher degree of obstinacie is here foretold, and prophesied of this people; the complement whereof, the Prophet bewaileth, saying, Oh Lord, thou hast wayleth, saying, Oh Lord, thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to returne: they have made their faces harder than a Rock; they have refused to returne, Jer. 5. 3.

V. 22. wild beasts] as God sent serpents, Numb. 21. 6. Lions, 2 Reg. 27. 27. Beasts.



and orders of these, are in the Hebrew canons described thus. Schoolemasters were to be appointed in every province, and in every citie. And the master late & caught them all the day long, & some part of the night; to traine them up for to learn both day and night. Five and twentie scholars, did learn by one Teacher: if there were more, from five & twentie unto fourtie, then they set another with him, to help him to teach them: if they were more then fourtie, they set them up two Schoolemasters. They might not teach the Law, save to a discipule of himselfe; and so on every fashion: but if he walkt in a way not good, they first converted him unto goodnes, and guided him into the right way, and made trial of him, & afterwards they received him into the Academie, (which they called in their tongue *Beth hammidrash*, that is an *House of exposition*, or studie,) and did teach him. The master late in the chiefe place, and the discipules were in a round before him like a crown; that they might all see the master and heare his words. And the master late not on a seat, and the discipules on the ground: but every one all on the ground, or all on seats. If when the master taught, the discipules understood him not: he might not be angry with the, but must againe repeat the thing, though it were many times, until they understood the matter. Also the discipule might not say, he did understand, when he understood not: but was to ask againe, though it were many times. Two might not ask together, nor ask the master of any other thing, then that wherein they stidied. They might not sleep in the schoole, nor talk there of any other matter, then of (God) Law onely: for the holynes of the schoole, was greater then the holynes of the Synagogue. These & other live orders, are shewed by *Maimony*, in *Thalmud Thorah*, ch. 2. & 4. Now touching the Synagogues, they write, that every place wherein there were ten men of Israel, it was necessarie that they

should prepare there an house, wherein to assemble for prayer, at all time: or prayer. And this place they called *beth haacshib*, An house of Assembly, (in the Greek a Synagogue.) And the citizens were to be compell'd to build them a Synagogue, and to buy them a book of the Law, Prophets, and (sother holy) Scriptures. When they built a Synagogue, it was on the highest place of the citie, and builded higher then all other houses, (as they gather from *Exod. 8. 1. 2.*) And they set a pulpit in the house, for him to goe up in, that did read the Law, or was to speak unto the people. They had also in the Synagogue an Ark, or Coffer, wherein the book of the Law (the Bible) was kept. The Elders late first, with their faces towards the people; and all the people face, one row before another, and the faces of the one row, towards the backs of the row that was before them; so the faces of all the people, were towards the Elders, and towards the Ark. And when *Shema* (that is, his Messeger, or Minister, of the congregation,) stood at prayer, he stood on the ground before the Ark, as the rest of the people. In the land of Canaan, and those parts, they used to lay mattis on the floor, to sit upon: but in the cities of Edom, (so they call the Roman Empire,) they sat in their synagogues upon banks or seats. In the Synagogues and Schooles, they might use no instruments, lugging, playing, vaine talking, eating, drinking, walking, or the like: neither in hot weather, might they goe into them from the heat, nor in rayny weather from the rayne; nor cast up any accounts or reckonings in them; except they were such reckonings as were commanded, as the coffers for almes to the poore, and redemption of prisoners, and the like. If the Synagogue or Schoole had two doores, they might not goe in at the one doore & out at the other, nor shew their way: for it was not lawfull to goe into them, save for the things commanded

did. But who so went in to pray, or to read: might goe out at the doore over against him, the nearest way. Synagogues and schooles, though they were ruined, yet they remained (as they say) in their ruins: as it is written in *Levi. 26. 31.* I will make you Sanctuaries: though they be destroyed, yet they continue in their ruins. They might not pull down a Synagogue, to build an other in the same or in another place: but first they builded an other, and afterwards pulled downe the first, and should not be builded. It was lawfull to make a Schoole of a Synagogue, but not a Synagogue of a Schoole: because the holynes of a Schoole, was above the holynes of a Synagogue; & they were to be holden in holynes, but not to be defiled. And if the citizens sold a Synagogue, they might buy an Ark with the money, or a Bible: But if they sold a Bible, they might buy nothing with the money save an other Bible; for there was no law (say they) above the holynes of the book of the Law (or Bible.) As they might sell a Synagogue, so they might give it for rent: but they might not let it out to hire, nor mortgage it, &c. *Maimony* in *Mishet treat. of Prayer*, chap. 11. Of these Synagogues, though there be no express mention in Moses, yet the Apostle James distinctly, that *Moses* of old time had in every citie, until he preached him, being read in the Synagogue every Sabbath day, *Act. 15. 21.* And Jesus in the Synagogue of Nazareth, stood up for to read, and there was delivered unto him the book of the Prophet *Esaie*; which when he had opened and read, he closed the book and gave it againe to the Minister: & he sat downe, and taught the people, *Luk. 4. 15. 16. 20.* and in the Synagogues usually on the Sabbathes, there was the reading of the Law and Prophets, and preaching afterwards: *Act. 13. 14. 15. 16.* &c. And for the schule, the name is used in *Act. 19.* where Paul having disputed and persuaded the things concerning the kingdom of God, for the space of three months, in

the Synagogue: when divers were hardened, and believed not, but spoke evil of that way before the multitude, he departed from them, and separated the discipules, disputing dayly in the Schoole of one *Tyrannus*, (which the Syriak explaineth thus, he separated the discipules from them, and shake sayth with them, the Schoole of a man whose name was *Tyrannus*: and the Arabik likewise sayth, he instructed them dayly, in the house of a man named *Tyrannus*;) and this continued by the space of two yeres, *Act. 19. 8. 9. 10.* They are reported to have had of old, above four hundred schooles and Synagogues in Jerusalem: & there was a place in the Temple where our Lord Jesus was found, when he was twelve yeres of age, sitting in the midst of the doctors, both hearing them, and asking them questions: *Luk. 2. 46.* And that there were Synagogues in Jerusalem besides the Temple, appeareth by Pauls words unto Felix, *They neither found me in the Temple disputing with any man, nor raising up the people, neither in the synagogues, nor in the citie, (speaking of Jerusalem.) Act. 24. 12.* I will not [smell] that is, as the Chaldee openeth it, I will not accept with favour: & for the phrase is used in *1 Sam. 26. 19.* If the Lord have stirred thee up against me, let him smell an offering: and in *Amos 5. 21.* I will not smell, in your solemn assemblies; that is, not accept with favour the oblation of your solemn assembly, as the Chaldee there interprets it. Compare *Gen. 8. 21.* This judgment is opposed to that blessing in *v. 12.* I will walk among you, the smell of your rest: that is, of your sacrifices of rest, and so the Greek translates it, the smell (or favour) of your sacrifices: and the Chaldee, the offering of your congregation. So the word *swet smelling* (or sacrifice) elsewhere expressed, is here to be understood. See *Lev. 1. 9. & 2. 12.*

*V. 31.* the land; in Greek, your land. So in *Ezek. 33. 8. 9.* I will lay the land most desolate, and the temple of her strength shall cease, and the mountains of Israel shall be desolate, that none shall pass through. And they shall know that I am Jehovah, when I have laid the land most desolate, because of all their abominations.

which they have committed. The fulfilling hereof is shewed by the Prophets, *Esa. 1. 7. 8.* even the mountain of Sion was desolate, the Foxes walked upon it, *Lam. 5. 18.*

33 V. 33. [scatter] or faine, that is, scatter as chaff. Of this they complain in *Psal. 44. 12.* Thou hast fanned us among the nations. And in *Zach. 7. 14.* I scattered them with a whirlwind among all the nations, whom they knew not: thus the land was desolate after them, &c. This is opposed to that blessing in *vers. 5.* Ye shall dwell in confident quietness in your land. a sword] that is, as the Chaldee explaineth it, *them that kill with the sword.* The like is threatened in *Jer. 9. 16.* and in *Ezek. 12. 14. 15.* & *1. 2.* This is contrary to that blessing in v. 6. the sword shall not pass through your land.

34 V. 34. [enjoy] accept, as *ver. 41.* or pay, accomplish her Sabbaths: meaning her seventh years, which the Chaldee calleth releases (or remissions) whereof see *Levit. 25. 2.* *Deut. 15. 1.* So the word is used for paying or accomplishing, as in *Iob 14. 6.* till he accomplish as an hireling, his day, though there also it may mean, a contented acceptance, and enjoying of that which was desired.

35 V. 35. it shall rest] or, it shall keep sabbath; both from the people, the unworthy inhabitants; and from their tillage thereof, as the law required, *Levit. 25. 4.* Which being a precept figuring the sanctimonie of the church, was not kept, while they defiled the land by their iniquities, as *Lev. 18. 27.* Wherefore while the land lay desolate, it should as it were be well pleased, and contentedly enjoy the rest which God would give it, from their sinning upon it. This was fulfilled, when they were 70. years captives in Babylon; as appeareth by *2 Chron. 36. 21.* where it is said, Until the land had enjoyed her Sabbaths: as long as she lay desolate, she kept Sabbath, to fulfill seven times years.

rested not in your sabbaths:] This sheweth, that it was not the outward rest and intermission of the land, which God chiefly intended by that law, *Lev. 25.* (for

those Rests, the land enjoyed,) but the resting from sin, by the people that dwelt thereon: even as the Sabbath day, was also a signe of their sanctification. See the notes on *Lev. 25. 4.*

V. 36. a [fences] or tendernes, that is a faintnes or fearfulness, and as the Chaldee translateth it, a breaking or discomfiting. So *finer*, is used for faintnes or want of courage in *Deut. 20. 3* *Esa. 7. 4* *2 Chron. 13. 7.*

a driven leaf] or a tossed leaf, which the Greek translateth carved, meaning with the wind: and as in *Ther. 10. n.* that it is explained, a leaf that is plucked from the tree. This judgment in *Lev. 15. 21. 22.* is opened thus, A sound of fear will be in his ears; in peace, the destroyer will come upon him: he beleeveth not to retrieve out of darkness, and he useth a sword for the sword: &c.

as being from a sword] Hebr. the light of a sword; which the Greek explaineth, they that fight from battle, and the Chaldee, a light from before them that kill with the sword. So Solomon saith, The wicked fleeth, when no man pursueth, *Prov. 28. 1.*

V. 37. shall fall] or, shall bow down, through weaknes, or through hast as they flee, they shall fall one on another.

before a sword] Child before them that kill with sword. power to stand] Hebr. standing, or uprightness; contrary to the blessing in *vers. 13.* The Greek translateth, ye shall not be able to withstand your enemies.

V. 38. shall perish &c.] or, shall be destroyed. The fulfilling hereof is shewed in *Jer. 10. 6.* My people hath been perishing (or lo) sheep, their shepherds have caused them to go astray &c. Unto this curle of the Law, the promise of grace under the Gospel is opposed in *Esa. 27. 13.* They shall come which are perishing in the land of Assyria, and the Outcasts in the land of Egypt; and shall worship Jehovah, in the holy mount at Jerusalem.

eat you up] in Chaldee consume you: that is, ye shall dye in the land of your captivity.

V. 39. pine away] in Chaldee, melt away: to pine in iniquitie, is to consume and perish in the punishment for iniquitie:

whereupon

whereupon this people complained, If our iniquities and our synns be upon us, and we pine away in them; how should we then live? *Ezek. 33. 10.* See also *Ezek. 24. 23.* It may likewise imply the beginning of grace in them that are left, (the remnant according to the election of grace, *Rom. 11. 5.*) who by their chastisements are brought to a sight and sorrow for their synns: as in *Ezek. 36. 31.* ye shall love your selves in your own sight, for your iniquities.

of their faintnes] the Chaldee expoundeth it, in the former of it in faintnes, which they were in their hands, they shall melt away with them.

V. 40. And they shall] that is, And if they shall confess: as the word If is understood in *Exod. 4. 23.* *Mal. 1. 2.* & *3. 2.* Such a confession in Daniel made, in *Dan. 9. 3. 4. 5.* &c. and in *Nehemiah*, *Neh. 1. 4. 5. 6. 7.* &c. & *9. 12. 19. 30.* &c. when with fasting and prayer they confessed their own & their forefathers synns.

And from hence the Hebrewes doe gather, that they should humble themselves and fast certaine dayes in the year, for the calamities that have befallen their forefathers; (such dayes as are spoken of in *Zach. 7. 3. 5.* & *8. 19.* and other the like) wherein they styr up their hearts unto repentance, by memorial of their own evil deeds, and the deeds of their fathers, which caused those difficulties to come upon them. Moreover

they say, Who so seeth the cities of Judah in their desolation, saith, Thy holy cities are a wilderness (as in *Esa. 64. 10.*) and rendeth his clothes. If he see Jerusalem in her desolation, he saith, Jerusalem is a wilderness &c. If he see the Sanctuary desolate, he saith, Our holy and our beautiful house &c. (as in *Esa. 64. 11.*) and rendeth his clothes. He rendeth them with his hand, all the clothes that are upon him, until he be naked down to the harr. And he never soweth up those rent places more. But all their fastes (they say) shall cease in the dayes of Christ: and not so onely, but they shall be turned to a good day (or festivity,) and to dayes of joy and mirth; as it is written (in *Zach. 8. 19.*) Thus saith the Lord of hosts, the fast of the fourth (moneth) and the fast

of the fift, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladnes, and chearfull solemnities: they shall love the truth and peace. Ma. 1. 1. 16. 19. Thus are the unbelievers left to mourne and pine away in their iniquities, and they fast not at all unto the Lord; but as he cried and they would not heare; so they cry and he will not heare: because they have refused Christ who is our Perce, and whose glory dwelt amongst us, full of grace and truth.

*Zach. 8. 13.* *Eph. 2. 14.* *1 Cor. 11. 14.* against me] in Chaldee, against a word, contrary] Hebr. in contrariety: Chald. in hardnes, (stubbornly) as *vers. 12. 17.*

V. 41. uncircumcised hart] which the Chaldee expoundeth groff: (or foolish) hart; and Tharg. Ionath. their proud hart. It meaneth also an unbelieving and disobedient hart, which resisted the Spirit of God; according to that saying, Ye stiff necked and uncircumcised in hart, and ears, ye doe always resist the holy Ghost: *Act. 7. 51.* This he speaketh, because the true circumcision is in the hart, and in the spirit, *Rom. 2. 29.* whereupon the Prophet complaineth, all the house of Israel, are uncircumcised in hart, *Jer. 9. 26.* what uncircumcision is, see *Gen. 17.* be humbled] or, be bowed down; which the Greek translateth be ashamed; the Chaldee, be broken. It is opposed unto pride, *2 Chron. 32. 26.* *Iob 40. 12.* and imploereth their repentance, and turning to the Lord, as in *2 Chron. 30. 11.* Whereupon God saith, If my people, upon whom my name is called, shall humble themselves, and pray, and seek my face, and turne from their wicked wayes: then will I heare from heaven, and will forgive their sin &c. *2 Chron. 7. 14.*

accept of their iniquitie] that is, the punishment of their iniquitie: as iniquitie and syn, is often used for punishment, *Gen. 19. 15.* *Lev. 20. 17. 19. 20.* and to accept of that, is willingly to bear it, & contentedly to enjoy it, (the word before used in v. 34. where the land should enjoy her sabbathes;) or pay for the same. This phrase is used in *Esa. 40. 2.* where Jerusalem is comforted, because

because her iniquitie is accepted of, (or payed,) when he hath received of the Lords hand, double for all her syns.

42 V. 42. Then will I Hebr. And I will remember. This remembrance of God, signifieth his performance of the thing promised; &c. he sayth, I have remembered my covenant, &c. and I will bring you out from under the burden of the Egyptians, &c. Exod. 6. 5. 6. So our remembrance of Gods precepts, is expounded for to doe them. Psal. 103. 18. And under this promise, Gods mercie towards them is implied; as Moses elsewhere sayth, For Iehovah thy God, is a merciful God, he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them: Deut. 4. 31. And David; And he remembered for them his covenant: and repented, according to the multitude of his mercies. Psal. 106. 45. my covenant with Iakob; the Greek translateth, the covenant of Iakob &c. the Chalde; my covenant that was with Iakob &c. The remembering of this covenant with their ancestors, meaneth the accomplishment of the gracious promises made in respect of Christ unto forgiveness of syns, and Satisfaction of the Spirit. Therefore when Christ the borne of salvatio, was rayed up in the house of David, God is sayd to doe mercie with our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham, &c. Luke 1. 69. 73. 75. The like grace is promised in Ezk. 16. 60. &c. So whiles Daniel was confessing his syns, and the syn of his people Israel, the Angel Gabriel came and told him of the coming of Christ, to finish the transgression, and to seale up syns, and to make atonement for iniquitie, and to bring in everlasting righteousness: Dan. 9. 20. 24. For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion, according to the multitude of his mercies; Lam. 3. 31. 32. The Thargum called Ionathans, expoundeth this verse thus; Then will I remember in mercie, the covenant which I covenant with Iakob at Bethel, (Gen. 35.) and also the covenant which I covenant with Iakob in mount

Morjash; (Gen. 22.) and also the covenant which I covenant with Abraham, between the trees (of the sacrifices, Gen. 15.) Where as otherwise the covenant is usually mentioned once, and from Abraham downward to Iakob, and so to Iakub, as is to be seen in Exod. 2. 24. & 6. 3. 4. here God mentioneth his covenant thrice, (for more confirmation; and beginning with Iakob, goeth upward to Abraham (the father of the faithfull) to leading them by degrees to his first & most ancient promises, & in them to Christ, whose Gospel was preached to Abraham; and such as be Christs, are Abrahams seed, and according to the promise, Gal. 3. 2. 9. the land) which shall againe be inhabited & tilled; as it is written, In the day that I shall have a covenant with you from all your iniquities; I will also cause you to dwell in the cities, and the wastes shall be builded, and the desolate land shall be tilled, where as it lay desolate in the sight of all that passed by. Ezk. 36. 33. 34. Some other Prophet sayth, O Lord thou hast been favourable to thy land, thou hast returned the captivity of Iakob, and our land shall give birth fruit. Ezk. 34. 13. And these promises have also their accomplishment in Christ, who pronounced this blessing to the meek, that they shall inherit the land, Mat. 5. 5. But that earthly land, wherein they and their fathers sojourned, was a figure of a better countrie, that was, as he saith, Heb. 11. 9. 16.

V. 43. and shall enjoy; as in v. 34. The Greek translateth, then shall the land accept her sabbathes. because even for beasts the reason is doubled, for the more remembrance, and to imply their offence manifold syns, in the breaking of this covenant. The like phrase is in Ezk. 13. 10.

V. 44. in the land of their enemies; cast out thence for their syns, and so unvarity of grace, being to be reputed as enemies themselves. This commendeth the mercie and free grace of God in Christ, for, when we were enemies, we were reconciled to God, by the death of his Son: Rom. 5. 10. to consume them] This promise, was partly fulfilled

ly fulfilled at their return out of Babilon, as is remembered in Neh. 9. 31: Nevertheless for thy great mercies sake, thou dost not utter, nor forsake them. But chiefly to consume them, as for sake them. But chiefly to the complement hereof, is by the Gospel, as the Apostle sheweth in Rom. 11. 26. 27. 28. Like promises are made in Deut. 4. 15. 31. Ezk. 14. 21. 23. I am Iehovah, or I Iehovah, am their God: which on his part, signifieth his power, goodness, and readynes to save them; and for them it is a signe of blessing; for blessed is that people, whose God is Iehovah. Psal. 144. 15. 33. 11.

V. 45. of their exorsors; or, of the first; which Thargum Ionathan expoundeth, the covenant which I made with their ancient fathers. The Greek translateth it, their first covenants, when I brought them forth from the land of Egypt. Which deliverance, being a figure of a better by Christ, God, when he would assure them of his grace, if they turne unto him by faith, mentioneth that covenant and redemption. For though the covenant of the Gospel, be an other then that which he made with them, when he brought them out of Egypt, as the Apostle sheweth by testimonie of the Prophets, Heb. 8. 2. 13. from Lev. 31. yet the covenant or law then given, was a shadowe unto Christ, Gal. 3. 2. 3. and Christ a shadowe of the law for righteousness, to every one that believeth; Rom. 10. 4. And thus Moses endeth the curses of the Law, due to transgressors, with promise of grace to the remnant of the Iewes; according to the election of grace, Rom. 11. 5. which in the latter verses shall come againe unto him, whom he is able to graff in againe, and so will, if they bide with unfele after as touching the election, they are beloved for the Fathers sakes, Rom. 11. 23. 28.

# CHAPTER 27.

A Law for vowes, whereby men sanctifie the estimation of persons; whose value is set, between twenty and sixtie yeres old, 5. between five, &

twenty yeres old; 6. between a moneth, & five yeres old; 7. from sixtie yeres old and upward. 8. Of the poore mans estimation. 9. Offensifying beasts, 14. and houses, 16. Of fields of a mans possession, 22. or fields of his own buying. 26. The Lords firstlings may not be sanctified by men: 28. No devoted thing may be redeemed. 30. The title of the land is holy, & the owners may not redeem it, but by adding a fifth part. 32. The title of beasts may not be changed or redeemed.

1 A Nd Iehovah spake, unto Moses, 2 saying. Speak unto the sonns of Israel, and say unto them; A man, 3 when he shall parate a vow: by thy estimation, of soules, to Iehovah. 4 Then thy estimation shall be, of the male; from twenty yeres old, & unto 5 sixtie yeres old: even thy estimation shall be, fiftie shekels of silver, by the shekel of the Sanctuare. And 6 if it be a female: then thy estimation shall be, thirtie shekels. And if (it be) 7 from five yeres old, and unto twenty yeres old; then thy estimation shall be, of the male, twenty shekels: and for the female, ten shekels. And if (it be) 8 from a moneth old, and unto five yeres old; then thy estimation shall be, of the male, five shekels of silver: and for the female, thy estimation shall be, three shekels of silver. And if it be 9 from sixtie yeres old and above, if a male; then thy estimation shall be, fifteen shekels: and for a female, ten shekels. And if he be poorer, then thy estimation; then he shall present him, before the Priest; and the Priest, shall estimate him: according to that which the hand of him that vowed can attayne, shall the Priest estimate him.

And if it be a beast, wherof they offer

fer, an oblation, unto Iehovah: all that he giveth of such, unto Iehovah, it shall be holy. He shall not alter it, nor change it; a good for a bad, or a bad for a good: and if changing he shall change, beast for beast; then it, & the exchange thereof, shall be holy. And if it be any unclean beast, whereof they doe not offer, an oblation, unto Iehovah: then he shall present the beast, before the priest. And the priest shall estimate it; whether it be good or bad: according to thy estimation & price, so shall it be. And if redeeming he will redeem it: then he shall add the fifth part thereof, unto thy estimation.

And a man, when he shall sanctifie his house to be holy, unto Iehovah; then the priest shall estimate it; whether it be good or bad: as the priest shall estimate it, so shall it stand. And if he that sanctified it, will redeem his house: then he shall add the fifth part, of the money of thy estimation, unto it, and it shall be his.

And if a man shall sanctifie unto Iehovah, (some part) of a field of his possession; then thy estimation shall be, according to the seed thereof: the seed of an homer of barley, at five shekels of silver. If he sanctifie his field, from the yere of jubile: according to thy estimation, it shall stand. And if he sanctifie his field, after the jubile: then the priest shall reckon unto him the money, according to the yeres that remaine; even unto the yere of jubile: and it shall be abated from thy estimation. And if redeeming he will redeem the field, that sanctified it: then he shall add the fifth part, of the

money of thy estimation, unto it, and it shall stand unto him. And if he will not redeem the field; or if he have sold the field, to another man: it shall not be redeemed, any more. And the field, when it goeth out in the jubile, shall be holy unto Iehovah, as a field devoted: the possession thereof, shall be the Priests. And if he sanctifie unto Iehovah, a field of his own buying: which is not of the field of his possession. Then the Priest shall reckon unto him, the tribute of thy estimation; even unto the yere of jubile; and he shall give thine estimation, in that day; an holy thing, unto Iehovah. In the yere of jubile, the field shall returne, unto him of whom he bought it: unto him, to whom the possession of the land (did belong.) And all thine estimation, shall be, according to the shekel of the sanctuary: twelve Gerahs, shall be the shekel. But the firstling, which shall be first born to Iehovah, of the beasts; a man shall not sanctifie it: whether it be ox or sheep, it is Iehovahs. And if it be of an unclean beast, then he shall redeem it according to thine estimation; and shall add, a fifth part of it, thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

Notwithstanding, any devoted thing, that a man shall devote unto Iehovah, of all that he hath; of man and beast, and of the field of his possession; shall not be sold, nor redeemed: every devoted thing, is holy of holies, unto Iehovah. None devoted, which shall be devoted, of man, shall be redeemed: but shall surely be put to death.

## Tithes.

And all the tithe of the land, of the seed of the land, of the fruit of the trees; is Iehovahs: holynes, unto Iehovah. And if a man redeeming will redeem, nether of his tithe: he shall add thereto, the fifth part thereof. And all the tithe of the herd, or of the flock; of all that passeth, under the rod: the tenth, shall be holy, unto Iehovah. He shall not search, whether it be good, or bad; nether shall he change it: and if changing he shall change it; then shall it, and the change thereof, be holy: it shall not be redeemed.

These are the commandments, which Iehovah commanded Moses, for the sons of Israel: in the mountaine, of Sinai.

## Annotations.

A man; or, Any one, man or woman. The Lord having given throughout this book, Lawes concerning necessary duties apperteyning to his service; & consisted it with this Law touching vows & voluntarie services, which his people should honour him with, of their own accord, through the working of his spirit in them: wherein he requireth a constant minde, that they should not alter their purposes, or change their promises made unto him. *separate*: a vow in Greek, *separate*: the word *separate*, signifieth to exempt after a singular manner from common use. *separate* expoundeth it, *separate* with his mouth: and Ab. Ezra, *separate* and *explaine*. A vow, is a religious promise made unto the Lord, & for the most part was made with prayer, and payed with thanksgiving; Num. 31. 23. Psal. 66. 13. 14. And vows were eyther of abstinence, such as are spoken of in Num. 30. and the vow of Nazirites, Num. 6. or, they were to give something to the Lord, as sacrifices, Levit. 7. 16. or the value of persons,

beasts, houses or lands; concerning which the Law is here given. The Hebrewes say, A vow is parted into two parts: the first is that whereby a man restreyneth himself from lawfull things; as when he sayth, such or such fruits be unlawful unto me, all these 30. dayes, or for ever, &c. The second is that whereby he bindeth himself to give an oblation, which he was not (otherwise) bound to give: as when he sayth, upon me be it to bring a Burnt-offering, or a Peace-offering &c. *Maimony*, tom. 3. treat. of Vowes, chap. 1. *separate* 1. 2. by thy estimation) or, of thy estimation, that is, a vow of the valuation (or tax) of the soules (the persons) of man, woman or child, to give unto the Lord the money that any person is to be valued at. So that estimation here meaneth the money of estimation, as is expressed in v. 15. and as the Greek version here explaineth it, a vow, for the price (or value) of his soule to the Lord. So *larchi* expoundeth it, to give the estimation (or value) of his soule: And Ab. Ezra more plainly thus; to say, If God doe so unto me, I will redeem my soule, according to my value, or the value of my son, or the value of my beast. And of this the scripture speaketh in 2 King. 12. 4. where Iehoshaphat giving order to the Priests about the receiving & disposing of the hallowed things, mentioneth every mans money of the soules of his estimation. And here the Law being given to all Israel, the speech seemeth to be directed to every man, thy estimation; or, as some think, to the Priest. But that which is spoken to the Priest in v. 12. was about such things as God had set no value of, as he had doen of all soules or persons, which the Priest might not alter. The Greek and Chaldee omit this word *thy*, as redundant, though it be continued throughout the chapter: and may distinguish the Israelites from other peoples, whose vows of this kinde were of no force; as the Hebrew canons also shew thus. An heathen may be estimated (or valued) to weat by an Israelite; but he himself estimateth not. As, if an heathen say, my estimation (or value) be upon me; or, the estimation of this Israelite be upon me, (that is,) vow





[Shekels] This is the lowest of all the rates set by God, as fiftie was the highest. And by the Hebrew canons, If a man say, A valuation be upon me, and expresseth not whose valuation, but a valuation absolutely: he is to give the least valuation, which is three shekels. Maim. in Erachin, ch. 1. f. 10.

7 V. 7. [Sixty yerres old and above] In these valuations, the Lord divideth mans life into foure parts, beginning with manhood or strength of age, which is the best of our yerres; then descending to youth, and from youth to childhood; and ending with old-age, the rate whereof is less than of youth, and more then of childhood. But from sixty yerres and upward there is no difference of valuation; for the dayes of our yerres, in them are thre score yerres and ten; and if by reason of strength they be fourscore yerres, yet is their strength labour and sorrow: for it is soon cut off, and we fly away; Psal. 90. 10. The Apostle writing to Fathers, Young men, and Children; ascribeth to Fathers, knowledge of him that is from the beginning; unto Young men, strength, and abiding of the word of God in them, and overcoming of the wicked one; unto children, knowledge of the Father, 1 Joh. 2. 13. 14. [Ten shekels] which were two parts of three for the set rate of the man; so that in her age, she came nearest to the value of a male. And Jerchi here noteth an ancient proverb amongst them, An old man in the house, is a Caprine in the house: an old woman in the house, is a treasure in the house; and a good signe in the house. Of all these valuations the Hebrewes say thus: The estimations that are set according to the yerres, they are the yerres of him that is estimated (or valued,) and not the yerres of him that estimateth. As if one of twenty yerres age, sayth to one of sixty yerres, thy estimation be upon me: he is to give the estimation of one of sixty yerres age, and so all other the like. Maim. in Erachin ch. 1. f. 16.

8 V. 8. [poorer then thy estimation] that is, if he which maketh the vow, or estimateth, be poorer, that he can not give that which he hath vowed. The Greek and Chaldee change the person, saying poorer

then his valuation.

or, shall make him stand: that is, he which vowed, shall present either himself, or any other whose valuation he hath taken upon himself. Hereupon they have these rules, He that sayth, my estimation be upon me, and dyeth before he stand in judgment; his heyres are not bound to give it: for it is written, Then he shall present him before the Priest &c. If he have stood in judgment, and then dyeth, his heyres are to give it. And so, he that sayth, Such a mans estimation be upon me, and he dyeth that estimateth, and he that was estimated, after that he who was estimated hath stood in judgment: the heyres are bound to give it. If he that is estimated dyeth before he stand in judgment, although he that estimateth survive, yet he is free. For there is no estimation of the dead: he that is estimated must needs stand in judgment. If he say, Such a mans price be upon me, and he stand in judgment, and dye before they have determined his price: loe he is free, for there is no price of the dead. Maim. in Erachin, ch. 1. f. 21. 23. [can attein] that is, according to his abilities: as in Lev. 14. 21. 22. So the Greek translateth, is able. Thus God would not suffer his holy name to be abused by any, but even the poorest man that made a vow, was to pay, or to make a perpetual debtor: that all might learn not to be rash with their mouths, nor to let their hearts be hasty to utter a word before God; nor suffer their mouth to cause their flesh to syn: for God hath no pleasure in fools. Eccles. 5. 2. 4. 6. Of this the Hebrewes say; All the estimations appointed in the Law; he that estimateth is to give them, if he be rich. But if he be poorer, and his hand can not attein it; he is to give all that is found in his hand, though it be but one shekel, &c. he is discharged, Lev. 27. 8. And they make account that he is to give, though it be one shekel; if he have but one shekel; for that it is sayd, (in v. 25.) All thy estimation shall be according to the shekel of the Sanctuary: Loe thou art taught, that in the estimations, there is no less then a shekel, neither more then fiftie. If there be not found in his hand so much as a shekel, they may not take of him less then a shekel, but leave

leave all upon him as a debt, and if he be able, and grow rich, he shall give the whole estimation appointed in the Law. A rich man that estimateth (or voweth) and groweth poorer, or estimateth when he is poorer, and groweth richer: he is bound to pay the estimation of the vow: What is the difference between him that oweth the estimation of the poor, and him that oweth the estimation of the rich? He that oweth the estimation of the poor, when they have taken of him, all that his hand atteineth to, though but one shekel; if after-ward he wax rich, he is not bound to pay it. But if he owe the estimation of the rich, the rest of the estimation remaineth upon him, till he be rich; and he is to pay the estimation which is upon him. He that estimateth the estimation, and sayth, my estimation be upon me, fiftie shekels; or such a mans estimation be upon me, thirtie shekels: he is not to be judged according to that which his hand can attein; but they take all that is found in his hand, and the rest, lyeth upon him as a debt, till he be rich, then he shall give it. He that sayth, Let upon me be an estimation absolute, and expressely is not, &c. he is to be judged according to his abilities, as others that doe estimate. They that owe estimations and prices, men may take pawns of them, and take of them by force, so much as they have vowed: and are not bound to restore them their pawns by day or by night. And they may sell all that is found to be theirs, of moveable goods & of moveable, of apparel, of household stuff, servants and cattle, and make payment out of them all. But they may not sell his wives apart, nor his childrens &c. Maim. in Erachin ch. 3. f. 12. 3. &c. 14.

9 V. 9. [a brass] in Greek, of the beasts whose gifts are offered, meaning of the bullock, sheep or goat unblemished, which he shall separate by a vow, as in v. 2. All that he giveth] or as the Greek translateth, he give ever gift of these. [shall be holy] for the altar of the Lord: or the price thereof of holy for the maintenance of the Sanctuary. Thus the Hebrewes understand it; because they think that such beasts as were meet for the altar, might not be sanctified to any other use, then upon the altar: but if a man had sanctified

it for other use, then the price of it valued by the preist, was for that other use, and the b-ast for the Altar. He that sanctifieth his beasts absolutely, or sanctifieth his goods absolutely, they provide that all perfect beasts meet to be offered on the altar, the males be sold for Burnt-offerings, and offered up for Burnt-offerings; and the females be sold and offered for Peace-offerings: and the prices, fall to the maintenance of the Sanctuary; for that which is absolutely sanctified, is for the maintenance of (Gous) house. And of this is that spoken in Lev. 27. 9. Maim. in Erachin, ch. 5. f. 7.

10 V. 10. [not altar] or, not cause it, nor change it: two words are used of one signification, to shew the weight of this Law, whereby God forbiddeth and punisheth mens levitie and unconstancie in holy things; whether these vowes here spoken of, or any other. The Hebrew canons say, Whosoever changeth, is to be beaten (by the Magistrate,) for every beast that he changeth, Lev. 27. 10. Maimony tom. 3. in Temurah (or 11. at of Change) ch. 1. f. 1. or a bad for a good] Though a man would give a better then he had vowed, the Law suffereth him not to change. For (as the Hebrewes say) the nature of man inclineth to increase his wealth, and to spare his goods; and though he have vowed, and sanctified, it may be he will turne and repent, and redeem it for less then it is worth, &c. and when he cannot redeem it, he will change it for a worse, then it. And if he should have leave given him to change a bad for a good, he would change the good for a bad, and say it is good. Therefore the scripture absolutely forbiddeth him to change, and multieth him if he changeth, saying, Then it and the exchange thereof shall be holy (Lev. 27. 10.) And all these things are to subdue his evil concupiscence, and to rectifie his minde. And the many judgments that are in the Law, are no other then counsels from farr, from (God) who is great in himself, to rectifie the knowledge and to direct all works. And so he sayth (in Prov. 22. 20. 21.) Have not I written unto thee excellent things, in counsels and knowledge: that I might make thee know the certaintie of the words of truth; that thou mightest answer the words of truth,

*uncle, to them that send unto thee. Maim. in Temurah, ch. 4. f. 13.* if changing he shall change) that is, if at all, or any way he change. *[shalbe holy] Hebr. shalbe holynes: that is, both of them shalbe the Lords, and neyther of them his that through covetize, leightnes, or for any other respect chanegeth an hallowed thing.* By the Hebrew canons, some changes stood in force, and of some, there was a nullitie. He that chanegeth his obligation, for a beast which is not his owne, it is no change: for no man can fitt a thing which is not his owne. Priests make no change of a Syn-offring, or of a Trespass-offring; for although they be theirs, yet have they no due unto them whiles they are alive; for they have no right to the flesh, til the blood be sprinkled. Neyther doe the Priests make change of the fittling, for though it be his due whiles it is alive, yet is it not his due fro the beginning; for the beginning of it is in the house of Israel. But the owners that change the Fittling all the while it is in their house, they make a change. And so a Priest that changeth a Fittling which is borne of his owne, (not a Fittling which he hath received of an Israélite) that is a change. The high Priests ram (Levit. 16.) maketh a change, but his bullock maketh no change, though it be one of his owne: because his brethren the Priests have their atonement by it, & share as partners in it. Fowl s, and Meat-offrings, make no change; for the Law spaketh but of beasts. He that sanctifieth a beast that hath a fixed blemish, it maketh no change; but he that sanctifieth a beast that hath a transitory blemish, or sanctifieth a perfect beast, and afterward a fixed blemish cometh upon it; this maketh a change. Whether a man change a perfect beast for a blemished, or a blemished for a perfect, or change an Oxe for a sheep, or a sheep for an oxe, or a sheep for a goat, or goat for sheep, or males for females, or females for males, or change one for an hundred, or an hun-

dred for one, cyther at once, or one after another: this is a change, and he is to be beaten, according to the number of beasts which he hath changed. Change is, when the owner of an oblation layeth are his, This shalbe for that; or, This shalbe the exchange of that; or, This shalbe for that Syn-offring, or for that Burnt-offring; (having thus sayd) it is a change. The Law for the offring of exchange is thus; The exchange of a Burnt-offring, shalbe offered for a Burnt-offring; and the exchange of it be a female, it shall feed, til some blemish fall on it, then it is sold, and a Burnt-offring is brought with the price of it. The exchange of a Syn-offring, is to dye; of a Trespass-offring, is to feed til it be blemished, and the price they make a voluntary offring. The exchange of Peace-offrings, is as the Peace-offrings in all respects. &c. The exchange of the Fittling, is the Priests; and the exchange of the tithe beast, is the owners. &c. Maim. in Temurah, ch. 1. f. 13. 9-14. & ch. 2. f. 1. & ch. 3. 1. &c.

V. 11. *unclean beast* This may be taken generally for all unclean beasts which men did vow, except the dog, the pig, wherof might not be brought into the house of the Lord, for any vow. Deut. 23. 18. But the Hebrews understand it also of oxen, sheep or goats, upon which are blemishes, whereby they are become unclean for the altar. He that sanctifieth a perfect beast for the altar, and there fall a blemish upon it, whereby it is disabled; loe this is sanctified and redeemed. And of this it is sayd (in Lev. 27. 11.) **AND IF ANY UNCLEAN BEAST,** &c. and he is to bring with the price thereof an other oblation like it. Maim. in Erachin c. 5. f. 11. But that other unclean beasts might be sanctified also, they graunt, *[bidem f. 17.]* *[sent the beast]* or, make it stand, as v. 8. *[the]* so ever sanctifieth a beast, cyther clean or unclean, cyther of the holy things for (Gods) house, or holy for the altar, wherupon a blemish is fallen, or which is perfect and meet to be offered:

it is necessary that it be presented in the Judgment. Levit. 27. 11. Therefore if the beast were clean it is sanctified and redeemed, they receive it not after it is dead, but doe bury it. But if it be unclean, it is slain, or a dead beast for the redemption of the sanctuary. loe that a redeemed is a movable good. Maim. in Erachin c. 5. f. 12. *[the estimation of Priests]* The Greek here changeth the person, sayng, *[As the Priest changeth it, likewise the Childer.]* According to the estimation of the Priest. This rate or value which the Priest sett, was (as Sol. lathes here noteth,) for any other man that would come to buy it. But if the owner would receive it, the scripture layeth more upon him, to add the fifth part: and so for him that sanctifieth his house, or is sent, or that would receive his second wife, the owners are to add a fifth part, but not any other man.

V. 13. If redeeming he will redeem it; that is, with all redemption it, as repenting of his vow which he hath made, and will not have the best sold, that the price thereof may be given to the Lord, but reserve it for his owne use. the fifth part; and the fifth part which is added, loe it is as the halving it self; and there is one law for them (both) Maimony in Erachin c. 7. f. 2. For adding or putoyning holy things, the Law other here commandeth a fifth part to be added besides the principall, as a mulct upon the offender for his fault. Lev. 24. c. 6. v. 2. & 24. 4. so in this case of vows, when he that voweth will not stand to his promise, the Lord layeth on him this penitie for his inconstancie & leightnes of minde, that men may get a lesson to be faithful and stable minded, in all things pertaining unto him and his service; though they proceeded at first from their owne voluntarie will. unto thy redemption; unto the value which thou the Priest hast set for the beast at, by thy estimation; or, unto the money which thou hast valued it at; as in v. 13. 19. So the owner was to give so much as any other man, and a fifth part more.

V. 14. *his house* and so by proportion, any other of his moveable goods. *[He*

that sanctifieth his house, or his nuptial banquet, any other of his moveables; they are to be valued according to that they are worth, be they good or bad; and if he that sanctified them be, or his wife or his boy, &c. will redeem them, he is to add a fifth part. Or, whether it be an house in a walled cite, or an house in a village, it may be redeemed always. Maim. in Erachin c. 5. f. 13. To sanctifie an house, was by vow, as if a man sayd, This house be holy unto the Lord, or any like words. *[shalbe fard]* so shall the value be, neyther less nor more. Only the owner, if he will redeem it, must give the life part more then the value; v. 15.

V. 15. *the money* Hebr. the silver of thy estimation, which the Greek explaineth, the price of the price; and the Childer, the silver of the estimation thereof, so in v. 19. *[Pro]* this word Silver, the Hebrews say, Sanctified things might not be redeemed with lands, tised things might not be redeemed with bills (of writing); or with servants, or with bills (of writing); but cyther with money, or other moveables that are like unto money. Maim. in Erachin c. 7. f. 1.

V. 16. *field of his possession* which in v. 22. is distinguished into a field of his own buying; the field which cometh to a man by inheritance, that is called the field of his possession (or inheritance.) sayth Maim. in Erachin c. 7. f. 1. to the seed thereof; that is, the seed which is enough to sow the field. Not according to the worth of (the field,) for whether the field were good or bad, the measure of the holyness thereof was alike.

An *omer* is the name of a measure, which contained ten Ephahs or bushels. Erach. c. 4. f. 11. The Greek and Chaldees translate it a Covard that was one of the *omer*, Erach. 4. f. 12. Of it there is mention in 1 Kings. 4. 22. where K. Solomons davy bread for his house, was thine Covs, of five sheaves, and thershe Covs of m ale, that is three hundred Ephahs or bushels of three hundred of sheaves. The Hebrews likewise explain it thus. The *omer* is a Covard that is two *lethek* (which *lethek* is mentioned in Hef. 2. 2. and the *lethek* is three *seahs* for pecks, wherof five *seahs* are one *omer*.) So the *omer* is found to be thir-

the Seab; which are ten Ephabs, every three Seabs an Ephab. Maim. in Erachin c.4. f.4. By this we may understand that Judgment threatened in Esai. 5. 10 the seed of an Homer, shall yield an Ephab; where ten bulhels are sown, one bulhel shall be reaped. at fiftie shekels ] that is, shall be esteemed at 50 shekels, for 49. yeres, to weat, from Iubilee to Iubilee, and so the Hebrewes explain it; Every place which is fit to have an Homer of barley sown therein &c, the estimation thereof is fiftie shekels, for all the yeres of the Jubilee, but the Jubilee yere is none of the number. And whether he sanctifie the best field that is in all Israel, or the worst of all, the estimation is this same. Maimon in Erachin c.4. f.2. this estimation God set for a field meet to be sown, of which the Hebrewes say further, that if it were full of trees, though he expresse them not, yet he hath sanctified the tree. also. If he sanctifie a field which is not fit to be sown, they redeem it according to the worth of it; and so if he sanctify the trees only, they are redeemed by the worth of them: Ibid. c.4. f.15. 16.

V. 17. so thy estimation ] in Greek and Chaldee, to the estimation thereof; meaning the fiftie shekels before mentioned.

V. 18. abated ] or diminished from thy estimation, which the Greek and Chaldee expound, from the estimation (or value) thereof. As, if a man sanctify the field of his possession, when there remaine eight yeres to the Iubilee, besides the yere of Iubilee, which is none of the reckning, who so will redeem it, must give for the seed of every Homer of barley, eight shekels, and eight half Gerahs (which the Rabbines call Pundios.) And if the owners will redeem it, they must give ten shekels, & ten half Gerahs; for they must adde a fift part, v. 19. Thus the Hebrewes open it, in Erachin, c.4. f.5. And Jarchi (on Lev. 27.) sayth, A place (to be sown with) an Homer of barley, is at 50. shekels; so the scripture determineth; when a man cometh to redeem it from the beginning of a Iubile, (which was every fiftieth yere) but if he came to redeem it in the midst of a Iubile, he gave according to the reckning, a shekel and an half Gerah for a yere, be-

cause there is no sanctifying, but according to the count of the yeres of the Jubilee, for if it be redeemed, it is well, if not, the Treasurer shall be for this price to an other, and it remaineth in the hand of the buyer until the Jubilee, as in other fields that are sold &c. Of those sales till the Jubilee, see Lev. 25. yeres that remaine] he sayth not yere, but yeres: whereup they say, if there remain but a yere, he may not give a shekel to redeem it, it is not redeemed by abating of money, but two yeres or more before the Jubilee. Maim. in Erachin c.4. f.7.

V. 19. that sanctified it] The Hebrewes say, if eyther he himself, or his wife, or any of his heyres, will redeem it, they are to add the fift part thereto: Maim. in Erachin c.4. f.5. The reason why the owners were to pay more than other men, when they redeemed their land, seemeth to be in mislike of their lightness, (as before is noted), for that they would vow a thing to God, and so loone change their mindes, as to get imagine into their owne hand: for all rashnes and leuitic in vows, is blamed, Eccl. 5. 2. 4. 5. shall stand with him ] that is, be his, and so continu assured: the Greek translate it shall be to him. If he that sanctified it, hath redeemed it, before the Iubilee cometh, it returneth to the owner; and the estimation which he hath given, falleth to the maintenance of the Sanctuary as is af resayd. If he be the son of him that sanctified it, hath redeemed it, it returneth to his father at the Iubilee. But if a daughter, or some other of his kyne, or a stranger hath redeemed it: then if he that sanctified it, redeem it againe out of their hand, it returneth to him for ever: but if he redeeme it out of their hand, but the Iubile come, while it is under the hand of the daughter, or other of the kindred, or of the stranger; then it goeth out as a sanctified thing, and never returneth to the owner thereof, but is a possession for the Priests v. 21. And the Priests need not give the price of it, because it is already redeemed, and the estimation received of an other; but it returneth to the Priests, as if they were the owners. Provided that it be an Israelite: but if a Priest or Levite sanctified it, he may redeeme it at any time, though after the Iubile is gone over it, Lev. 25. 31. 34.

Maimon

Maimon in Erachin, ch. 4. f. 20. 21.

V. 20. or if he have sold ] Hebr. and if he be (as Chazkuni here obserueth) the owner many an And, in stead of Or. The Hebrewes (as Sol. Jarchi on this place) understand this He have sold, to be meant not of an owner who having sanctified it, could not then sell it, but of the Treasurer, which in the Sanctuary had the disposing of such sanctified things.

V. 21. when it goeth out] out of the hand of him that bought it of the Treasurer; as other lands that goe out of the hands of those that bought them, at the Jubile: sayth Sol. Jarchi. holy] Hebr. holynes; that is, an holy field: 10 in v. 23.

a field devoted] as the Greek translate it, a separated land; see after on translateth it, a separated land; see after on v. 28. the Priests] but, as the Hebrewes write, not without paying for it to the Lord, to whom it was vowed. He that sanctifieth a field of his possession, &c, the Jubilee come, and he hath not redeemed it, but it still remaineth sanctified; the Priests doe give the price of it, and it is a possession unto them: because no holy thing goeth out without redemption. And that price, falleth to be holy, for the maintenance of the Sanctuary. Maim. in Erachin ch. 4. f. 19. But if it had been redeemed before by an other, they had it free, as is noted on v. 20. Now what Priests should have the field, is shewed thus; 17 When a field goeth out to the Priests in the Jubilee, it shall be given to the Priests that are in the Ward (or course of ministracion) wherein the Jubile falleth. And if the beginning of the yere of Jubile be on a Sabbath, when one ward goeth out, and an other cometh in: it shall be given to the ward that goeth out. Ibidem in Erachin, ch. 4. f. 24. Of these wards or courses, see 1 Chron. 24.

V. 22. of his own buying] not left him by inheritance from his ancestors: and therefore was not his, but farmed by him for terme of yeres, till the Iubile. of the field] that is, of the fields, or land: for the word field is used for an whole countrie; Gen. 14. 7.

V. 23. the tribute] or, the summe, called by the Greek and Chaldee, the tribute of the

value thereof; so much as he was to give as a tribute to the Lord, according as the priest valued it. And he valued not the land, but the fruits or revenue, according to the number of yeres: for he that bought it, had no power to sanctifie save the fruits which he had in it, until the Jubilee; sayth Chazkuni. This redemption of purchased or farmed land, differed from the redemption of inheritances aforesayd, thus; They set it at a price, looking how much it was worth until the Jubile, and who so would, redeemed it. And if he that sanctified it did redeeme it, he added not the fift part thereof unto it, for the maintenance of the Sanctuary, as in other estimations and prices (he did, v. 19.) And when the Jubile cometh, it returneth to the first owner that sold it &c. And it goeth not out to the Priests: because no man can sanctifie a thing which is not his own. Maim. in Erachin, ch. 4. f. 26. And we have been taught in Lev. 25. that Israelites lands could not be sold properly, but let out till the Jubilee; their sales, were but leases for terme of yeres.

thine estimation] the Greek and Chaldee expound it, the estimation (or value) thereof. in that day] and in that place, when and where the thing is estimated. Hereupon they say, that if any man pleaded, this thing would be worth more after such a time, or in such a place, whereas now or here it is worth little, they hearkned not unto him, but sold it, they hearkned not unto him, but sold it, every thing in the place thereof, and in the time thereof, whensoever it was. Excepting lands, for they cried the sale of them sixe dayes together, morning and evening, and afterward sold them. Maim. in Erachin, ch. 3. f. 1. 2. 20.

an holy thing] or, estimation of holynes. V. 24. the possession] or, the inheritance of the land; that is the first owner; according to the law in Lev. 25. And this though it had gone through many hands. If a man sold his field to the first, and the first sold it to the second, and the second to the third, though it were to a hundred one after another, in the yere of Jubilee it shall return to the first owner, Lev. 27. 24. Maim. in Jobel, c. 11. f. 15. So the Priests had not this land at the Jubile, as they had the former, in v. 21.

M 12

Verf. 25.

25 V. 25. all thine estimation ] Gr. every valuation. of the Sanctuary Hebr. of sanctity or holiness; which the Greek translatheth holy weight; as the Hebrew Shekel properly signifmeth a weight; and in Israel, they used to pay their money by weight; as, 7 weighed him the money, seventeen shekels of silver, &c. and 7 weighed him the money in the balances: Jer. 32. 9. 10. *twenty Gerahs*] The holy shekel was the weight of three hundred and twenty barley cornes, of pure silver. The Gerah (called of the Hebrew doctors *Meznab*) weighed sixteen barley cornes. Under the second Temple, they added to the Shekel, and made it the weight of a Se-laugh, which weighed three hundred eighty and four barley grainer; as witnesseth Maimony tom. 1. in Shekels, ch. 1. f. 2. See the annotations on Gen. 20. 15. & Exod. 30. 13. But Ezekiel in the captivity prophesied to those that returned, and that should see the Citie and Temple of Christ, The shekel shall be *twenty Gerahs*, Ezk. 45. 12. that all corruption in the holy weights should beoden away, and spiritually, the ancient trusth in religion restored.

26 V. 26. But the firstling] the Greek translatheth. And every firstborn, (or firstling,) which shall be born among thy beasts, shall be the Lords; and none shall sanctify it. Because the firstborn were already sanctified by the Law, Exod. 13. 2. 12. and were the Lords; therefore they could not by any man be sanctified or consecrated by vow, because a man can not sanctifie that which is not his own. Whereupon the Hebrewes have these rules; No man may sanctify a thing which is not his owne. If he devote his son, or his daughter, or his servant, or a field that he hath bought, [for no field was a mans own but by inheritance;] for they are not devoted: for a man cannot sanctify a thing, the body whereof is not his own. Neither can a man sanctify a thing which is not in his own power; as if he have left in an other mans hand a thing to keep, and he which had it to keep denyeth it, the owner can not sanctify it. But if he dery it not, it is in the owners power; &c. Maim. in Erachin, ch. 6. f. 21. 22. So because the Law in Lev.

25. 39. &c. forbiddeth the Hebrewes to be sold for servants or slaves, a man could not otherwise devote or sanctify himself, then to pay his valuation or price. And this the Hebrew canons also doe reverse; He that sanctifieth himself, sanctifieth nothing but his price; and he is bound to give the price of himself; and it is lawfull for him to doe (his buyes) and to eat; for loe he hath not sold his body, as a servant. Maim. ibidem f. 20. or sheep] or goat, for that also is implied in the original word, Exod. 12. 3. 1.

V. 27. of an unclean beast] the Greek translatheth plurally, of unclean beasts. Tarchi expounseth this of such unclean beasts as were spoke of in v. 11. which a man sanctified unto the reparation of the Sanctuary. to thine estimation] the Greek & Chalde translate, the estimation (or value) thereof. So after, and usually in this chapter.

V. 28. devoted thing] in Hebrew *Cherem*, in Greek *Anathema*; which word Luke useth in Greek for the gifts which with the Temple was adorned, Luke 21. 5. It meaneth things devoted dedicated and inscriptured from common use to God. And often this Cherem is used for destroying a thing utterly as accursed, Exo. 22. 10. Deut. 7. 2. & 10. 17. and for forswearing or consecration of goods, Exo. 10. 8. Here and in Num. 18. and otherwhere it is put for devoted things, wholly given unto God. There is also a difference between the estimations forementioned, and the devoted things, as the Hebrewes observe; that the estimations are determined (or set) by the Law, but the devoted things are not. Maim. in Erachin ch. 1. f. 23. Likewise of devoted things (they say) some were the Lords, (some the Priests, Num. 18. 14. He that sayth, This be a devoted thing to the maintenance of the Sanctuary, or devoted unto God; &c. it falleth to the maintenance of the Sanctuary: but if he sayth, Devoted absolutely, then it is the Priests; for absolute devoted things are for the Priests, Num. 18. 14. What differ the devoted things of the priests, from the devoted things of God? Gods devoted things are holy, and may be redeemed by the worth of them, and the price falleth to the maintenance

of the Sanctuary, and the goods themselves goe out for common (or profane) things. But the things devoted for the priests, may never be redeemed, but are given to the Priest as an heave-offering. And of the thing devoted for the Priest, he sayth (in Lev. 27. 28.) IT SHALL NOT BE SOLD, NOR REDEEMED: not sold to an other, nor redeemed by the owners. Maimony in Erachin, ch. 6. f. 1. 4. Howbeit,

this difference appeareth not by the Law of God, which speaketh of all devotes things in generall. of all that he hath; Hereupon they say, A man may devote of his

word, and of his flock, and of his servants that are Canaanites, and of the field of his possession; but not devote all his beasts, or all his servants, or all his fields, or all the moveable goods that he hath; for it is written OF ALL THAT HE HATH. But if he doe devote all his goods, loe they are devoted; whether he have devoted them for the priests, or for the maintenance of the Sanctuary. And who so devoteth or sanctifieth all his goods, they take all that he hath, even to the Physicians that are on his head &c. Maim.

in Erachin, c. 6. f. 2. 3. And againe; Let a man never sanctify or devote all his goods: for he that doeth, transgresseth against the meaning of this scripture, which sayth, OF ALL THAT HE HATH, and not, All that he hath. Neither is this pitee, but folly; for loe he wasteth all his substance, when he hath need of the creatures &c. Of the sacrifices which a man is bound to bring, loe the Law speaketh his goods, and sayth that he shall bring according to the tribute of his hand, Deut. 16. 10. how much more in things which a man is not bound unto but in respect of his vow; that he should not vow, but as it meet for him, as it is written (in Deut. 16. 17.) Every man according to the gift of his hand; according to the blessing of the LORD thy God, which he hath given thee. Maim. in Erachin, c. 8. f. 13. of a man] as of his slaves, as his beasts; he to sell, or give, or devote, as his beasts; because they were his owne. And thus Sol. Tarchi here expoundeth it, as if he devote his menservants or woman-servants: that are Canaanites, holy of holies] Hebr. holynes of holynes, that is most holy; meaning in respect of him that devoted them; but the

Priests which enjoyed them, used them as their common goods; as the Hebrewes say. At the time when he devoteth devoted things for the Priests, so long as they are in the owners house, loe they are holy in all respects, Levit. 27. 28. when he hath given them to the Priest, they they are as common things in all respects; as it is sayd Num. 18. 14. Every thing devoted in Israel, shall be thine. Maim. in Erachin, chapt. 6. sect. 5.

29 V. 29. None devoted shall] or, Any devoted thing shall not. Some understand this of beasts, devoted by men: but it seemeth rather to be spoken of men, (as in the former verse,) which were devoted unto death. Which was not onely done by God, as when he devoted Jericho, Jos. 6. 17. and the Amalekites, Deut. 25. 19. 1 Sam. 15. 3. and other the like; but by men, as in speciall vowes, Num. 21. 2. 3. or when they were adjudged to death for syn, Exod. 22. 20. And to this latter, the Hebrewes doe apply this law, saying; Who so hath his judgment decreed by the Magistrates of Israel, that he is to be killed for his transgression committed; if an other doe estimate him, or that he estimate himself, or sayth, My price be upon me, or an other sayth, the price of this man be upon me; he is not bound (to give) any thing; for this is as a dead man; and there is no valuation or price of the dead. And of this it is sayd (in Lev. 27. 29.) None devoted which shall be devoted, of man, shall be redeemed: as if he should say, there is no redemption for him, but he is as a dead man. Maimony in Erachin ch. 1. f. 13. The like exposition is given by Sol. Tarchi, Chazkuni, and others. shall be redeemed] A devotedment, was more then a simple vow, whereof there might be redemption, but things devoted had no redemption. And as all vowes were to tend unto the honour of God, and strengthing of mens faith, with manifestation of their thankfulness: so the not redeeming of any thing devoted by vow; nor of other single vowes, without a mulct on him that vowed & afterward would redeem it, was to teach men constance in all good purposes and words. For if a man had but sworne to his neigh-